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THE

CHRISTIAN OBSERVER,

CONDUCTED BY

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FOR

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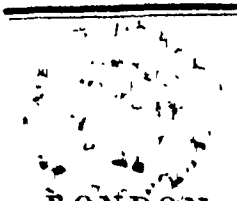
THE YEAR 1834.



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PREFACE.

"ALAS," said Dr. Johnson, "where is the world into which we entered!" And if such is the feeling of every man as he approaches the age of three-score years and ten, such also are the feelings of the Conductors of this publication, at approaching one half of that period of literary duration, as they see scattered around them the wrecks of their former contemporaries, and yet find themselves surviving and in health, after numberless vicissitudes. The CHRISTIAN OBSERVER is now one of the oldest periodical works extant. Of Episcopalian Publications in particular, not one, that was in circulation when our labours commenced, is extant now: for even our respectable senior and early opponent, the British Critic, which had as fair for stability as any, has yielded up its monthly existence, and taken shelter in the younger arms of the Quarterly Theological Review. Of the various religious publications not connected with the Church, of our own standing, there survive only, so far as we know, the "Evangelical" and the "Wesleyan Methodist" Magazines, and these under the character of entirely "new series." And the same remark applies also to the very few periodical publications of a secular kind which still remain: indeed, we are acquainted with none but the Gentleman's and Monthly Magazines, both of which have seen various changes, and we believe have become nearly extinct.

When we commenced our labours, there was not a single Quarterly publication extant: there have since arisen, the Edinburgh, the Quarterly (so named), the British (since defunct), the Christian Review (likewise defunct), the Morning Watch (also discontinued), the Westminster, the Theological, and the Foreign Quarterly, besides some scientific works. Of the hosts of Monthly Publications which have since been projected, and eventually died away, it were in vain to reckon up the names or numbers. The whole race of existing magazines, with the above slight exceptions, are therefore our juniors—such as the Blackwoods, Frasers, Asiatics, and others of a literary, political, or scientific character; the Eclectic, Unitarian Repository, and others, among various classes of Dissenters; and the Christian Guardian, the Missionary Register, the Dublin Christian Examiner, the Christian Remembrancer, the British Magazine, and several smaller publications, in our own Church: to all of which, so far as they promote the glory of God and the welfare of mankind, more especially in connexion with the doctrines and discipline of our Protestant Episcopalian communion, we heartily bid God-speed. There is not one more than may be useful, if it fairly and faithfully discharge its duty.

We need not add, that when we began our labours there were no religious Newspapers, of which there are now several; much less Penny and Saturday Magazines, and a multitude of other small weekly publications;—not to mention the vast number of Reports of religious institutions, and works issued by Tract Societies, and the unprecedented accumulation of religious and literary authorship.

Seeing, then, how many of our elders, our contemporaries, and our juniors, have fallen, and how many still crowd the public mart;—how many ghosts and how many living compeers surround us;—we almost wonder, at the end of thirty-three years, to find ourselves alive. That we are so, we would attribute, under the blessing of God, to the judicious and useful plan laid down by our projectors (for the present Editor, not being one of their number, may honestly speak of his predecessors); to the consistency with which that plan has been maintained; and to the labours of not a few of the most pious and able writers of the last thirty years—(we mean, of course, among those who took an interest in religious subjects)—many of whose names have oozed out to our readers, as Death has drawn from us a memorial over their tomb; while some remain; and others, not less willing, and we would hope not less competent, have succeeded in their place. Of living friends we say nothing; and among the dead, such names as those of Dr. Jowett, the Rev. John Venn, Mr. Henry Thornton, Bishop Heber, Mr. J. Bowdler, Mr. John Pearson, the Rev. J. Owen, the Rev. Basil Woodd, the Rev. Thomas Scott and his recently departed Son, Mr. Hey, Dr. Claudius Buchanan, the Rev. Legh Richmond, Mr. Wilberforce, Lord Teignmouth, and Hannah More, need no eulogy.

We are reminded by the name of the last-mentioned Friend, of a remark which she many years ago made to the writer of these lines: "I have outlived," said she, "most of my contemporaries; and I might have been left in the world alone and friendless, if I had not taken care to fill up each frequent gap with younger friends; of whom I have reason to bless God I have a large circle; and I thank Him that I can enjoy their company." Now we are about to ask of our Readers a special favour, which is, to introduce us in our mature years to a goodly circle of new and younger friends. Considering the vast multitude and numberless changes of periodical publications during the last thirty years; remembering that of the old works so few survive, that so many newer ones also have perished, that additional ones are constantly pullulating; and that there is not a single one, we believe, of any considerable standing, that has not been materially diminished in its circulation—as must inevitably be the case, in consequence of the multiplicity of claims upon the public attention—we are too well satisfied with the very steady and cordial support which we have at all times received, to be discouraged because, during the last few years, many of our older readers have died off, and many younger ones had pre-engaged themselves in other quarters. It is, however, due to those who are pleased to interest themselves in our labours, to remind them that new successions of readers are absolutely necessary to the maintenance of a periodical work; and especially one like ours, which, from giving, we believe, more matter at the price than any other monthly work, can be preserved in vigour, and secure adequate ability of authorship, only by means of a considerable circulation. We have been frequently urged to follow the plan, adopted by almost every other publication of lengthened standing, of commencing a New Series; it being suggested that most persons have the organ of continuity in such large development as to be unwilling to begin taking in a magazine unless from the commencement, or from a definite period; and that hence there is difficulty in introducing our pages in new quarters: whereas, if we commenced a New Series, we might come into the field with the advantage of novelty, and beat up for a considerable accession of subscribers among that very large and increasing number of the Clergy and Laity who, amidst minor shades of difference, are in the main supremely anxious for the promotion of those doctrines and principles which it has ever been the

object of our pages, with whatever of imperfection, to uphold. To the project, however, of a New Series we have a two-fold scruple: first, that it appears to us unnecessary, as our Volumes are numbered and referred to by the date of the year—so that, when bound up, any single volume is complete in itself;—and, secondly and principally, because a New Series might seem to imply some change in principle, or at least in management; whereas the present Editor has superintended the publication for eighteen years, assisted by some still surviving among its earliest writers, and by many of congenial sentiments, who consider it to the moral honour of the work that it has never had any occasion for such an innovation.

It has also been suggested to us, as a matter of business, to allow our worthy publisher to follow the usual plan of most periodical publications, in advertising the contents of our monthly numbers in the magazines and newspapers; since, amidst the multiplicity of works which now issue from the press, the public can obtain no knowledge of any particular one, or be guided in their choice, without these customary announcements. To this we see no objection in principle; but the Conductors of the work have, from the first, preferred that whatever circulation it enjoyed should be by means of the private recommendations of their own readers—of those who, best knowing its character, considered they might benefit their friends and neighbours by promoting its circulation among them;—not, of course, as approving of all its views on subordinate questions, respecting which the most pious members of our Church and the best friends of their country may differ; but thinking it, in the main, conducted upon Scriptural and Church-of-England principles, and with a fair measure of literary ability; as advocating those essential doctrines of Christianity and of our revered Church for which our Reformers struggled and our Martyrs died—(such as the Fall and ruin of mankind by nature; recovery by Divine Grace, through the Atonement of Jesus Christ; Justification by Faith; the sanctifying influences of the Holy Spirit; and the duties and the blessedness of the Christian);—as supporting the cause of Religious and Charitable Institutions; as upholding the powerful claims of our National Church Establishment; and as presenting a wholesome monthly repast of useful and interesting fact and discussion, connected with matters of Literature, Science, and the Affairs of Nations, under the guidance of Christian principles.

To this honourable, voluntary patronage; this friendly, family zeal; we cheerfully commit the continued support of our labours. In times like these, it is no enviable task to conduct a periodical publication, which must of necessity, whatever view it may take of almost any subject, contravene one while it pleases another, even of its own readers: but if it be straight-forward and honest, lesser differences of opinion will not prevent its friends striving together for the faith of the Gospel. And though our subscribers may have been far from unanimous upon many stirring questions—such as the discussions respecting several of our religious societies, especially the Bible Society; the duties and prospects of the Established Church at this momentous crisis; and various political measures—yet never have we had warmer friends, more valuable Correspondents, or more obliging and consolatory testimonies to the result of our labours. Is it, then, too much to ask of our Readers, that they will take the opportunity, during the present month, of giving us the benefit of Mrs. H. More's maxim, by endeavouring to introduce us to new families and in new circles, so as to supply some of the gaps left by departed friends, and to take the kind office which they can no longer perform? They may thus do our work good service;

and, if it please God to direct our pen, may do service to their neighbours and friends, especially to persons of some education beginning to make serious inquiry respecting religion, without any disparagement to the claims of any other publications.

Of the monthly Episcopalian works above mentioned as now extant, the two oldest—the Christian Guardian and the Missionary Register—deserve and enjoy extensive patronage; but their line and ours do not cross. The Dublin Christian Examiner resembles our own in its objects, and we heartily wish it success; but the Thames and the Liffy has each its peculiar channel. The Christian Remembrancer is a work so unscriptural in its doctrines, that no friend of the Church can lament that it has slipped out of sight; and the British Magazine, the last on the list, though highly valuable for its facts and documents, avowedly abstains from any discussion upon questions of differences of opinion in matters of doctrine among the professed members of our Church; whereas our work takes the precisely opposite line; viewing these questions as involving the essentials of Christianity, and as infinitely more important to be tested with anxious vigilance and unceasing prayer, than the most curious points of ecclesiastical regulation, or the defence of a National Church Establishment. We do not, therefore, wish to interfere with our respected contemporaries, while we again solicit our readers to prepare new channels for our January Number, even if it be only to request their friends to commence taking in the work for a single year: and as the object of our pages is to promote the glory of God and the welfare of our fellow-creatures, however feeble may be our success, we ought not in false modesty to abstain from urging this request. Our unceasing vigilance shall not be wanting to render our next Volume worthy of their recommendation.

THE

CHRISTIAN OBSERVER.

No. 385.] JANUARY, 1834. [NO. 1. VOL. XXXIV.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE CHOLERA AT SEDGLEY.

For the Christian Observer.

IN our last volume, page 509, we gave, from Mr. Leigh's narrative of the Cholera at Bilston, a copious account of the circumstances which attended the rise, progress, and cessation of this fearful pestilence in that town, where it raged with greater intensity, probably, than at any other place in Europe, and where the public commiseration and benevolence most honourably responded to the magnitude of the calamity. We expressed a hope that in other places, which had been similarly visited, some competent person would preserve a record of such remarkable circumstances as might afford valuable materials for a history of this mysterious disease: but in particular we were anxious to learn what we may call its moral history; especially, what had been done by the clergy and others to turn it to salutary account, as a visitation of Divine Providence loudly calling upon men to repent of their sins and to turn to God; and what, so far as could be ascertained, had been the result of these Christian efforts. We hoped with trembling; for too often the human heart, like the wave ploughed by the keel, closes after being furrowed by affliction, and leaves no trace of penitence or amendment; and such, Mr. Leigh stated, was painfully the case in his parish.

But at the same time, remembering that the Most High is not unmindful of his promises, and that where good seed is sown with prayer and faith and diligence He does not usually withhold his visible blessing, it is important to consider whether the efforts made in any place to turn the calamity to spiritual account were conducted with wisdom, and with adequate perseverance; and whether, when the immediate pressure of the affliction ceased, due efforts were made to keep alive and to perpetuate whatever salutary impressions had been made upon the consciences and the habits of those who had been exposed to the visitation.

A reply to these inquiries is given by the Rev. C. Girdlestone, Vicar of Sedgley, Staffordshire, in an interesting narrative prefixed to seven sermons which he preached during the prevalence of the disease. His account applies more immediately to his own parish, which suffered very severely, but it includes in its range important particulars connected with the whole of the South of Stafford mining district. The following details embrace the chief facts.

The parish of Sedgley is situated in that part of the county of Stafford which is well known for its productive mines of coal and ironstone. The whole coal field is considered to extend about twenty miles in length, by

four in breadth, from Stourbridge, at the south-west extremity, including also Dudley in the county of Worcester, to Bruerton near Rugeley, on the north-east. But it is only as far as Bilston and Darlaston, about seven miles in the northerly direction, that the main bed of coal, ten yards thick, is to be met with. Hence this portion of the whole track has been hitherto the chief seat of mining operations; and limestone as well as ironstone being found in abundance in the same district, there are above a hundred iron furnaces; and the manufacture of weighty articles in iron is carried on to a considerable extent*.

These various works both disfigure the face of the country and fill the atmosphere with smoke. Hence, while the population has increased to above one hundred and sixty thousand, scarcely any persons of property reside, except such as are actively engaged in business. Thus the poor are deprived of that instruction and help, which it should be the chief occupation of the rich to impart. With the exception of the ministers of religion, scarcely any person of education and leisure can be found to devote himself to the work of doing good. On the other hand, the temptations to doing evil are increased by the numerous vicissitudes to which the trade of the district is liable: in good times, the receipt of high wages generates improvidence; the scarcity of work in bad times leads to idleness; and both these habits, besides their own evil influence on the morals and happiness of the poor, are closely connected with that propensity to drink, which is here their besetting sin. Strong drink is very generally esteemed as the sovereign remedy for all the ills of life, and the necessary accompaniment of all its enjoyments. If a bargain, says Mr. Girdlestone, is to be formed, if a quarrel is to be made up, it must by all means be done at the public-house. If a farm is to be taken, or a cottage sold; if a thief is apprehended, or a felony compromised; the public-house must in any case be visited. Scarcely a child is christened, a couple married, or even a corpse buried, without the parties calling at the public-house, either before church or after church, or both. There it is that wages too are paid; and the workmen are often kept for hours waiting for their money, till it is spent before ever it comes. And there meet those ill-contrived Benefit Societies, which, under the shew of commendable forethought, decoy into the tap-room the diligent and sober, and thus ruin ten families for one which they relieve.

Among so large a multitude thus beset with evil, almost the sole emissaries of good are, as remarked already, the ministers of religion; for, though there are many Christians who make their light shine before men in their daily business or in their daily tasks, yet their being thus engaged for the chief part of their time prevents them from carrying on that active aggression against Satan's kingdom which is necessary for any large success. The ministers of religion have few lay helpers in their work; and they are themselves also but few, in proportion to their respective flocks. The same table which exhibits for the district a supply of thirteen hundred publicans, shews only twenty-three churches and thirty-one officiating clergy.

In this deficient supply of religious instruction by the Church, much good service, Mr. Girdlestone states, has been done by those of other

* It is a most beneficial coincidence, that the three minerals ordinarily used in the manufacture of the most useful metal are all here brought into juxta-position. Their weight and bulk are so great, and they are required in such enormous quantities, that, if all three had to be carried to vast distances, iron would be a rare and expensive metal. Some works consume two thousand tons of coals every week, and of the other two articles in requisite proportion. We may surely believe that the wisdom and goodness of God expressly designed such adaptations for human comfort.

communions. Their chapels, counting those of Methodists, Dissenters, and members of the Church of Rome, are three or four times as many as our churches; but, owing to their comparatively small dimensions, their whole contents cannot be set much, if any, above the same amount. Mr. Girdlestone adds, that "though the Dissenters bring many to be Christians who would else be heathens—and we ought to rejoice if in any way, and to any good purpose, Christ is preached—yet there is always this evil in the prevalence of Dissent, it tends to make men indifferent to the sin of religious disunion, and to the duty of honouring in their minister, not the talents or the graces of the man, but the duly delegated authority of Christ."

Mr. Girdlestone continues his narrative as follows: "In a district thus teeming with population, to a people thus addicted to intemperance, and thus scantily provided with means of instruction in the faith which alone can save, how doubly awful was the approach of a disease, which has shewn itself so fatal to drunkards that it might almost be taken for a judgment upon drunkenness. 'Will it visit us, do you think, or will it not?' was the universal topic of conversation: some said we should be exempted, by our living far from seas and navigable rivers; others expressed great confidence in our being surrounded by an atmosphere of smoke; but all seemed to speak as if aware that for our sins we richly deserved this chastisement at the hand of God; and many betook themselves beforehand to repentance and amendment of life, together with prayer that, if we were to suffer, we might not suffer in vain. This profitable apprehension was quickened by the measures taken about Christmas 1831, towards cleansing the houses, and putting the people on their guard against the disease. And to the information then circulated, according to the orders of Government, there was added a pastoral address, pointing out the real sting of death, and the only real antidote to the fear of it. These admonitions, as well as others we had to give, whether public or private, were received with attention and thankfulness; and as the cholera began to spread throughout the country, when a national Fast Day was appointed for March 21, 1832, it was no where observed with more religious solemnity than in this parish, and in the surrounding district.

"And now, ere yet this pestilence had broken out among us, what could be more awakening to the minister of the Gospel, than the looking for so severe a visitation? How could he help reflecting, for himself and for his parishioners, in some such thoughts as these following? Will this chastisement, if it be inflicted, redound most for evil or for good, to the people committed to my charge? Will it be an instrument in God's hand for awakening the consciences of many to the necessity of caring for the soul? And shall I be blest in helping thus to direct its force? Will the hardened sinner be now at length alarmed? the careless be made serious? the believer confirmed in faith, quickened in hope, and strengthened in charity? Will jealousies and animosities be allayed? Will wars and fightings cease? Will the outside shew of things alone be sobered? or will the hearts of men be moved, and their souls converted to the love of God, through the love of Christ their Saviour? And for myself, how may I best improve this great occasion for turning many to righteousness? How may I most advance that spiritual improvement of my people which is my own eternal gain? Oh! if it should please God that I be now taken away, may I be found watchful and working at my post! Oh! if it should please Him to lay low many of those whom it is my duty to instruct and help, may they be found ready to depart!

"From reflections such as these, there arose throughout the district exertions, both public and private, to excite in our people generally a

profitable apprehension of the coming evil; to allay those unworthy fears which were mischievous alike to the body and to the soul; and to bring them into that Christian frame of mind, and into that practice of Christian life, in which to die is gain. And it is the chief object of the present narrative to shew that these exertions were not made in vain; to testify that the cholera has been made in this district the blessed means of Christian improvement; and that, as it is true that 'whom the Lord loveth he chasteneth' (Heb. xii. 6), so it has been found amongst our people to hold good, that 'When he slew them, they sought him, and turned them early, and inquired after God' (Ps. lxxviii. 34). These positions will be established by facts; by the only safe evidence of inward principle, the manifestation of outward conduct."

It was about Midsummer that the work of death commenced. It continued in each parish in full vigour not above a month, upon an average; it lingered in each about a month or six weeks longer; its whole continuance, in the twelve parishes or townships referred to, was four months. Within that period, out of a population somewhat exceeding one hundred and sixty thousand, it affected with serious illness, probably at least ten thousand, and carried off above two thousand to the house appointed for all living. The numbers who fell sick together; the rapidity of the disease, often putting an end to life within a few hours after the appearance of the malignant symptoms; the general despondency of those who were taken ill; and the very large amount of actual deaths, all serve to give a character to the prevalence of cholera worthy of the name by which the poor people called it, The Plague. Sometimes it attacked at first only one or two in a neighbourhood, and so crept on by comparatively slow degrees. Sometimes a whole hamlet seemed to be smitten all at once, so that in some of the streets, or rather rows of tenements, there was scarcely a house without one sick, or dying, or dead. In every direction might be seen messengers hastening for the doctors, or doctors hastening to their patients; coffins in preparation or in use, the carpenters working night and day to make them; the funeral knell tolling every hour, and the mournful processions in constant motion, almost from the dawn of day till midnight. There was, indeed, after a time, great difficulty in engaging bearers for the dead, until conveyance by a hearse was generally adopted; and in one house in this parish, where there had already been two deaths, a woman, the daughter of one of the deceased, was suffered to be alone for some hours, screaming with pain and terror, until the curate of the parish, and one of the members of the Board of Health, both went themselves to her assistance and also induced her neighbours to attend to her.

"This amount of affliction amongst ourselves," says Mr. Girdlestone, "was heightened by the sad tidings of what our neighbours were suffering." Bilston, Dudley, Kingswinford, Tipton, and Wolverhampton, all touch upon the borders of the parish of Sedgley. Of these, Tipton was the first in which the cholera broke out with force, and there it raged with such severity, in some particular spots, that out of one family of fourteen no fewer than twelve died; and in eight different tenements every inhabitant was swept off. From Dudley also the accounts were most alarming; and a case in that town, which narrowly escaped being one of premature interment, owing apparently to the free use of ardent spirits, created throughout the district indescribable horror. There, as elsewhere, the mistaken notions of the efficacy of brandy as a specific against cholera were productive of most fatal consequences; nothing could be more mischievous, especially amongst a people addicted to tippling. To the rash use of this spirit, often of a bad quality, and usually undiluted, Mr. Girdlestone was led to ascribe most of those cases which were supposed

to have arisen from attendance in nursing or at funerals. Parties under such circumstances, though soberly disposed, thought it almost a duty to be half drunken; a condition which, together with their dread of the disease, would readily account for their being attacked.

But in this catalogue of suffering a melancholy pre-eminence, as we have already stated, must be assigned to Bilston; a place which may be considered to have suffered more by cholera than any other town of like size in all Europe. Here whole streets were almost depopulated: extensive manufactories were stopped by the mortality among the work-people engaged in them: coffins, which could not be made fast enough in the place, were imported in cart-loads from Birmingham, and stood piled up in heaps in the yard of the hospital, awaiting the last breath of their future tenants: the churches were closed one whole Sabbath-day: the minister of the parish, overpowered by his appalling situation, was confined to his bed. Of the medical practitioners residing in the town, two were carried off by the disease; and of the survivors, one told Mr. Girdlestone that he was attacked when on duty in the hospital, fell down on the floor, there bled himself, and whilst yet unable to rise up had to perform the same office for an attendant, who fell prostrate by his side.

Such was the prevalence of the cholera in the South of Stafford Mining District. Let us now see what have been its effects; what religious impression has been produced upon the people, and what ground there is to hope that this impression may be permanent.

The first point, Mr. Girdlestone says, which may be clearly established, is a considerable diminution in tippling and drunkenness. Though some drawback must be here made for what was said of the abuse of brandy as a medicine, there has been notwithstanding throughout the district a large and manifest improvement in soberness. A respectable tradesman in Wolverhampton, who lives opposite to a gin-shop, informed the Vicar of Sedgley, that during the continuance of the cholera not one-tenth part of the numbers who used to resort to it were then seen to enter; and he adds, that the numbers are still considerably less, especially on the morning of the Lord's-day. At Bilston, a gentleman who lives close to a public-house, and who used to be much annoyed on the Sunday morning, by the cleansing which it had then to undego, after the midnight revels of Saturday, found these scandalous proceedings at once cease when the cholera prevailed. In his own parish, Mr. Girdlestone had not seen for some months, what used to be no rare sight even in open day, a drunken man; nor had he been applied to—it used to be a frequent application—to intercede with a drunkard husband that he would allot some small portion of his wages to his famishing wife and children. Several of the retailers of beer had given up their trade for want of custom; and of those publicans who endeavoured to carry on their business consistently with their duties as Christian men, he was assured, by more than one, that the pressing applications for indulgence in excess are far less numerous than they used to be.

Amongst the instances of iniquity prevalent in Sedgley, though Mr. Girdlestone hopes he may say prevalent no longer, was bull-baiting; but he rejoices to add, that it has been very greatly checked by this visitation. Of this he adduces proof, both in the reduced number of bulls baited during the autumn, and the voluntary destruction of bull dogs by their owners, under the influence of religious convictions. We wish we could learn that this atrocious barbarism had altogether ceased. No where is it practised, we believe, more than in Staffordshire, and it has caused much pain to the clergy and all other right-minded and humane persons. We have in our possession many letters describing these revolting scenes, which, as the law now stands, we fear cannot be *altogether* prevented; though in

most instances the magistrates, if they saw fit, might do much towards effecting this object. Education and Christian instruction will gradually, and we hope rapidly, exterminate this brutality; but in the mean time the legislature ought to render it in every case illegal, and subject to a heavy punishment.

To this increase of humanity towards the brute creation, Mr. Girdlestone adds a marked growth in Christian charity between man and man. The chief constable of the parish reports that he had received only three assault warrants to serve during the quarter after the calamity, having been used to serve at least twenty within the like period. The same remark may be applied to those less violent but not less bitter animosities; of either a civil or religious character, which often disturb the peace of a whole neighbourhood or parish. All parties seemed to join with one accord in the measures which were taken for the common good.

The diminished number of commitments to the county gaol for criminal offences, Mr. Girdlestone considers as a proof of the impression which was made on the most abandoned portion of the community. At Bilston, the commitments to Stafford Castle, during the quarter between Midsummer and Michaelmas 1832, were not one-half of what they were during the same period in the years preceding.

In addition to the above instances of decrease in manifest iniquity, Mr. Girdlestone proceeds to offer strong evidences of a growth in some important points of Christian conduct. He especially mentions the observance of the Lord's-day. Shops are closed which used always to be open; business is suspended which used on this day to be regularly carried on; and there is a large increase of attendance on public worship, in all places set apart for that purpose. These symptoms of improvement have prevailed throughout the district, without exception. Of the churches in particular, Mr. Girdlestone says that he has received from nearly all quarters the most interesting reports. Of his own he bears testimony that it continues to be better filled than ever; many who used to attend the morning service only, now coming also in the afternoon; many who used to attend only in the afternoon, now coming also in the morning; and many now coming to one service, or to both, who used to find no time for either: and this attendance, he adds, is not only more full and frequent, but also more punctual and devout. The week-day lecture, also, consisting of the Evening Prayer and a written exposition of the Scriptures, was remarkably well attended, as long as the day-light allowed it to take place at the usual hour of the evening; and this year, instead of leaving it off at Michaelmas, it has been continued at three in the afternoon, with a congregation which, considering the avocations of the parishioners, amply justifies the undertaking. The same was the case at St. George's Church, Wolverhampton, where the service for Evening Prayer, used daily, without a sermon, for seven weeks, was attended by considerable numbers. The Occasional Offices of the Church also have met with the same increased demand as her Sabbath and daily service. At many churches, where inquiry has been made, the baptisms have been much more numerous during what may be called the cholera quarter of the year. At Sedgley, the increase of the number of marriages was particularly striking: from August 1 to November 30, 1832, the register shews sixty-two marriages, whereas during the same period the year before there were but thirty-nine. Considering the sickness, dismay, and distress which prevailed for a great part of that period, this fact goes far to prove a conviction in the consciences of many that they might no longer live together unmarried.

The increase in the number of communicants has been particularly remarkable in the parish of Kingswinford, where the attention of the congr

gation, Mr. Girdlestone says, was very seasonably drawn to this most important subject. In Sedgley parish-church, the exhortations delivered from the pulpit have been attended with considerable success. During the last six years the frequency of communion has been gradually increased from thrice to twelve times in the year; and a new church, opened within these three years, is attended by many of the former communicants; yet at the last communion administered at the mother church there was assembled a larger number than had ever been remembered on the like occasion.

This attendance on religious ordinances, Mr. Girdlestone states that he proposes not as being the best evidence that could be conceived of religious impression, but as being the one which best admits of being measured by number. "If we could count the hearts," he says, "which have been truly turned from sin to serve the living God, if we could have heard the prayers that have been put up in secret, if the tears which have been shed in penitence, and the purposes which have been formed in faith, would admit of being observed by any human sense, or measured by any earthly arithmetic, I doubt not but that there might have been laid before my Christian readers an amount of holiness and love such as would fill us, under the pressure of our affliction, with joy and thankfulness." "But these," he adds, "are things which can be known with certainty only in the presence of the angels of God. And though the minister of the Gospel has numerous opportunities to judge of the spiritual growth of individuals, his own private opinions would scarcely be entitled to have the same weight in evidence, as pertinent and measurable facts: and were it otherwise, he is inclined to think that in these matters, between a man and his Maker, between the soul and its Redeemer, it is better for charity on fair presumption to believe, than for the tongue or the pen to blazon: else he could tell of many a Christian brother, now turned, as he believes, effectually to a Christian life: else he could relate many a tale of passions mortified, of sins subdued, of evil spirits cast out, of grace received not in vain."

Two additional heads of evidence are offered, both of a tangible description, in proof of the religious impression which had been made. The first is the great extent to which almsgiving had been carried, in relieving the distresses of the poor. Large as were the contributions of strangers, and cheering as was the evidence they afforded of the Christian sympathy which had been felt in distant parts, the assistance rendered by those resident on the spot had been no less willing, and, in proportion to their means, no less ample. In many instances which had come to the knowledge of the zealous and exemplary vicar, and doubtless in many more which are unknown, the poor had little collections among themselves; denying themselves the necessaries of life that they might provide some of its comforts for their sick neighbours.

The other proof brought forward, is the eagerness which has been manifested throughout the district for the possession of the Sacred Volume, as well as of Prayer-Books, and religious books and tracts. It occurred to the members of the District Committee of the Society for promoting Christian Knowledge, at their quarterly meeting held at Bilston, that so excellent an opportunity ought by no means to be lost, for sowing in this method the seed of the Gospel. They resolved, therefore, to make a grant of such help as they could afford, to the parishes that were chiefly afflicted; and to apply also to the parent society for their assistance in this labour of Christian love. They received immediately a bountiful supply of five hundred Testaments, five hundred Prayer-books, and five hundred religious

tracts suited to the occasion. The eagerness with which these books was sought for by the poor, was at least as great as any which has been shewn for a share in the relief afforded to their temporal necessities.

We leave this interesting series of facts to the consideration of our readers. Mr. Girdlestone, if we rightly understand the limitation above quoted, introduces them not as indubitable proofs of a correspondent progress of true piety, but as hopeful outward indications, which ought to be favourably and charitably judged of; and which, after making no inconsiderable abatements for the influence of terror, of Pharisaic formalism, in some cases perhaps of ignorant superstition, and in others of hypocrisy or sordid interest, leave yet a large residuum of true repentance, of lively faith, and of genuine conversion of the heart from the service of sin and Satan to God. To this serious deduction all ecclesiastical statistics are liable, from the registry of a camp meeting, the journals of Whitfield and Wesley, and the recent details of American "revivals," to the records of a Popish altar or an expurgatorial pilgrimage. There is danger in accounting that the whole of an apparent public religious impulse is either chaff or wheat; and thus, for want of due sifting, classing the good with the evil. In this our mingled state upon earth, where the wheat and the tares are permitted to grow together till the harvest, and where the latter often greatly resemble the former, we cannot, by the rough process of measuring the field and computing the stalks upon it, ascertain what will be the ultimate weight of the solid crop. Man judges by the outward appearance; it is God only who sees the heart. What degree of credit may reasonably and scripturally be given to the outward appearance, must depend upon the peculiar circumstances of each case. The side of large charity has its advantages; but the side of caution—which in truth is charity—is not without them. Where each begins or ends it is difficult to say. We are not to countenance the hollow and insincere pretender to religion; but in the exercise of Christian scrutiny we are to take care not to "make the hearts of the righteous sad, whom God has not made sad." He who is our Great Example, while he uttered many a woe against the hypocrisy of the Scribes and Pharisees, did not break the bruised reed or quench the smoking flax. Two apparent extensive religious revivals, which numerically appear much alike, may in reality be of very opposite characters. The two prevailing phases are formalism and fanaticism; and by studying the prevailing type and symptoms of each the minister of Christ will know what course to pursue, so as to cherish and perpetuate what is good, and not to encourage or be deceived by what is evil. President Edwards judged admirably well in this matter, in reference to those sudden and extensive American revivals, which caused him to write his great work on the exercise of the affections in religion. He shews how easy it is for persons to deceive themselves and others by mere social excitement, and becoming as it were religious in a crowd; but he is not less prompt to acknowledge, that amidst all the fanaticism which prevailed in the scenes he alludes to, a work of true piety was still going on; and that, though many had fallen away, not a few had proved to be genuine and permanent converts. And so in regard to the opposite region of formalism: we cannot rightly estimate the extent of Scriptural piety by the statistics of charity boxes or communion rails; for fear, fashion, or Pharisaism, might produce many external decencies where there was no renewal of heart; but still, as these outward fruits must abound where the tree is made good, it is but charitable hope, where we see them spring up in unusual abundance, that to a considerable extent there has been a process of internal renovation; especially where there has been a corresponding course of religious cu

and an assiduous employment of the means of grace and instruction, in dependence upon that promised blessing without which, though Paul plant or Apollos water, there can be no increase.

In a case, therefore, like that which Mr. Girdlestone describes, we should rather say that the symptoms were hopeful and encouraging, than that they were confirmed or decisive. Much is it when the mind has become in a measure open to serious inquiry; when the hard heart begins to feel, and the stubborn knee to bend; and when persons are so far in earnest respecting religion, by whatever motive impelled, whether of fear or love, that they place themselves in the way of instruction, that they repair to the house of God, and that from conscientious motives they leave off some of those more obvious sins which chiefly press upon their consciences, and begin to practice various known duties which they had before neglected. If indeed they stopped here, they would only exchange open misconduct for formalism, self-righteous confidence, and spiritual pride, while their hearts remained as little penetrated by the love of Christ and the power of the Gospel as before their reformation. They might be better men in their social relations, while, in the expressive language of Scripture, their hearts were not "reconciled to God." But it were to be hoped, and wished, and prayed for, that they might *not* stop here; that they might not "rest in decencies for ever;" but that the same Divine power which had begun a good work in them—if His work it really were—might continue it and bring it to a saving issue. There are religious persons, who, because the decorums of religion are not spiritual sanctity, speak too lightly of those hopeful indications which often mark the early stirrings of the Christian life, while a man is sincerely inquiring his way to heaven, though he has not yet found the right road. Such persons would have discerned in Bunyan, when wounded in conscience, and beginning to leave off drinking and swearing in order to propitiate his Creator, only a vain-glorious self-deceiver, who was ten-fold more the child of Satan than before; merely going to destruction through the portal of a church, rather than the door of an ale-house. But were it not more Scriptural to say that these symptoms indicated the early strivings of the Holy Spirit in his heart, while he felt intensely but understood imperfectly; while darkness was contending with light; and the man, in the language of our Saviour, wished "to do the will of God," though as yet he "knew not of the doctrine." And viewing the matter thus, were it not also more Scriptural to hope that God would bless the means of spiritual instruction, so that he should eventually "know the doctrine," than to turn away in despair, despising the day of small things, and leaving the individual either to relapse into his vices or to rest upon the supposed merits of a self-righteous amendment?

Thus judging, we should view such a district as that described by Mr. Girdlestone as a scene of most interesting pastoral labour; a field "white to the harvest," and needing the utmost care that it be not blasted before it become fully ripe. It is not a little, if in the mercy of God the fallow ground has been in any measure ploughed up; if the appalling terrors of a fearful calamity, bringing death and eternity visibly before the eyes of many thoughtless transgressors, have, through His Divine influence, been rendered the means of preparing the soil for the good seed of eternal life. Still the seed must be sown; its early vegetation must be carefully watched over; it must be vivified by the Sun of Righteousness, and watered by the dews of God's blessing; or, after all, no fruit will be matured. May those whose lot is cast in this arduous department of their Master's vineyard be endued with zeal and strength and spiritual wisdom, to make the most, so to speak, of those auspicious circumstances: so that not only may churches be filled, and ale-houses emptied, and alms multiply, but that the Gospel

may really become the power of God unto salvation, and Christ be formed in men's hearts the hope of glory. It is at once painful and astonishing to mark how far persons may advance in external reformation of manners, while they parry off with every subterfuge the true surrender of the heart to God. How many thousands in a period of terror will resort—and it may be with much subdued feeling—to the sacramental table, who have not the slightest perception of the spiritual purport of our Lord's declaration, "except ye eat the flesh of the Son of man, and drink his blood, you have no life in you."

But our space warns us to close these cursory remarks upon a question which, followed out into all its bearings, would afford much matter for reflection, and be replete with spiritual instruction. In returning to Sedgley and its diligent and affectionate pastor, we are reminded by his published Discourses, that the two chief instruments which he made use of for turning the visitation to religious account were the pulpit and the press. In very extensive parishes, especially at a season of great urgency, it is comparatively little that the most faithful minister can effect in the way of individual admonition from house to house, though this little ought not to be neglected; but he may do much when he meets his parishioners in masses in the house of God; and may also procure access to them in their own dwellings through the medium of books and tracts, or short striking papers suited to their circumstances—in addition, of course, to that first best book, the Book of God—which no clergyman, we should hope, would willingly allow any dwelling in his parish to be destitute of; or of, what follows at an infinite interval, yet, as we sincerely think, next, as far as any thing can be said to be next to that which does not admit of comparison, the evangelical formularies of our own Church, especially our incomparable Liturgy. Among other pastoral exhortations, Mr. Girdlestone issued the following Address, as an accompaniment to the paper of Medical Instructions, and adding to it a short prayer.

"*To the Inhabitants of the Parish of Sedgley.*

"The Cholera Morbus is a deadly pestilence, by means of which it has pleased Almighty God to cut off great numbers of mankind in foreign parts. It is our duty to prevent by all means in our power its increase amongst ourselves; to preserve our own lives, and those of our neighbours. For this end you will receive herewith some very useful practical directions; and amongst them you will find it especially recommended to keep the mind free from alarm. Now there is no such antidote to the fear of death as the answer of a good conscience towards God, and the hope of life eternal through Jesus Christ our Lord. I have thought it therefore my duty at this fearful season, to remind you of these things for your greater comfort; and I entreat your earnest attention to the few plain rules which follow:

"1. Examine yourself thus: Am I now fit to die? Have I a good hope, and a good ground of hope to be saved through Jesus Christ? (See 2 Cor. xiii. 5.)

"2. Have I a true and lively faith in God's mercy through Christ, with a thankful remembrance of His most precious death, and a lively hope of His eternal joy? (Mark xi. 22; Heb. xi. 6.)

"3. Repent heartily of whatever you know you have done wrong; repent heartily before God. (Mark i. 15; Luke xviii. 13.)

"4. Amend your life without delay, striving diligently to be more pure, sober, and charitable, more holy, more heavenly-minded. (James iv. 8; Rom. xiii. 11, 12.)

"5. Read daily in God's holy word, which alone can instruct you in His will, which alone can make you wise unto salvation. (John v. 39; Ps. xci.)

"6. Pray daily for God's Holy Spirit; more especially on the Lord's-day, and in his house. Pray daily: and for your help herein, accept both for private use, and for family devotion, the prayer which follows. (Phil. iv. 6.) "From your faithful Friend and Pastor,

"*Vicarage, Sedgley, Nov.* 1831." "*Charles Girdlestone.*"

Mr. Girdlestone also, in conjunction with the other clergymen officiating in his parish, urged upon his flock the duty of setting apart a special day of fasting and humiliation before God; which was observed with great solemnity, there being three services at the parish church upon the occasion. This he followed up, at the cessation of the disease, with a day of thanksgiving. If any person should say, as some have said, that this was an "irregularity"—that admirable word, which Satan as an angel of light most cleverly coined in his pseudo-angelic mint, to repress godly zeal under the name of ecclesiastical innovation—we should say, first, that there was no irregularity in a clergyman's exhorting his parishioners to any thing that is good; and secondly, that if was an irregularity, the cholera was an irregularity also; and that, when men were dying irregularly, it was well that they should be snatched if possible from perdition, even by irregular means. We presume that the angels who welcomed penitents to the kingdom of heaven did not complain of their irregular repentance. Of all the cants that are canted in this canting world there is none more offensive than that of spiritual apathy giving herself airs, and lamenting over the sin of being righteous over-much, blessing her stars that she was never guilty of such offences. There is no irregularity in idling, in frivolous conversation, in anti-pastoral visiting, in doing as little in the desk or in the pulpit as the people will put up with or the bishop allow, in having no schools, no tracts, no superfluous disportings of zeal; but let a clergyman be really anxious for the souls of his parishioners, and act accordingly, then —if no other fault can be found with him, if his preaching and his life present no vulnerable point; let him be as orthodox as he may in his opinions, and as ardently attached to the discipline of his Church as conviction, affection, and habit can make him—some lethargic brother will probably find out that he exceeds the bounds of good order. Regularity, truly so called, is essential to the government of any church; and no wise man thinks lightly of it, or neglects it; but the affectation of regularity, merely to excuse sloth or selfishness, is hypocritical and mawkish.

We have spared ourselves little room to notice Mr. Girdlestone's Seven Sermons, preached during the prevalence of the cholera in his parish. There is something in them remarkably fresh and original. The preacher never enters into intricate discussions, or what ignorant persons might consider such; but he *talks*, as it were, to his people; always with affection and mild authority, and in a tone of singular simplicity, yet with so much of point and striking remark as to arrest and engross the attention of hearer or reader. A more full and regular detail of Christian doctrines, and a more distinct and heart-searching classification of character, would add, in our view, considerably to the value and utility of these discourses, and prevent persons taking up with vague views, either of the nature of the Gospel plan of salvation, or of the evidences of their having truly complied with its saving requisitions. The passages which we are about to transcribe will shew that Mr. Girdlestone has not failed to notice and insist upon both these particulars; but we are not sure that he has brought them out with adequate fullness, frequency, and precision.

The first sermon commences, most appropriately, with a declaration that sin is the prime cause of all suffering.

"Whatsoever evil we see around us, whatsoever evil we feel within, is, we know, the consequence of sin. By sin came death. And by sin came

that which is death's messenger, namely, sickness. How else could we account for it, that in a world of God's making, and in men who are the work of his hands, the strength should fail, the flesh decay, and the form moulder in corruption? How else could we account for it, that the same sense which ministers to our pleasure should wring tears and groans from us in agony of suffering? It is sin that has brought this evil on us. It is Satan that first tempted us to sin, and now works on us this miserable consequence. And it is God, who out of evil always brings forth good; it is God, who by the sufferings of the sick contrives to draw them to a sense of things Divine, to repentance, and faith, and love. 'Whom the Lord loveth, he chasteneth.' (Hebrews xii. 6.) It is because he loves us, that he thus chastens us for sin. It is because he loves us that he commits us not at once to everlasting death, but urges us by his chastisements to be saved whilst we yet have time."

On this view the author grounds the following weighty exhortation:

"Are we agreed, then, that God's judgments are now manifest amongst us? Who, I would further ask, which of you can doubt of yourselves, that you have had a great share in provoking them? Which of you can deny that you are, for your sins, worthy of death; aye, worthy of death eternal? And if of death eternal, what is death such as sickness ends in? The struggle of an hour, say a day, what is this to the agony of eternity? And though that agony were not to begin for many years to come, what are years? What, when they shall have passed, will they seem, compared with everlasting destruction? Oh then, if you fear eternal death, oh flee from sin, flee from the wrath to come. Let disease remind you of the sickness of the soul. Let the grave suggest to you the bottomless pit. If you would escape either, let no one day more be wasted; repent, amend, obey; in one word, believe."

The following exhortation, affecting and persuasive as it is, will shew what we meant when we spoke of a want of due classification. St. Paul gives the injunction, "Do good unto all men," but "specially unto them that are of the household of faith;" and our Lord himself makes a similar distinction, when he says that it is the cup of cold water given "to a disciple, in the name of a disciple," that shall not lose its reward. The duty which Mr. Girdlestone urges is still a duty under any circumstances, and will be well pleasing to God if it spring from a principle of faith and love; but it cannot be said, in the miscellaneous visitation of a parish, and at the bed-side of the ungodly, that the charitable agent is specially visiting Christ himself. The deed may, and should, be done for Christ's sake, whoever may be the recipient of the bounty; but in the case of the wicked it is not, in any direct sense, done to Christ, whom the receiver practically renounces. We submit to our author whether there is not a sort of statistical manner of speaking of Christ's flock, which may lead men fatally to overlook the practical evidences of their being truly in his fold. The following is the passage alluded to:

"'I was sick, and ye visited me.' When we consider who it is that will hereafter speak these words, what a motive shall we find in them for our encouragement, in the most painful of any duties we may be called on to discharge, in behalf of the diseased. In their condition of most helpless want, of most painful anguish, of most fearful corruption, it is Christ whom we may still conceive to be present with them; it is Christ whom in them we must conceive ourselves to relieve. 'His visage,' as the prophet describes Him, 'was so marred more than any man, and his form more than the sons of men.' (Isaiah lii. 14.) No circumstance in the condition of our fellow-creatures should, after this description, be loathsome in our eyes. To assuage their pain, to relieve their wants, to help their help-

le 's this we should ever count to be no less a privilege than to help our ...ed Lord himself. It is the brother for whom Christ died. Nay in him it is Christ himself. It is the brother for whom Christ died, who will shortly be clothed, as in charity we must hope, with glory and honour and immortality. It is Christ Himself, for he will say it is himself; he will co ...t what we thus do as done unto Himself.

"Whither should we not run, to see and worship, if Christ might now appear on earth? What pains should we spare, what cost, to help Him, if now he might be met with, bearing his cross? Behold, He is at hand. We need but enter the chamber of the sick. There we need but smooth the pillow of the sleepless, give clothing to the naked, food to the hungry, and cheer with kindness the spirit of the forlorn. We have then visited Christ himself. We have seen Him who is now invisible. And hereafter we shall hear it from his own gracious voice, 'I was sick, and ye visited me.'"

Mr. Girdlestone is, however, more specific in other places; and, indeed, all his discourses are directly hortatory. For example:

"Examine yourselves then, my brethren, examine yourselves, at this season; first, whether you be in the faith; secondly, whether you advance in the practice of the Gospel. In your faith have you admitted no doctrine injurious to the honour of God; do you hold no opinion that helps to allow you in sin? Do you, in short, hold the plummet of Scripture to every thought you conceive, either of God himself, or of his dealings with man his creature? In your practice do you apply constantly the same certain test; humouring no passion, indulging in no pleasant conformity to the world, yielding knowingly to no influence of that evil spirit who goeth about seeking whom he may devour? Examine yourselves; that you may know wherein you have done wrong; now that you are purposing most earnestly for the future to do right. Examine yourselves, that you may know of your sins, may confess them, may repent of them before God, as well as pray, and also labour to amend them. And for your help I will now set forth some few chief heads of doctrine and practice, in which I have reason to suppose you most lacking, and in which it is most important that you should advance, if you would continue in God's goodness, if you would not be by Him cut off for ever.

"First, then, lay the foundation of your hope in Jesus Christ, in the atonement of his blood, in the sacrifice he made for sin, in the covenant he sealed for your salvation. Give these things a place foremost in your faith; let them be what you first think of when you purpose any good, when you look out for refuge from any evil. In this duty I suppose many of you to fall short. I suppose that many, when they fear to die, try to cheer themselves with thinking of their own good deeds. I suppose that many, when they endeavour to do right, think first of how much shame it will here cost them to do wrong; or go no further, at the utmost, than to count how much suffering it must entail on them hereafter. But if you would 'continue in God's goodness,' try rather, my brethren, to think with yourselves thus: I have been redeemed by the blood of Christ: I have been bought with a price: I have been born anew to a life of holiness: I have been sealed for a child of God; privileged to have grace Divine, if only I ask for it with faith; and empowered, if only I have grace, empowered to do that which is pleasing unto God, through Jesus Christ. Oh, how great is this my Saviour's love! How shall I fail to love Him who hath thus loved me! Him will I delight to serve: Him will I rejoice to obey: in my life I will make His word my rule; His conduct my example; and both in life and death, it is in his merits that I will trust, by His sure promise that I will abide.

"The next point of doctrine, in which I think it probable that many who hear me may fall short, and in which I would now most earnestly exhort them to continue and improve, is the doctrine of grace, or Divine assistance, imparted to our prayers through faith, and absolutely necessary to our obedience. We can no more do right without the Holy Spirit helping us, than we can live without breathing, or without nourishment be strong. Without the Holy Spirit helping us, we can no more fail to sin, than without eyesight we could help to stumble, or without feet to fall. Do you, my brethren, sufficiently consider this, in what you try to do right, in what of wrong you endeavour to amend? Do you look to this help as absolutely necessary; so necessary that it is of no use at all, it is worse than useless, to make any effort without it? Do you long for it? Do you seek for it? Do you pray for it?"

In addition to this statement respecting the necessity of the atonement of Christ, and the sanctifying influences of the Holy Spirit, we meet with the following remarks upon *faith* and *good works*.

"'They rest from their labours.' 'Yes, my brethren, they toil no more; they are at peace with themselves, with their brethren, and with God. 'They rest from their labours;' and their works do follow them. Not their evil works; for these are through Christ forgiven. Not their sins, for these are through his merits blotted out. Not their unworthy thoughts, not their idle words, not their secret deeds of iniquity, for these are washed in the blood of Christ; of these God hath said, to those who die in the Lord, that He will remember them no more.

"And have we any works then, any of us, even the best of us, any works that are free from sin? any works that we should wish to follow us to that blessed place where God and angels dwell? If none, let us in this text see our error. Let us learn that they who die in the Lord, must first live in the Lord. Let us be assured, that if we live in the Lord, in the love of our Saviour Christ, in the enjoyment of his grace, in the hope of his glory, our works must be of such a kind as may be fit to follow us. Ours we call them: ours they are here, and often elsewhere in Scripture, graciously called: but the works that are fit to follow us to heaven, are those which are wrought in us by the grace of Christ, and which in us are not ours, but his.

"Works such as these let us never undervalue, either in ourselves or others. Purity, and truth, and charity, self-denial, and patience in well-doing, these are things which can be practised only through Divine grace, and which, when so done, are fit to follow those who die in the Lord. It is one thing, and it is a sinful thing, to put our trust in what we could do of ourselves: it is another thing, and it is a thing that will greatly minister both to our zeal and comfort, to reflect on those instances of obedience and love in which the Holy Ghost, working in our souls, has prevailed over sin and Satan."

"Who then are they that die in the Lord? who, but they which live in the Lord? Who but they, which, being justified by faith in Jesus Christ, live by the Spirit, mortifying the deeds of the flesh, growing in grace, looking for and hasting unto the coming of the day of God? This is the life that ends in dying in the Lord. Not the trusting to be justified by our works; but the believing in the atonement of the blood of Christ.. Not the saying we have faith when we have not works; but the having faith that worketh by love. Not knowing these things only, but doing them; not only professing them, but practising them. Not to live one while seriously, another carelessly; but to have the whole life affected, the whole heart sound, the whole soul converted from evil unto good, from the love of pleasure to the love of God.

"When we believe so as to be sure of the things we see not, so as to act upon the conviction of their reality, this is faith. When we thus believe that Jesus was the Son of God, that He died on the cross for the sins of the world, that by His death he hath redeemed us, even us; that He hath sent unto us the help of the Holy Ghost, and that with this help there can no temptation befall us beyond what we shall be able to bear: this is to have faith in Jesus Christ our Lord. When, having such faith as this, we love as we have been beloved; when out of our love for God we delight in his service; when out of our love for Christ we are zealous of those good works which he hath appointed for us to walk in; when we study to go, not as nigh to sin as we fancy we safely may, but as near unto perfection as we possibly can: this is faith working by love; this is faith that can save us. This is living unto the Lord; this is the way to die in the Lord."

Of the principle and constraining motive to Christian obedience Mr. Girdlestone says:—

"Take then, for the foundation of all your hope, for the principle of all your actions, take that only name whereby ye may be saved, even the name of Jesus Christ. Set forth from this beginning. Because ye have been redeemed by Christ, because ye have been bought by Christ with a price, because ye are His, because ye believe that ye are so, therefore serve him, therefore love him. Whatsoever ye have to do, think how Christ would have you do it. Whatsoever you have to suffer, think how Christ would have you bear it. Is it labour? Learn of him not to faint in your heavenly Father's work. Is it pain, or sorrow, or disgrace? Learn of him, for the joy that is set before you, to bear your cross, despising the shame. Is it the contradiction of those whom you are endeavouring to help? Let Christ still be your pattern for meekness and long-suffering: his love for the most bitter of his enemies, the measure of your inclination to forgive."

We quote the following as bearing upon what we have ourselves alluded to in a former page, of the necessity, not merely of reforming external wrong habits, but of having the heart emptied of the love of sin, and the void being filled by the love of God.

"'Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished.' When the soul of a sinner has been arrested in a course of pleasurable sin, when it desists from any gross transgression, how truly is it described as being swept and garnished; for how like unto filth in a habitation is profligacy in a Christian! But at such a moment, how absolutely is it necessary to fill up with the love of things Divine the void which is left in the affections! How hard is it for the heart which has been set on earth, to entertain the love of Christ, and the desire to be with him where he is! How great the risk, that, if it be empty of these heavenly feelings, if, whilst unburdened of its sins, it have not been filled with faith and hope and charity, how great the risk that the enemy of souls will recover his lost possession! 'Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.'"

"Oh, my brethren, let not that house be empty which God hath by his judgments swept and garnished. Let there be in it no room for the enemy to return. Let it be filled with the knowledge of the will of Christ. (See Col. i. 9.) Let it be filled with faith in the atonement of his blood. Let it 'be filled with the Holy Ghost' (Acts ix. 17); 'filled with the Spirit' (Eph. v. 18); filled with 'all the fulness of God' (Eph. iii. 19); filled with 'the fruits of righteousness' (Phil. i. 11); filled 'with all joy and peace in believing' (Rom. xv. 13). It cannot be long empty. You cannot long

hold out against your former sins, unless you 'be renewed in the spirit of your minds' (Ephes. iv. 23). You will soon again work wickedness with all greediness, unless you instantly do good with all Christian zeal, in the faith and in the love of Jesus Christ. You may have been hindered [from outward habits of evil] by fear for a while; but if in the mean time you have not learned to love, if you have found in the mean time no pleasure in holiness, no delight in the assurance of heaven; how can it be but that you soon must fall away? And then, how can you expect but that your last state will be worse than the first?"

"If you understand the kind of life I here counsel you to live, you will think it, I fear, many of you, a very different kind of living from that you have been heretofore accustomed to. It may be different. It may be strange. It may be new. It must be so, if you are truly now renewed in the spirit of your minds. It must be so, if in you is to be fulfilled that most strange of all marvels, a sinner saved. How can this be done, if you relapse into a careless, worldly kind of life? If you give to earth your thoughts and hearts, and to heaven only the utterance of prayers with your lips; if, whilst you hear God's word with your ears, you spend the rest of your time without thought of obeying it; must not the soul be empty of Divine grace? must it not be soon filled with all manner of iniquity? Will not your last state be worse than the first? From this most awful condition there is nothing that can save you, but such a lively faith in Christ as constrains you to love him and obey him. Oh seek then for this faith, pray for it, labour for it. Do all you know to be right; lose no profitable occasion of knowing more: neglect no advantage you have once gained; forego no advancement you possibly might reach: let your prayers be enlarged as your gifts increase; and let your last state be daily better than the first."

We quote one passage more, as shewing in another light the anxiety of the preacher that his hearers should not deceive themselves by building upon the sandy foundation of human merit: and yet, if we rightly scan this and other passages in Mr. Girdlestone's volumes, there is still an interposition of something human between man and his Creator; a substitution, in part at least, of what Christ does *in* the Christian, for what he has done *for* him; a something which latently derogates from that sublime simplicity, so nobly maintained by our Reformers, of the doctrine of justification before God solely by the obedience unto death of Christ, through faith, and irrespective even of those blessed fruits which are the invariable concomitants of faith.—But let us quote the passage:

"Next observe what would come of a man's examining himself, if he were one who lived a sober and respectable life, but who had no lively effectual saving faith in Christ. If any such be here, and if he were now to look into his real state, what would he find as to his hope of heaven? What, but that it has no foundation at all. Let him try himself thus: Am I now ready to depart? could I now bear the near approach of death? What will it avail me to have done nobody any harm, as the world reckons harm, if I have done no one any good, as God counts good? What, to have set no flagrant ill example, if I have set no eminent good example? What, to have attended regularly God's worship, if I have not worshipped Him in spirit and in truth? I have been trusting in my own works; and they have all the while been worthless. I have neglected that love of Christ, and faith in Him, which can alone make me obey with glory to his name, or with profit to my own soul. I see my error; I pray God to give me grace to see it daily. I pray that the Holy Spirit may guide me into all truth, and enable me to build on the right foundation, and to build thereon a holy and religious life."

Here the self-examiner is asked what is his hope of heaven. He is truly told that one class of works, in which he trusted, is vain; but is he not led to imagine that there is a more refined class of works, which would not thus have deceived him? Is not his eye turned away from the cross of his Redeemer, to something which is *not* the cross of the Redeemer? Is he not shifting his house from one quicksand only to fix it upon another, instead of building simply upon the Rock of Ages? We do not believe that the writer means this, because we have quoted passages which appear to us to exhibit with Scriptural truth the free character of the Gospel of salvation; but there is at least a cloudiness of statement, which obscures much that is excellent, and prevents that decisive tone of Scriptural freedom which so forcibly characterizes the Homilies of our Church, Hooker's Sermon on Justification, and the writings of many of our Reformers and most eminent Divines. We never could go to the length of some of Luther's strong declarations in his Commentary on the Epistle to the Galatians; but we would yet earnestly recommend to every divine to study well some of the best works of that character—rejecting of course any extreme statements which he may meet with—with a view to understand fully, in all their majestic dignity, those important Scriptural doctrines in relation to the pardon, acceptance, and salvation of sinners, which are often seriously dilapidated where there is not the slightest intention of impugning them.

We had not intended to diverge into these topics. We set out with an account of the cholera at Sedgley, and we have ended with something like an incipient review of Mr. Girdlestone's discourses upon occasion of it; but if what has occurred to us shall be found to furnish matter for edifying and interesting reflection, it is of little consequence under what department it is ranged. We cordially wish our respected author the blessing of God in his zealous discharge of his important duties.

FORGED BOOK OF JASHER.

For the Christian Observer.

In our volume for 1831, page 315, we had occasion to expose a literary forgery which had just issued from a Bristol press with the following title and mottoes:

"The Book of Jasher: With Testimonies and Notes, *Critical and Historical*, explanatory of the Text. To which is prefixed Various Readings, *and a Preliminary Dissertation, proving the Authenticity of the Work.* Translated into English from the Hebrew, by *Flaccus Albinus* Alcuinus of Britain. Who went a Pilgrimage into the Holy Land, *and Persia, where he discovered this volume, in the city of Gazna.*

"'*Is not this written in the Book of Jasher?*' Joshua x. 13.—'*Beho'd, it is written in the Book of Jasher.*' 2 Sam. i. 18.

"Bristol: Printed for the Editor, by Philip Rose, 20 Broadmead. 1829. 4to."

This work professed to have been printed from a manuscript which had been preserved with great care by a gentleman who lived to a very old age, and died some time since; whereas we stated that it was printed in 1751, and was noticed at the time in the Monthly Review, as "a palpable piece of contrivance, intended to impose on the credulous and the ignorant, to sap the credit of the Books of Moses, and to blacken the character of Moses himself." We added, that the editor or author had invented an idle story of the means by which the manuscript had fallen into his hands; that he had prefixed a pretended history of Alcuinus's alleged pilgrimage to the

Holy Land; of his manner of procuring a sight of the original Book of Jasher, and the means by which he obtained permission to translate it into English; but the whole, we further stated, was so full of blunders, inconsistencies, and absurdities, as was shewn by the Monthly Review as long ago as 1751, that it was beneath the dignity of refutation. We mentioned also, that, besides the Monthly Reviewers, Mr. Nichols in his Literary Anecdotes, and Mr. Hartwell Horne in the last edition of his Introduction to the Study of the Scriptures, had noticed the imposture; so that the editor of the Bristol edition of 1829 was either imposing on the world for the sake of lucre what he knew to be a gross forgery, or he had failed to make those inquiries which would have prevented his vaunting forth so shameful a deception. The real name of the obtruder of the forgery in 1751, we mentioned, was one Jacob Ilive, a printer, who worked off the book secretly in the night at a private press; and who appears, from some works he published, to have been either an infidel, or diseased in his intellects, maintaining that there is no hell but earth, that the souls of men are apostate angels, and many other extravagancies.

We should have thought that the above statements were amply sufficient to nip the imposture in the bud; but to our utter astonishment a prospectus has this very year, 1833, been issued, of a second edition of the Bristol reprint, with the astounding announcement that the first edition has been honoured with the autographs of *nearly one thousand* of the most literary characters as subscribers; among whom are many Prelates and other dignitaries, as well as most of the public establishments of the country *. Under these circumstances it may be desirable that we should add a few particulars to those already detailed, in order that another set of subscribers may not be circumvented; and still more, that no weak-minded Christian may be perplexed, and no infidel gain a triumph, by even the slightest credit being attached to so clumsy as well as wicked an imposture. We are the better enabled to furnish this information by means of a valuable paper of Bibliographical Notes with which we have been favoured by our valued friend the Rev. T. H. Horne, and which will be incorporated into a new edition of his "Introduction to the critical Knowledge of the Holy Scriptures," which he is preparing for publication;—a work which we cannot mention, even incidentally, without renewing our oft-repeated tribute of gratitude to the learned, indefatigable, and devout author, for the great benefits to the Christian church which, through the blessing of God, have attended its prosperous career. We say no more at present, as we shall probably have occasion to recur to the subject upon the publication of the next impression, which may be considered almost a new work since the time when with great pleasure we introduced it to our readers in the first edition.

Of the literary forgery contained in the volume, or rather pamphlet, printed in the year 1751, the following account was given by Mr. Rowe-Mores, a diligent topographer and antiquary of the eighteenth century, in his "Dissertation upon English Typographical Founders and Foundries," published in 1778. He says, "In the year 1751, Mr. Ilive published a

* Of the manner in which these signatures have been procured the writer of these remarks had recently a specimen. Passing a bookseller's shop in a cathedral town, where the Bishop and several of the clergy happened to be present, a man stepped up to him and whispered in his ear, with great mystery, that he had a curiosity which, as he appeared to be a clergyman, he should like to shew him, as he doubted not he would be much interested in it. He then went on to relate that a most remarkable discovery had been made, and so forth. When told in plain terms that he was hawking a gross imposition, he affected to be lost in astonishment; but a few words convincing him that the stranger was acquainted with the whole history of the case, he huddled up his papers and set forth in quest of a more credulous victim.

pretended translation of the Book of Jasher, said to have been made by one Alcuin of Britain. The account given of the translation is full of glaring absurdities: but of the publication this we can say from the information of the only one who is capable of informing us because the business was a secret between the two: Mr. Ilive in the night-time had constantly an Hebrew Bible before him, and cases in his closet. He produced the copy for Jasher, and it was composed in private, and the forms worked off in the night-time in a private press-room by these two, after the men of the printing house had left their work."

Jacob Ilive, the person above mentioned, was a type-founder and printer, who carried on business in London between the years 1730 and 1763, in which last year he died. It is said of him in Chalmers's Biographical Dictionary, that "being not perfectly sound in his mind, he produced some strange works. In 1733 he published an Oration, intended to prove the plurality of worlds, and asserting that this earth is hell, that the souls of men are apostate angels, and that the fire to punish those confined to this world at the day of judgment will be immaterial.....In this strange performance the author unveils his deistical principles, and takes no small liberty with the Sacred Scriptures, and especially with the character of Moses. Emboldened by this first adventure, he determined to become the public teacher of infidelity. For this purpose he hired the use of Carpenters' Hall, where for some time he delivered his orations, which consisted chiefly of scraps from Tindal and other similar writers."

In November 1751 he published "The Book of Jasher," of which the following account was given in the Monthly Review for December in the same year: "The publisher, in order to give a sanction to this pretended Book of Jasher, refers to the mention made to such a book in Josh. x. 13, and 2 Sam. i. 18. In both which places, says he, it is appealed to as a work of credit and reputation, and as such was at that time had in great esteem. But the work now published does not in the least appear to be that book referred to in the Scriptures; but a palpable piece of contrivance, intended to impose on the credulous and the ignorant, to sap the credit of the books of Moses, and to blacken the character of Moses himself. Hence it is no wonder that the editor or author has had the precaution to conceal his name. He has trumped up an idle story of the means by which the MS. fell into his hands, which he relates in a prefatory epistle to a nameless Earl. He has also prefixed a history of Alcuin's pilgrimage to the Holy Land, of the manner of his procuring a sight of the Book of Jasher, and the means by which he obtained permission to translate it into English. But the whole is so full of blunders, inconsistencies, and absurdities, that we think it beneath any further notice."

With this quotation from the Monthly Review, in addition to the contemporary evidence above given, we might have dismissed the pretended Book of Jasher; but under the circumstances above mentioned we shall subjoin, by favour of Mr. Horne, a few specimens of the falsehoods, anachronisms, and contradictions of the Holy Scriptures, which characterize this nocturnal production of the non-sane infidel author, Jacob Ilive.

1. The assertion in the title page that Alcuin of Britain "went a pilgrimage into the Holy Land," is contrary to historical fact. Alcuin neither visited the Holy Land nor travelled into Persia. He was born in Yorkshire about the middle of the eighth century, and was educated at York, where probably he embraced the monastic profession. It is not known what preferments he held before he left England; though some accounts state that he was a deacon of the church at York, and others, that he was abbot of Canterbury. His earlier years were wholly spent in England; and having been sent on an embassy from Offa king of Mercia to the emperor Charle-

magne (who formed so high an opinion of his acquirements and character as to become his pupil), he was induced, by the emperor's entreaties, to settle in France. In that country, accordingly, with the exception of one short visit to England, he spent the remainder (the chief part) of his life, having rendered essential services to the cause of religion and learning, and there he died, A.D. 804, in the Abbey of Saint Martin at Tours, without ever quitting Europe. (See Cave, Scriptorum Ecclesiasticorum Historia Literaria, pp. 420, 421. Coloniæ, 1720. Chalmers's Biographical Dictionary, article Alcuin).

2. All the genuine writings of Alcuin are printed in Latin, as well as some doubtful and spurious pieces which have been ascribed to him *. If he had composed any treatise in any other language, it would doubtless have been written in the then vernacular language of England, that is, the Anglo-Saxon; fragments of which language have come down to our time in some portions of the Anglo-Saxon version of the Scriptures, executed in the eighth century. Whereas the whole of this pretended Book of Jasher is in *modern English*, and not a few passages of it are verbatim the same as our present authorized English version of the Bible, which was first published in 1611—eight hundred and seven years after Alcuin's death;—and what is not copied from our English Bible, is a lame and studed imitation of its style and diction, both to conceal the fraud and to allure readers.

3. In "the translator's preface" Alcuin is made to say,—"I took unto me two companions, who learned with me in the University of Oxford all those languages which the people of the East speak." But the University of Oxford, according to the earliest date which has been stated by its historians, was not founded by king Alfred before the year 886, that is to say, eighty-two years after Alcuin's decease.

4. "The Words of Alcuin, which are read before the Book of Jasher," are further convicted of falsehood by the anachronisms they contain.

[i.] In p. v. mention is made of "the paper on which it is wrote" three hundred years before the art of making cotton paper was introduced into Europe (the use of which did not become general until the thirteenth century), and considerably more than three hundred years before paper made from linen rags was in use.

[ii.] In p. vi. he mentions *stationers*, upwards of four centuries before bookselling was known. Stationers were not heard of in Europe before the middle of the thirteenth century. (Ducange, Glossarium, voce *Stationarii*, vol. vi. col. 716.) And the Company of Stationers, who were the first booksellers in London, was not incorporated until May 1557, in the third and fourth year of the reign of Philip and Mary; that is, seven hundred and fifty-three years after Alcuin's death.

5. The book itself is replete with falsehoods, and with contradictions of the Pentateuch and the Book of Joshua. Mr. Horne specifies the following examples:

THE BOOKS OF MOSES AND JOSHUA.	JASHER.
Gen. xxii. 2, 11–13. And He [God] said, Take now thy son, thine only *son* Isaac, whom thou lovest, and	Chap. iii. 19—21. And when Isaac was twenty and five years old, Abraham heard a voice saying, Take

* The best and most complete collection of Alcuin's works was published at Ratisbon, in 1777, in two large volumes folio: it was edited by M. Frobenius (or Froben) abbot of Saint Emmeran, near that city, who has carefully distinguished the doubtful and spurious pieces from Alcuin's genuine writings, all of which are in Latin. It is, perhaps, scarcely necessary to state, that there is not a single word or allusion to the Book of Jasher, as being translated by him.

get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of....And the angel of the Lord called unto him [Abraham] out of heaven....And he said, Lay not thine hand upon the lad, neither do thou any thing unto him. ...And Abraham lifted up his eyes, and looked, and, behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

thy son and slay him, and offer him up a burnt-offering in the land wherein he was born. And Sarah spake unto Abraham and said, The holy voice hath not so spoken: for remember thou the words of that voice which said unto thee, I will make of thee a great nation. And Abraham repented him of the evil he purposed to do unto his son: his only son Isaac.

Exod. ii. 1—5, relates the birth and exposure of Moses in an ark of bulrushes on the banks of the river Nile, and the discovery of him by Pharaoh's daughter.

5—8. And when she [Pharaoh's daughter] saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is *one* of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

v. 9–12. And Jochebed the mother of Moses, with Miriam his sister, came unto Pharaoh's daughter: and Jochebed said, Behold here the son of thy handmaid! And Pharaoh's daughter said, What wist ye? And they said, Thy father hath commanded that this infant be slain: yea, and that all the Hebrew males as soon as they are born be slain also. And Pharaoh's daughter said, Give unto me the child. And they did so. And she said, This shall be my son.

Exod. i. 22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river.

iii. 13. And it came to pass, that the wrath of Pharaoh was turned away from slaying the males of the Hebrews.

Concerning the particular subjects of Moses' education the Book of Exodus is silent.

iii. 14. And the child Moses grew and increased in stature: and was learned in all the magic of the Egyptians.

Numb. xxxii. 11, 12. Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me; save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun.

xxxv. 3, 4. It is affirmed that, after the death of Moses, Joshua, and Caleb, the people were without a leader, and that Phinehas and the elders of Israel "named Jasher the son of Caleb by Azuba, seeing he is an upright man. And moreover this we know, that he hath seen all the wonders wrought in Egypt, in the

wilderness: even all the mighty works that have been done."

Josh. ii. relates the mission of the two men whom Joshua sent to explore the land of Canaan, and who "went and came into an *harlot's* house, named Rahab, and lodged there;" together with their covenant with her, who was a Canaanitess.

xxvii. 8. Rahab is styled "one of the *princesses* of Jericho;" and in v. 8. she is represented as saying, "I also am the *daughter of an Israelite by a woman* of Midian."

Josh. iii. 14—16. It came to pass ...As they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above, stood, *and* rose up upon an heap, very far from the city Adam, that is beside Zaretan: and those that came down towards the sea of the plain, *even* the salt sea, failed, *and* were cut off; and the people passed over right against Jericho.

xxviii. 10. And the wood whereon the children of Israel passed over Jordan stayed upon the face of the waters six days and six nights.

Josh. vi. 17, 20, 21, 24, 25. And the city shall be accursed, *even* it, and all that *are* therein, to the Lord. ...The people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword....And they burnt the city with fire, and all that was therein....And Joshua saved Rahab the harlot alive, and her father's household, and all that she had.

xxviii. 15, 16, 18. Then Rahab sent unto Joshua, saying, Let me intreat with thee for my nation that they may live. And Joshua answered and said, As many as save themselves by flight may live: but whosoever shall be found in Jericho shall surely die the death....And the people of Jericho fled from the city every one to the mountains.

Josh. vii. relates the circumstances of Achan's secreting a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, contrary to the Divine command: for which crime he and all he had were destroyed in the valley of Achor.

xxviii. 20—25. Achan is represented as charging Joshua with having "taken from the congregation all the gold, all the silver, and all the brass: even all the spoil of the city of Jericho, and given it to the tribe of Levi." For which crime he *alone* was stoned.

Ilive's forgery was published in 1751 for *two shillings and sixpence*. For the publication printed at Bristol in 1829 the modest charge of TEN SHILLINGS was originally made, which was subsequently increased to one pound sterling. Of this work, though published apparently for the first time in 1829, there is every reason for concluding that it is an unacknowledged reprint of Ilive's forgery, with some unimportant variations (which will be pointed out in the course of the present article). This will appear from the following among other reasons:

1. The *Title Page*, as above given, with the exception of the few sentences printed in italics, is the same as in Ilive's forgery. The editor of the Bristol publication in 1829 expressly says that the pseudo-book of Jasher is "translated into *English* from the Hebrew." In his proposals for a new edition above alluded to, this is altered into, "Translated into *Anglo-Saxon* from the Hebrew!" Query, by whom was this pretended Anglo-Saxon version translated into modern English?

2. The "*Advertisement*," if not colourably altered, is evidently taken from Ilive's preliminary letter to a nameless Earl; as will be evident to any one who compares the following extracts."

THE BOOK OF JASHER. 1751.	THE BOOK OF JASHER. 1829.
"To the Right Honourable the Earl of * * * * * *	
"My Lord, *The following translation of the Book of Jasher fell into my hands thirty years ago*" [that is, in 1721] "by meer accident. I was *travelling in the North of England*, to see the country." Ilive then proceeds to give a false account of his purchasing the manuscript at an auction of "the goods and books of an old gentleman lately deceased, who was upwards of one hundred years of age."	*The following translation of "The Book of Jasher" was discovered by a gentleman in a Journey through the North of England in* 1721.
"Among the papers" (Ilive continues), "my Lord, I found the *following translation of the Book of Jasher, which I last summer communicated to your Lordship on a rumour of a new translation of the Bible.* I own that till then *it lay by me* quite unregarded. *Your Lordship upon perusal was pleased to approve of it, and to advise its publication as* A WORK OF GREAT SINCERITY, PLAINNESS, AND TRUTH. Your *Lordship's* remark I must not omit, 'That it was your *opinion, the Book of Jasher ought to have been printed in the Bible before that of Joshua.*'"	"It lay by him for several years, until, in 1750, there was a *rumour of a new translation of the Bible, when he laid it before a noble Earl. On perusal he highly approved of it,* AS A WORK OF GREAT SINCERITY, PLAINNESS, AND TRUTH. *His Lordship's opinion was that it should have been placed in the Bible before the Book of Joshua.*"
"By a writing on the outside of the manuscript it should seem, that this translation was laid before our first Reformers, because it says: 'I have read the Book of Jasher twice over, and I much approve of it, as a piece of great antiquity and curiosity, but I cannot assent that it ould be made a part of the canon Scripture.	He further adds:— "By a writing on the outside of the manusript, it should seem, that this translation was laid before our first Reformers, because it says: 'I have read the Book of Jasher twice over; and I much approve of it, as a piece of great antiquity and curiosity, but I cannot assert, that it should be made a part of the canon of Scripture.
"Signed 'WICKLIFFE.'" am your Lordship's most humble obedient servant, the Editor."	"Signed 'WICKLIFFE.'"

The editor of 1829 proceeds to state, that "Since 1751" [the reader bear in mind that this is the identical date of Ilive's forgery] "the

manuscript* has been preserved with great care by a gentleman, who lived to a very advanced age, and died some time since. On the event of his death, a friend to whom he had presented it gave it to the present editor, who, conceiving that so valuable a piece of antiquity should not be lost to men of literature and biblical students, has committed it to the press, not doubting but that the attention of the learned will be attracted to so singular a volume." The editor of 1829 further adds, that "he cannot assert any thing from his own knowledge beyond Alcuin's account, but *that* carries with it such an air of probability and truth, that he does not doubt its authenticity."—"Nothing" (he affirms in his "Preliminary Dissertation on the Antiquity and Authenticity of the Book of Jasher" "can be produced to invalidate this authentic statement, and consequently it merits our credence." (p. v.) Again, "As a book of record, it appears to have truth without mixture of error for its peculiar object and design." (p. vi.) And in the concluding paragraph of his "Testimonies and Notes concerning the Book of Jasher" (p. 9, col. 2.) he expresses himself in the following terms:—"Thus, then, it appears, that as far as such a work can be authenticated, this possesses every proof of being a transcript of the original manuscript; and, consequently, that it is worthy to be preserved as a collateral evidence of the facts detailed more fully in the writings of Moses, the Book of Joshua, and the Book of Judges." A reference to the *positive* historical evidence of Mr. Rowe-Mores above given, and also to the *internal* evidence furnished by the anachronisms, falsehoods, and contradictions, in Ilive's forgery (see pp. 6—8), all which are to be found *verbatim, literatim, et punctuatim* in the edition of 1829, must convince the reader that this publication is neither "authentic" nor does it "merit" any "credence" whatever; and that, with the exception of such passages as are copied from our authorized translation of the Bible, it is a worthless tissue of "error" and falsehood without the slightest "mixture" of "truth." In the Dublin Christian Examiner, or Church of Ireland Magazine, for June 1831, there is an able exposure of this edition of 1829, containing five or six instances of falsehood and contradiction, different from those above given, to which we refer the reader who may be desirous of further evidence.

"Some account of this volume" (says the editor of 1829) "may be found in Alcuin's works, published in one volume, folio, in the year 1600, in Paris." Now, what is the fact? The first edition of Alcuin's collected works was published at Paris by André Duchesne (Andreas Quercetanus) seventeen years after the date assigned by the Bristol editor, viz. in 1617, in three parts, forming one volume folio; and in this collection of Alcuin's works *no Book of Jasher is to be found.* As Duchesne's editio princeps is not of very common occurrence, the reader who may be desirous of seeing a list of the pieces actually written by Alcuin, is referred to Dupin's Bibliothèque des Auteurs Ecclesiastiques, tom. vi. pp. 120—123, 4to. 1692, and to Dr. Cave's Historia Literaria, pp. 420, 421; each of whom has given a catalogue of Alcuin's works from Duchesne's edition, and they are both totally silent concerning the pretended Book of Jasher.

3. Although the concluding paragraph of "the Translator's preface" in the edition of 1751 is omitted in the reprint of 1829, the editor of the latter must have been acquainted with it, as the subjoined verbal coincidences are too minute and specific to be merely accidental.

* In the prospectus of 1833 above referred to, for "manuscript" the word is substituted—a general term, which is equally applicable to printed manuscript. The editor of the Bristol reprint never exhibited his printed script to the critical examination of the learned. Mr. Rose, the printer, did well to communicate to the public from what kind of "copy" he printed.

ILIVE'S BOOK OF JASHER, 1751. (p. vi.)

"Some years after my arrival I related this adventure to several, and showed them the work, who advised me not to suffer a copy of it to fall into the hands of the stationers, lest I should incur the displeasure of the purple. Being now GROWN OLD and infirm, I have LEFT IT among OTHER papers TO A CLERGYMAN IN YORKSHIRE."

BOOK OF JASHER, 1829. (p. v.)

"It appears he" [Jasher] "never made it public, beyond the circle of his friends, and when GROWN OLD he LEFT IT, with his OTHER manuscripts, TO A friend, A PRIEST IN YORKSHIRE."

4. The "Various Readings," which follow "the words of Alcuin," are *verbatim* the same in both publications, except that, in the Bristol edition of 1829, "desart"—the supposed various reading in chap. xii. 18—is printed desert.

5. The pseudo-book of Jasher itself is next in order; and it coincides with Ilive's fabrication printed in 1751, with most marvellous exactness, both as to certain grammatical blunders, and also as to the matter which the two publications severally contain.

[i.] Grammatical blunders.

In the title-pages of both publications we have, "*To which* is *prefixed various readings*," for *are* prefixed.

In Jasher, chap. vii. 7, we read, "*Thus* HATH *said our fathers*," for *have said*; xiv. 11, "*Thou judgeth the people*," for *thou judgest*; xxvii. 15, "*Whom thou knoweth not*," *for knowest not*, and in the margin, "*Whom thou doth not worship*," for *dost not*; and in xxxvi. 11, "*Thou hath spoken*," for *Thou hast spoken*.

[ii.] With regard to the Contents.

The Book of Jasher in Ilive's forgery of 1751 fills exactly *sixty* pages; in the Bristol edition of 1829 it makes *sixty*-TWO *pages and a* HALF, the excess being caused by the addition between brackets of seventeen verses from Gen. xxii. 3—20. in ch. iii., and of twenty-eight verses in ch. xi. from Exod. xiv. 23—31 and xv. 1—19 of our authorized version. Except as occasionally affected by these additions, the *same quantity of matter* is comprised in *each column*, the *summaries of chapters*, and the *head lines* or summaries at the top of each page, the pretended *chronology*, *marginal readings*, and *punctuation*, are all PRECISELY THE SAME, the spelling only of a very few words being modernised, as ether for æther, encrease and encreased for increase and increased; and in the "Testimonies and Notes," Phinehas for Phineas.

The following are the only additional material variations between the two publications which, after a careful collation, Mr. Horne has detected.

ILIVE'S BOOK OF JASHER, 1751.	BOOK OF JASHER, 1829.
Ch. i. 17. Cain *conceived and bare* Enoch	Ch. i. 17. Cain *begat* Enoch.
20. Seth *conceived and bare* Enos	20. Seth *begat* Enos.
ii. 1. Lamech ... *conceived and bare* Noah	ii. 1. Lamech *begat* Noah.
9. ye	v. 9. you.
8. doeth	xxiii. 8. doest.
3. nor	13. or.
8. Debora	xxxv. 28. Deborah.
thou commandeth	xxxvi. 11. thou commandest.

The variations in the edition of 1829 are such as might be made by a careful compositor, and cannot (we conceive) in any degree affect the identity of the two publications.

6. The "Testimonies and Notes" appended to both publications are for the most part *the same*, and profess to bear the names of Hur, Phinehas, Othniel, Jazer, Jezer, Zadock, and Tobias. On the miraculous passage of the Israelites over the Red Sea, the editor of the Bristol impression of the Book of Jasher has inserted a note, chiefly taken from Dr. Hales's Analysis of Chronology, vindicating the miracle against the sceptical objections of Michaelis. The notes on ch. i. of Ilive's edition in 1751 are omitted; as also are the two concluding notes on ch. xviii., and the whole of those on ch. xix. and following to the end: in which "chapters," says the editor of 1829, "nothing occurs but what fully accords with the statements of Moses." (Testimonies, p. 9.) If, however, the reader will turn back to p. 21, he will find *five passages which do directly contradict "the statements of Moses,"* besides four more in p. 22, which equally contradict the book of Joshua. The result, then, of the preceding examination is, that the pretended Book of Jasher is a gross and shameless *literary forgery*, which has no claim whatever to "credence," and which is utterly destitute of authenticity.

Respecting the Book of Jasher (which name means the "book of the upright" or "righteous men"), mentioned in Josh. x. 13, and 2 Sam. i. 18, the opinions of the learned are greatly divided. Most probably, it was not the work of an inspired person, but of some common historiographer, who wrote the annals of his own time, which have long since perished, and who might deserve the name of "Jasher" or the "Upright," because what he wrote was generally deemed a true and authentic narrative of all the events and occurrences which had then happened.

There is extant a Rabbinical-Hebrew Book of Jasher, printed at Venice in 1625, which is an explanation of the histories comprised in the Pentateuch and Book of Joshua. Bartolocci, in his Bibliotheca Rabbinica, states that it contains some curious but many fabulous things; and particularly, that this book was discovered at the time of the destruction of the temple at Jerusalem in a certain place, in which an old man was shut up, in whose possession a great number of Hebrew books was found, and among them the Book of Jasher; which was first carried into Spain, and preserved at Seville, whence finally it was taken to Naples, where it was first published. (Vol. iii. p. 934.) Bartolocci also mentions (in p. 868) a treatise on the Jewish Laws, composed by Rabbi Tham, and called *Sepher Jasher*, or the Book of Jasher, which was printed at Cracow in 1617.

THE REV. C. GIRDLESTONE ON A COMPREHENSION OF DISSENTERS WITH THE ESTABLISHED CHURCH.

To the Editor of the Christian Observer.

I FEEL obliged by your offer of opening your columns to the fr plan for a comprehension of Dissenters with the Established Chur I wish first to observe, that what I have to propose is no comp principle for the sake of present peace, but an approximati unity of faith and communion, which it is incumbent on all C all seasons, to promote. No reasonable Protestant will in necessary to salvation that we should all belong to one eccles or profess articles of faith which are verbally the same. I suppose, would any gainsay the following proposition, the

flicting sects of Christians, in this single country, to be brought into a more close communion, both of outward constitution, and of inward faith, would be not a little profitable to our growth in love, and helpful to the conversion of the world.

This then is the object I have here in view, the promotion of a real substantial unity, such as would consist in our being more of one heart and mind than now we are. And in this respect, the plan I would propose differs widely from what has lately been set forth by a writer of such excellent and eminent attainments, that I am sorry to feel compelled in the outset to distinguish my principles from his. The proposition of Dr. Arnold for the comprehension of Dissenters would in many cases go no further than that all should worship in one building. I aim at no less than to have all worship according to one form, all hold the same fundamental articles of faith, and all agree as to what is fundamental and what is not.

And these objects might, as I would hope, be forwarded by the judicious application of these two principles following. One is, that in the discipline and formularies of our Church we amend whatsoever can reasonably be shewn to be a stumbling-block to our Dissenting brethren. The other is, that whilst we remove these hindrances to communion of spirit, we should enact much greater facilities than now exist for regaining outward conformity. On both these principles I would offer a few remarks. But first I would answer some of the chief objections against any such plans of Church Reform, which pass current for fatal at the present day, with many of the best and most influential members of the Church.

Objection 1. The thing has been attempted over and over again in vain.

Does it follow that it never will succeed? Or if it do, does it follow that we ought not to try? How long have Christians been endeavouring to convince the unbelieving world that it is good to serve and love the Lord Jesus? Has not the attempt hitherto been in vain? Do we expect that it will ever thoroughly succeed? Neither do we expect that all Christians in this country will become united in one single church. But this we may reasonably hope, that many might be brought together who are now at variance, that all might be drawn somewhat nearer to each other, and that our Church at least all no longer be responsible for helping to keep any far apart.

Objection 2. That we cannot begin to alter this venerable building, without risking the destruction of the whole fabric.

If the analogy here commonly used may serve for argument, we would venture in the same figure to reply by asking, Which would be the wiser course to pursue with a house out of repair, to let it alone for fear of pulling it down in the attempt to mend it, or to mend it with such care and caution as should make it more firm than ever? For my own part I am not one of those who reckon this fabric so infirm, as that it cannot bear the requisite alteration. Still less can I allow that it is unsafe to alter it, at an hour when our enemies are on the watch for its destruction. On the contrary, at such a juncture a prudent commandant would strive to put the fortress in the most defensible position; would survey each crack and crevice in the walls, and dig if it were needful to the very foundation, rather than leave a single point exposed to treachery or assault.

Objection 3. That the clergy at least cannot promote innovation, without the guilt of something like to perjury, being bound by their oaths and subscriptions to uphold things exactly as they are.

This is an argument which would have kept the first Reformers of the church fast in the trammels of the Roman pontiff. But if Ridley, Latimer,

Cranmer, and the whole band of the fathers of the Church of England, were justified on grounds of conscience in swerving, in the most solemn points of faith and practice, from that to which they had once set their hands, surely we cannot be so bound by our subscriptions, as that we may in no case help to alter that, which our conscience is convinced may be altered for the better. Else what must we think of those who assisted in the several alterations, which have been made from time to time in our ritual? And what shall we think of the very Preface to the Liturgy, one of the documents to which we have subscribed, which lays down with admirable simplicity and force the duty and the limits of reasonable change?

What then is the amount of change proposed? What is that application of the principles above mentioned, which would seem likely, under God's blessing, to make all Christians in this country somewhat nearer to, what Christ would have them, one? On the first point, the alteration in the discipline and formularies of the Church, instead of entering into minute details, I beg to suggest the following limits, beyond which no change should be permitted, but within which some change is much to be desired.

Limit 1. We ought to make freely every alteration, which we as Churchmen might agree to be right for its own sake, which we might prefer even if there were no Dissenter in the land. Such are the abolition of pluralities, and non-residence, the putting a stop to frequency of translations, the regulating the present extreme inequality of bishopricks and benefices, both in extent of charge, and in amount of emolument. To establish some degree of effectual discipline is another change which all would agree to be for the better. Another is to require of candidates for the ministry some period of exclusively professional preparation. Another is the revision of some few passages in our Articles, in those especially which concern the state rather than the church. Another change no less manifestly for our own benefit, though not perhaps so generally agreed upon, is the accommodation of our public services to the increased numbers of the people. Under this head I would specify permission or direction to use separately, under certain stated circumstances, the component parts of our Morning Liturgy; the shortening of the offices for Baptism and Matrimony, with a view to their being performed in the presence of the congregation; the exclusion of the Apocrypha from the place it now occupies in our Lessons for the Day; and the omission of the Athanasian Creed, concerning much of which its warmest advocates must allow, that in the lips of all except the most deeply learned it can be little else than a vain repetition.

Limit 2. We ought to concede to Dissenters all matters of absolute indifference, things of which we may agree that it signifies little or nothing which way they stand. As an instance I would mention our forms of absolution, and the contested expressions in our Service for the Burial of the Dead. Many of us, perhaps the greater part of both laity and clergy, think these things conformable to the voice of Scripture, and to the practice of the earliest churches. And yet they might be expressed otherwise without detriment to the truth. It may be lawful to declare our hope over the worst of men. And yet it cannot be absolutely necessary so to do. Some other expression may be agreed upon, which shall be no less suitable to the occasion, and give no one a fair ground of exception. And this remark applies to some few other points, commonly excepted against in our Church. We may have satisfied ourselves that the exceptions have little or no weight. But if the matter admits of reasonable doubt, we should do better to concede the points in question, provided there be no ground of express duty for retaining them.

Limit 3. But I would go further. Besides things indifferent, besides things that would be manifestly better for alteration, there are some things which seem to us better as they are, but which nevertheless we ought willing to change, if they are things of no very great importance, if their being better is a matter fairly questionable, and if any great body of good and reasonable men are strongly of opinion that they ought to be reformed. Under this limit I suppose that every instance above mentioned might be ranged, by those who will not allow them the place I have assigned to them. And there are other instances, which I need not at present specify, where the importance of retaining things as they are, even granting that they thus seem to be best, cannot bear comparison with the paramount duty of bringing into one fold many now at variance.

And let it not here be answered that these three limits are indefinite. I define them by reason, justice, and truth. I suppose that they are to be defined by the consciences of Christians the most enlightened in the truth, the most established in the faith, and as I trust also the most enlarged in their extent of charity. I suppose the clergy, and the laity of the Church of England, to come forward as with one heart and soul, to amend what is amiss, to concede what is indifferent, and to yield up to their opponents even somewhat of that which they would like better as it is. And this I suppose them doing not in the fear of man, not in the base and servile spirit, that would barter truth for the sake of saving temporal emoluments; but out of the unaffected love of their Saviour Christ, out of their earnest desire to advance His glory, and to fulfil His prayer, that we might all be one. And what difficulty need then be raised, about the means of effecting this reform, whether by King, or Parliament, or Convocation? If only we were really ready in our hearts to reform ourselves on such principles as these, we should soon verify the appropriate adage, "where there is a will, there is a way."

One word however as to this way. The old path, and the old way, is usually the best. And this is true even of alterations. For indeed if it had not been the practice of old time to change continually for the better, our Church would have needed much more than the easy and safe amendments, which alone it is my design to advocate. Now, according to the established constitution of our Church, the proper quarter, to which we ought to direct our application for Church Reform, is his Majesty the King. For thus it is declared in the Act of Supremacy, that "the King our Sovereign Lord, his heirs and successors Kings of this realm, shall have full power and authority, from time to time, to visit, repress, redress, reform, order, correct, restrain, and amend, all such errors, heresies, abuses, offences, contempts and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity, and tranquillity of this realm." And this is one of the very points to which our oaths oblige us, to regard the King's majesty as supreme. And therefore we should do wrong in directing addresses and petitions on these subjects chiefly to the Bishops. For it is only as Lords in Parliament that they can be supposed to compass what we wish. And we should thus sanction the erroneous notion that this is a matter to be resolved by Parliament, and not by the King as supreme. Whilst at the same time we should help to put our diocesans in a false position, injurious to their character, and detrimental to a cause which is at once ours and theirs. The right course is to address the King; and to trust that his Majesty will refer a business of such weight to a competent commission. Which commission having been pro-

perly appointed, and having after due inquiry made their report, it would be for the King in Council to issue his decree; and to apply either to Convocation, or to Parliament, or to both, in such matters as according to the nature of the case might require their confirmation. I subjoin the form of a suitable address *.

We will now suppose that all reasonable objections of the Dissenters have been well weighed, and fairly met; and that all points excepted against in the Church have been modelled as closely as possible to the principles of Scripture, and to the practice of primitive antiquity. We are next to consider what facilities could be safely given, towards the comprehension of the many devout Dissenters, who in these altered circumstances would desire to be in communion with the Church. The following is a slight sketch of the plan I would propose.

Let it be lawful for any Dissenting Minister, upon subscribing to our ritual thus amended, to become a Catechist of the Established Church, and a candidate, under certain regulations, for Episcopal Ordination. Let him act for a fixed time as Catechist, in subordination to the Minister of the parish. Let him be subject to the same examination as other candidates for orders, and if approved and ordained, let him be qualified for the same preferment as those who have taken degrees at the universities. In the mean time, if his congregation, and the trustees of his chapel, or the major part of them, say two-thirds, are of the same mind with himself, let it be lawful for them to register their chapel, as one which they wish to have connected with the Church. Let it be licensed by the Bishop. Let it then be lawful for the Minister of the parish to officiate in it according to the order of the Church. Let the Catechist use in it the same service, with permission to leave out some stated portions, and perhaps also to introduce extemporary prayer. And as soon as the Catechist is ordained, and the chapel sufficiently endowed, let it be consecrated for the service of the Church. Thenceforth let it be put on the same footing as other churches.

And in this arrangement let due respect be had to the feelings and opinions of Dissenting Ministers; who in many cases have a certain degree of claim to apostolical authority for their orders, having received a traditional commission to the ministry, derived from the Apostles by succession, though not through the hands of Bishops. Whilst regard must be also paid to the rights of the trustees, to their pecuniary claims, and to their power in the appointment of their ministers. Compel no one. Constrain no one. Only make it lawful, that, if the parties are willing, the trusts may be altered, the debts paid off, and the property when cleared of its incumbrances vested in the Church. Nay, if the parties prefer the state of transition, if the minister and congregation go no further than to register their desire of communion, much would be gained by his acting as a Catechist, though he should never seek to be episcopally ordained; much would be gained by having a portion of the Church Service used by him regularly in the chapel, and occasionally the whole of it by the Minister of the parish. And how much more would be gained, by having these

* *To the King's Most Excellent Majesty.*

May it please your Majesty,—We, the undersigned clergy (and laity, &c. as the case may be) residing within the diocese of ——— in the archdeaconry of——— beg humbly to approach your Majesty with the expression of our devoted attachment to your Majesty's Royal Person, and to the Church established in this realm, of which you are under Christ the supreme head. And we earnestly request, that in this your most weighty office your Majesty would take such measures as seem good to your royal wisdom for reforming whatever matters in our discipline, or ritual, are open to reasonable objection, in the minds of conscientious Christians; both with a view to the better ordering of the Church itself, and in the hope of comprehending within its pale many who are now unhappily estranged from its communion.

tw parties in the parish act with one heart and mind, in their different offices, as members of one church. Let but one single instance well succeed, and how many would follow in quick succession! Let it be seen but in one single parish, that the Dissenting Minister, on tendering his intentions, could be cordially received by the incumbent, that the members of the Dissenting congregation were hailed as brethren by the members of the Church, that the party once dominant could now be glad to share its rights with the party which once conceived itself oppressed, and that both could bury in charitable oblivion the very memory of their jealousies, envyings, and strife; let this heavenly harmony be realized, in but a single parish, and how many would soon follow the example!

But where, it will be asked, will this begin? which is the single parish that would lead in so Utopian a course? I am of opinion that very many could be readily pointed out, in which both parties are ripe for such re-union. And I found that opinion not merely on the reasonableness of the thing, but also on some little personal acquaintance with many persons on both sides. And having spoken once or twice before of what is reasonable, it may be well to explain in what sense the word has been employed. I am far from wishing to try the institutions of the Church by the presumptuous standard of merely human wisdom, by the light of that unhallowed talent, which as it is at present idolized in the world, refuses to bow the knee to the dictates of Inspiration. I am aware, that as it is true that the "wisdom of the world is foolishness with God," so it is no less true that the wisdom of God is foolishness with the world; and that many men, of the most powerful and cultivated intellect, are used to treat with contempt and ridicule the points in which we differ from Dissenters, as well as those wherein we are agreed. Theirs however is not the reason of which here I speak. Theirs is not the reason to which I would now appeal. No, I speak of men who are persuaded that the Scriptures are the voice of the living God, which made heaven and earth. I appeal to men who by those Scriptures have been convinced of sin, have learned to look for pardon through the blood of Christ, and are striving to live as they that are redeemed, sanctified, made heirs of heaven, brethren of Christ, and of each other. And to such men many matters will seem no more than reasonable, which are foolishness in the apprehension of others, who mind only earthly things, who look upon the Church only as an engine of the State, as a topic of political agitation with the people, or as a ladder of preferment for themselves. And that there are now many men heavenly minded as above described, more perhaps in proportion to our numbers than almost ever existed in this country before, will be generally allowed. Many such men we have all of us the happiness of knowing in our own communion. Some such I can testify with joy that I have known in the Dissenting communities. That they have many such men amongst them I firmly believe. And it is the abundance of this true practical religion that makes eminently practicable, at the present time, every plan for unity, which is founded on the principles of Scripture, and on the practice of the universal church.

Whether the plan I have proposed would prosper is one thing. It is another whether it ought to be attempted. If some such measure were to be blessed in an extensive re-union of Churchmen and Dissenters, many of the chief hindrances to the religious improvement of our abundant population would be immediately removed. The number of our schools and hurches would be multiplied. The energies of those holy ministers, who ght to be as salt to purify the earth, would no longer be so often wasted they are, in the unseemly strife of party, but would cordially co-operate the regeneration of the world. Whilst the worldly-minded and careless

of mankind would no longer be scandalized by our grievous schisms, but be edified by our mutual forbearance and charitable agreement.

Or if the plan should not succeed, if when tried fairly by the Church it should be hindered by the prejudices or perversity of those with whom we have to deal, if it should be seen that no more near approach can yet be made to genuine unity than that imperfect union for some outward purpose, with hearts and minds at variance, which has often been mistaken for Christian fellowship; still how great will have been the gain unto ourselves to have made the attempt in earnest, to have renounced our own prejudice, to have subdued our own perversity, and to have made it manifest to the world, that the most pure doctrine, and most truly apostolical institutions, are productive of the most profound humility and of the most genuine Christian love.

This spirit let us in any case exhibit in the discussions which are likely to take place, connected with the subjects I have now been treating of. Whether we have to prove to those who differ from us the scriptural authority of our general system, or to advocate with those who in other things agree with us the duty of some safe amendments, let us write always and speak in that Christian temper, which best tends to extinguish the proverbial bitterness of theological controversy. And whilst we seek to win those who are against us, let us be careful not to alienate those who are with us. This is a point of caution which I would urgently insist upon. And in this we have a most excellent example set before us in the practice of our original Reformers. It was in order to secure the conversion and concurrence of the Romanists, then the great majority of the realm, that they retained those questionable particulars in our system to which Dissenters at the first objected. And those of us who are now disposed towards amendment, must not, without most sure and weighty reason, do any thing that would estrange us from the many eminent individuals in the Church, whose apprehensions of the risk of changing are founded on their devout attachment to our Lord. To these we owe at least as much as to the Dissenters, nay, we owe more, in proportion as they are more near to us, more both of respectful deference, and of affectionate regard. Their own Christian lives, and many labours in the Gospel, are indeed strong arguments for the excellence of things as they are. And the scorn which such men as these have met with, from some injudicious advocates of Church Reform, has been among the chief obstacles to the dispassionate consideration of this most important question. Let us hope that the time may yet arrive when it will be discussed in a Christian spirit; and when real Christians of all parties will try it, not by the temper of its advocates, but by the weight of reason, by the light of Scripture, and by the revealed will of Him, who made it his most earnest prayer in our behalf, that we should all be one.

Sedgley Vicarage, Nov. 20, 1833. CHARLES GIRDLESTONE*.

* The occurrence of Mr. Girdlestone's name in another paper in this Number was accidental, and unknown to that gentleman; but it comes in opportunely, as shewing him as an active parochial clergyman, who has doubtless had considerable experience of the feelings of the Dissenters in his large and populous parish. We would not make ourselves responsible for every one of his suggestions; but we have never seen any plan of comprehension with the great body of moderate, candid, and pious Dissenters, which, upon the whole, appeared to us so reasonable, scriptural, and feasible: and the candid and Christian temper in which the writer has offered his remarks ought to gain for them the most respectful attention. Those who dissent from all established churches upon abstract principles would not of course be conciliated by any reformations of detail; but the number of such persons is comparatively few; and, as Robert Hall has admitted, the Church of England has little to fear from speculative objections, if only she rise to the high measure of her duties, and prove herself practically as great a blessing to the people as she might be and ought to be.

HEADS OF LITURGICAL REFORM.

To the Editor of the Christian Observer.

So much has of late been written and published upon the subject of a Reform in the beautiful Liturgy of the Church of England, that it may appear superfluous for me to trouble you with any observations upon that topic; but having been given to understand that improvements to a certain degree have been submitted to the consideration of the more influential and dignified of its members, I take the liberty of laying before you, for the information of the readers of the Christian Observer, some of the points to which their attention has been directed with a view to their correction.

1. That the Morning Service be compressed into less compass.
2. That but one Creed be recited during one service.
3. That the article (in the Apostle's Creed) "He descended into hell" be omitted; because it was in none of the ancient creeds, as is confirmed by the authorities of Bishops Burnet and Pearson and Dr. Barrow; and because it contradicts, in plain terms, that declaration of our Lord, "This day shalt thou be with me in Paradise."
4. That a more judicious and edifying selection be made of the Lessons from the Old Testament.
5. That the Lord's Prayer be used but once in the Morning, and once in the Evening Service.
6. That the Prayer for all Conditions of Men, and the General Thanksgiving Prayer, be inserted in their proper places, before the last two prayers of the Morning and Evening Service.
7. That such Psalms be read as were designed for, and are adapted to, public worship; and that those which consist of maledictions and imprecations be omitted, as totally unfit for a Christian congregation.
8. That the Prayer for the King be less in the state style—thus, "with thy favour to behold thy servant our Sovereign"—and that the words "most religious and gracious" (which were first applied to Charles II.) be left out.
9. That a proper form be provided for a time of general sickness. The necessity of this was evinced during the prevalence of the cholera. Certain forms were sent for the minister and clerk of each parish; in which the congregation were to join as they could, for they had nothing to go by but what they had heard from the desk; so that to them, at least, it was no common prayer.
10. That in the Gospels be inserted the parable of the Prodigal Son, the narrative of the Widow's Mite, Martha and Mary, Zaccheus, and such other portions of the history and sayings of our Saviour as are omitted; so that the Gospel may contain the substance of the whole four Gospels, instead of a bit here and a bit there, without any method or intelligible arrangement; and that some of the Epistles be changed.
11. That the services of the 30th of January and 5th of November be left out, as no longer serving any other purpose than to revive political enmity and perpetuate religious discord; and that wherever a word has become decidedly obsolete and unintelligible—(such as "prevent," for "go before;" "let," for "hinder;" "after," for "according to")—its place be supplied by one which is easily understood.

The foregoing improvements, as I have already said, have been submitted to the consideration of the heads of our Establishment; but in

addition to them, the following, in my humble judgment, may in great fairness be appended—viz.

1. That there be but one translation of the Psalms in use.
2. That the King be prayed for less frequently.
3. That the word "catholic" be expunged from the several parts of the service, and that the word "universal" be substituted, as in the Litany.
4. That the absolution appointed to be pronounced by the minister in the Visitation of the Sick be omitted.
5. That the service of Infant Baptism be revised, as it regards the necessity of having sponsors; and that the doctrine of baptismal regeneration, therein insisted on, be placed in a less questionable shape.
6. That the Marriage Service be compressed, and all offensive and doubtful expressions be omitted.
7. That the Burial Service be adapted to the several characters of deceased persons; and that the minister be under some higher and better authority for burying suicides than a coroner.
8. That as at all churches of the Establishment there is one common form of *prayer*, so there should be one authorized and express version of Psalms for *singing*.

If, sir, alterations were made in our Liturgy to the effect above proposed, many persons who now absent themselves from our churches, either from conscientious scruples, the extreme length of the service, or other causes, would, I am persuaded, return to the bosom of our Establishment, and unite with us in the work of prayer and praise; while, at the same time, those who now worship with us in all the beauty of holiness, and love our Church for its works' sake, would rejoice in every impediment being removed, every stumbling-block being hewn down, and the doors of our sanctuary being opened wider, for the admission of all who are disposed to enter.

A CURATE.

A DISSENTER'S DIFFICULTIES IN UNITING HIMSELF WITH THE CHURCH OF ENGLAND.

To the Editor of the Christian Observer.

I DELIGHT to read the sentiments expressed by your correspondent B. X., in your last Appendix (p. 778); and I rejoice that such sentiments are widely extending. I have opportunities of knowing much of orthodox Dissenters; and I believe that, generally speaking, there is a powerful inclination in them towards the Church; and that they are excluded by a very few obstacles, yet such as their consciences cannot overcome (nor should they), and which are equally offensive to many of the most excellent of the members of the Establishment itself.

I believe the vital objections to be only two—the declaration of *spiritual* regeneration in baptism, and the power ascribed to clergymen in priest's orders of absolving from sin. If these two stumbling-blocks were removed, I have not the least doubt that in the course of a very few years accessions to the Church would be beyond all former example. There are doubtless minor points in which correction would be desirable; but the two are of vital importance.

The suggestion of B. X., that Dissenters might be called in to the investigation, I apprehend could never produce good. No two agree as to the whole of what should be conceded. But let the rulers the Church do their duty in reforming what all admit to be erro

without consulting any party, and I doubt not the most surprising effects would follow.

It is not from the tracts of the Ecclesiastical Society, nor even from the declarations of Dissenting Ministers, that the sentiments of Dissenters are to be learned; but rather from the vast numbers of Dissenters who attend Episcopal places of worship; who are the intimate friends of Episcopal ministers; and who are, in fact, bringing up their families in the paths of the Church, in the expectation that it will not be long before those obstacles which are really insurmountable shall be removed.

I know many cases in point, but I will give my own. I was born and educated a Dissenter, and was early prejudiced against the Church; but, by years of reflection, I have seen reason to change my views, and have long been a constant attendant upon an excellent Episcopal ministry. But I could not with a safe conscience offer my children there in baptism, as at present the service is constituted; nor could I see a son of mine ordained in a church where he would be told, "whosoever sins he remitted they were remitted, and whosoever sins he retained they were retained."

It would be occupying too much of your space to enter into the detail of minor points; but whatever respecting these would be desirable, the above are ESSENTIAL.

CATHOLICUS.

ON THE EDUCATION OF YOUNG WOMEN IN RESPECTABLE BUT NOT AFFLUENT STATIONS.

To the Editor of the Christian Observer.

IT is extraordinary, that in this day of increasing intelligence, when such immense sums are expended in spreading abroad universal learning, and instruction is extended to all classes of society, no notice has been taken of the present state of education as it relates to the daughters of large classes of families who (as society is constituted) fill highly respectable stations, and move in most responsible spheres, but who are undoubtedly the worst taught of any persons in the present day. While for the children of the poor we have Infant schools, Sunday schools, and Parochial schools, and for the children of the rich we have Professors in every branch of learning, there is not found an establishment for those to whom education is the most important, individually and influentially. For our sons, indeed, we have public schools and colleges coeval with learning; and, suggested by the expediency of keeping pace with the instructions given to boys in our charitable institutions, we have Proprietary Schools and Universities of modern invention: but what have we for girls? While our infant schools provide a foundation of education for the poor sufficiently solid for any superstructure, however elevated; and our charity schools supply all that is necessary and essential to older children; I would inquire how it is that our own nurseries are so little taught, and our grown daughters so unfinished in their education. For children it may be said, that there needs not juvenile wonders in every house; that in all respectable families there is a discipline, to which even the youngest must submit; and that, encircled by intelligence, even infants imperceptibly imbibe it: and that, therefore, the same instruction is not necessary to them as to those who are surrounded by ignorance, and can only by such means be snatched from the influence of vice. But this does not hold good when applied to the elder branches of our families. I have heard it agreed, by sensible and thinking people, that we endeavour to teach our children too much; but I maintain, that, to keep pace with the present age, it is necessary that they should learn a great deal: accomplishments *are requisite*, and a knowledge

of some of the Continental languages is as essential as are the ancient Classics to our sons; and if this be the case, as few will be disposed to deny, then it must be necessary that these things should be taught upon a principle of science, and with a reference to that perfection which it may be the pupil's ambition hereafter to attain. Young ladies now all play upon some instrument of music; but they know no more of music, as a science, than the charity child who sings at church. Young ladies all draw; but they know no more of the principles of the art of drawing than the man who daubs figures on the wall, or the lad who sketches horses on his book-covers. From an innate love of the pursuit, they speak languages too; but how, let the foreigners who converse with them determine. Now I contend, that, as first principles are taught to the poor, and *mind* is cultivated amongst the very lowest of the people, our daughters have a right to demand of us an education equal to the intelligence of the present day. But how are we to give them this? in our schools? I will not look at their efficiency: I will but treat of the expense; and this is greater than persons with limited incomes and large families can support. Hence it is that the fashion has arisen of educating our girls at home. For the *convenience* of this plan I will appeal to any one who, in a small house and confined circumstances, has had the hardihood to adopt it. For the ADVANTAGE, I will but look to the clashing of parental authority with that which should be paramount, and the unavoidable confusion which must arise where ages and acquirements are so unequal. For its *efficiency*, it is not invidious to inquire, how, for the most part, those young people are educated to whom are entrusted the *minds* of our children.

And have we then no remedy? Must we either submit to expenses beyond our means, inconveniences beyond our calculation, and evils without a remedy; or, in this day of universal teaching, suffer our daughters to remain untaught; or send them to the Continent for acquirements which they cannot receive at home? No: let the mothers of families, who now so frequently and in so many different ways assemble for the benefit of the poor, spare a little time, and consult together as to what may be done for the good of their own children. Let them establish for themselves, under the direction of judicious persons, schools for the education of their girls. Were I a man, I would call together my fellow-men, and lay before them the evils of our present plan; but my voice may not be heard beyond a certain sphere: yet in this I find but one opinion as to the truths which I assert. Let us then co-operate to bring a better system into use. My plan would be, to form an establishment suited to the intelligence of the times—and that, too, without the aid of subscriptions, or any other expedients inconsistent with its character—for the classes whom it is intended to instruct. Were I rich, I would not write a word—I would try the experiment, and risk its success: but I am not rich: I am the mother of a large family, feeling the evils I describe; and the only help I can render is, to beg you to make public this expression of my feelings.

R.

ON THE FREQUENT ABSENCE OF RELIGION IN THE CHILDREN OF RELIGIOUS PARENTS.

To the Editor of the Christian Observer.

IN your Number for last January (see p. 9) I made a statement on the subject of the religious education of children which might seem paradoxical: I now communicate the grounds of my assertion.

Mr. A. B., notwithstanding his sinful course of life, and his ignorance of

spiritual things, is a man who has invariably maintained the authority of a father and a *master* in his house. His children would just as soon have dared to strike him in the face, as to disobey him. He never suffered them to do wrong with impunity; and, although he was seldom seen at church himself, he enjoined *their* attendance upon public worship. His house never became a scene of gay and riotous parties, and his children were strictly forbidden to associate with improper companions: in short, they were *made* on all occasions to do right, without either motive or reason being assigned for any particular act. This I believe to be the principal cause, as far as it regards *human* means, of their subsequent good conduct. Mr. A. B., moreover, was a man of very few words. He would not speak to his children for months, nor even take the least notice of them; but when he *did* speak, every syllable took effect: his will was a tribunal from which there was no appeal; and his children, both young and old, fear and *respect* him at this hour. And God has doubtless given his blessing, where a parent has caused his offspring uniformly to obey "the first commandment with promise."

The Rev. C. D. is a good man, who, both in his preaching and practice, has exemplified the power and reality of true religion. He has not been indifferent to the spiritual welfare of his children; but he has allowed them, in many instances, to follow the customs and maxims of the world. His reproofs, like those of Eli, have wanted force, decision, and authority; hence they have been ineffectual for the purpose for which they were given. The natural consequence has been, that they have grown up worldly minded, giddy, and unconcerned about the best things.

I will mention three other individual cases, which have come under my own observation.

E. F., whose disposition was violent and untractable, unfortunately became, when at school, the spoiled and petted *protegè* of a female, who spared no pains to impress his mind with the most important of all subjects, Religion. His parents, most unwisely as well as sinfully (for parental influence is doubtless a talent which ought neither to be hid nor delegated to another), resigned their controul over him; and he, of course, lost all respect for them.

E. F. for a time promised well; but, when the critical hour arrived, he had no one to restrain him by the strong hand of authority within the bounds of duty and propriety. He made no attempt to conceal his errors: on the contrary, he seemed to derive a sort of gratification from revealing them to his good-natured foster-mother, who, woman like, merely asked such unmeaning questions as — "My dear boy, how could you think of doing so? Are you not ashamed of yourself?"

E. F. proceeded from bad to worse, until at last he found it necessary to embark for a foreign land, where he is now wandering—the unhappy victim of mistaken kindness on the one hand, and of a gross dereliction of parental duty on the other. If, in cases like his, even the best advice and the soundest Scriptural instruction had been of any avail, he certainly would have been eminent for correctness and piety. He affords a striking exemplification of the Divine denunciation — "Cursed be he that setteth light by his father or his mother." I have no hesitation in saying, that all the time, paper, and ink, that have been wasted on his account, would have been entirely superseded by one good horse-whipping from his father; and, in all probability, such a firm, decided, and necessary step would have issued in his complete reformation.

G. H. is a youth at school, of a character in some respects not unlike that of E. F., but of inferior natural parts. It has been his misfortune, likewise, to become the pet of more than one weak woman: and it seems

highly probable, that he will, a few years hence, be found walking in the steps of E. F., unless his father should have good sense and resolution enough to put a stop to the mischievous conduct of those who are unwittingly ruining his boy.

J. J. is the son of truly religious parents, who have been extremely anxious about his spiritual welfare; but all their well-meant efforts have been rendered nugatory by indecision and indulgence. When a boy, he was unruly, troublesome, disobedient, and undutiful. His father's corrections seldom proceeded beyond something to this effect: — "My dear John, it grieves me to see you act in this manner; and the more so, because you cannot plead ignorance either in excuse or extenuation of your conduct. Having endeavoured to teach you what is right, I must now leave you in the hands of the Lord, who, I trust, will hear and answer the prayers which have been offered up in your behalf at a Throne of Grace."

All this, however, was thrown away upon John, who continued to associate with the thoughtless and profane, until he too was obliged to bid adieu to the land of his nativity.

Want of leisure prevents me from adding some observations suggested by the foregoing facts; but it is my intention to address you once more on this important subject.

B.

ARCHBISHOP WILLIAMS'S DEFENCE OF BISHOPS SITTING IN PARLIAMENT.

To the Editor of the Christian Observer.

IN your last Number you refer to Davenant's Determinationes Quæstionum for a speech made by Archbishop Williams, in the reign of Charles I., against the bill for excluding Bishops from a seat in the legislature. I find a report of the speech in question, "exscribed faithfully out of the Archbishop's own copy," in Hacket's life of that Prelate, an exceedingly curious book, and as little likely as Davenant's to be in the hands of the generality of your readers. Perhaps you may think the following extracts not unworthy of insertion in your miscellany.

"The rise and motive of this bill, which is, the duty of men in holy orders not to intermeddle with secular affairs, must either rise from a point in divinity, or from a point of conveniency or policy: and I hope in God it will not appear to your Lordships that there is any ground, either of divinity or policy, to inhibit men in orders so modestly to intermeddle with secular affairs as that the measure of intermeddling in such affairs shall not hinder nor obstruct the duties of their calling. They ought not so to intermeddle in secular affairs as to neglect their ministry: no more ought laymen neither; for they have a calling and vocation wherein they are to walk, as ministers have: they have wife and children and families to care for, and they are not to neglect these to live upon warrants and recognisances, to become a kind of Sir Francis Michel, or a *justus nimis*, as Solomon calls it Eccl. vii. 16. That place 2 Tim. ii. 4, 'No man that war entangles himself with the affairs of this life,' will be found to be applie by all good interpreters, to laymen as well as churchmen, and, under favo nothing at all to this purpose. Besides that the word doth point at a r that is so wholly taken up with the affairs of this life that he utt neglects the offices and duties of a Christian man."

His Grace proceeds to argue the point of divinity from the examp churchmen in all ages interfering in secular matters, from the

high-priest, Eli, Samuel, Zadok, and others, down to Brentius, Functius, Calvin, Beza, and many more, among "all nations and in all manner of reformations." He then proceeds to consider the point of "conveniency or policy"—or, as it would now be called, *expediency*—and is "clearly of opinion that even in this regard and reflection they ought not to be debarred from modestly intermeddling in secular matters. For if there be any such inconvenience, it must needs arise from this, that to exercise some secular jurisdiction must be evil in itself, or evil to a person in holy orders: which is neither so, nor so; for the whole office of a subordinate civil magistrate is most exactly described in Rom. xiii. 3, 4, and no man can add [to] or detract from the same. The civil power is a Divine ordinance, set up to be a terror to the evil, and an encouragement to good works. This is the whole compass of the civil power: and therefore I do here demand, with the most learned Bishop Davenant, that within a few days did sit by my side, in the eleventh question of his Determinations *, What is there of impiety, what of unlawfulness, what unbecoming either the holiness or calling of a priest, in terrifying the bad or comforting the good subject, in repressing of sin or punishing of sinners? for this is the whole and entire act of civil jurisdiction. It is in its own nature repugnant to no person, to no function, to no sort or condition of men: let them hold themselves never so holy, never so seraphical, it becomes them very well to repress sin and punish sinners; that is to say, to exercise in a moderate manner civil jurisdiction, if the sovereign shall require it. And you shall find that this doctrine, of debarring persons in holy orders from secular employment, is no doctrine of the Reformed, but [of] the Popish Church, and first brought into this kingdom by the Popes of Rome, and Lambeth, Lanfrank, Anselm, Stephen Langton, and the rest, together with Otho and Ottobon; and to this only end, that the man of Rome might withdraw all the clergy of this kingdom from their obligation to the king and nobility, who were most of them great princes in those times, and thereby might establish and create (as in great part he did), *regnum in regno*, a kingdom of shavelings in the midst of this kingdom of England."

I would crave particular attention to what he advances as to the constitutional right of Bishops to sit in Parliament, not merely by virtue of their baronies, but in their capacity of clergymen.

"You heard it most truly opened unto you, by a wise and judicious Peer of this House, that *Legem patere quam ipse tuleris* was a motto wherein Alexander Severus had not more interest than every true-born Englishman. No forty shillings' man in England, but doth in person or representation enjoy his freedom and liberty. The Prelates of this kingdom, as a looking-glass and representation of the clergy—a *third estate*, if we may speak either with Sir Edward Coke or the ancient Acts of Parliament—have been in possession hereof these thousand years and upward. The princes of the Norman race indeed, for their own ends, and to strengthen themselves with men and money, erected the bishopricks soon after the Conquest into baronies, and left them to sit in the House with their double capacities about them—the latter invented for the profit of the prince; not excluding the former remaining always from the beginning for the profit and concernment of the poor clergy and the states ecclesiastical: which appears not only by the Saxon laws set forth by Mr. Lambert and Sir H. Spelman, but also by the Bishops' writs and summons to Parliament in use to this very day. We have many presidents [*i. e.* precedents] upon the Rolls, that

* I do not understand how it happens that Williams quotes Davenant's eleventh question, and Davenant in that very place gives Williams's speech. Did Davenant add the speech in a subsequent edition?

in vacancy of episcopal sees the guardian of the spirituals, though but a simple priest, hath been called to sit in this Honourable House, by reason of the former representation: and such an officer I was myself, over that see whereof I am bishop, some twenty-five years ago, and might then have been summoned by writ to this Honourable House at that very time, by reason of keeping the spirituality of that diocese, which then as a simple priest I did, by virtue of the aforesaid office, represent."

If Archbishop Williams's argument be a sound one, the commonly received notion, that the three estates of the realm constituting a Parliament are the King, the Lords, and the Commons, is nothing better than a vulgar error, or at least a modern abuse of language; those three estates being in reality, the clergy, the nobility, and the commons; with the King as head presiding over the whole. I have little doubt myself that this is the correct and constitutional view of the matter, and am desirous to know what right any one or any two of the estates can possess to abolish the functions of the third, which are co-ordinate with their own? Such a proceeding appears to me not to be reform, but undisguised revolution.

I find that Lord Clarendon, then Mr. Hyde, had adopted the same line of argument when the bill was debated in the Lower House; insisting that the clergy were the *third estate* of the realm, and that to eject them "was changing the whole frame and constitution of the kingdom and of the parliament itself." His friend Lord Falkland opposed him on that occasion, but in a few months changed his opinion, and acknowledged his error. See Hist. Rebell. book iii.

Since the disuse of Convocation, and the consequent admission of the clergy to the freehold franchise, this point has been practically almost lost sight of. I think it deserves the impartial consideration of all who wish Reform to proceed legitimately and constitutionally.

PRISCUS.

ON ASSOCIATING WITH WORLDLY-MINDED PERSONS.

To the Editor of the Christian Observer.

As the question "On associating with worldly-minded persons" has again been noticed in the Christian Observer, may the suggestion be admitted, whether it is probable that "an Inquirer" will be brought to a satisfactory conclusion by "hearing the question *debated?*" Is it not more desirable to avoid doubtful disputations, and to regard the subject as of too great importance to be trusted to human judgment, but a personal concern, in the Scriptural view; "Hast thou faith? have it to thyself before God." We may then have an assured hope, through grace, that the fervent prayer of faith, "Guide me with thy counsel," offered in the name and through the mediation of our merciful Redeemer, will obtain the promised answer of joy, when we implicitly follow His direction, "Enter into thy closet, and when thou hast shut to thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," is a sure preservation.—"What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." If this parting warning of love from our Lord and Saviour Jesus Christ was kept more constantly in remembrance, in all situations and under every circumstance, there would be less of evil to condemn within ourselves, or to fear from others. "Ye know not what manner of spirit ye are of," was the reproof

given to the disciples James and John: and may we not too frequently discover in ourselves more of nature than of grace in the *manner* of admonishing or opposing those persons who are not following in the path we would desire to see them, or finding the same pleasure and enjoying the same peace in believing?

Blessed with the word of God, and the promised Spirit of Truth to guide us to a knowledge of the truth; and Christ, the rock of our salvation, as our refuge, righteousness, and strength; we shall be kept "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." ——.

INCONSISTENCY OF HABITS OF DISPLAY IN CHRISTIANS.

To the Editor of the Christian Observer.

On a visit lately to some valuable friends who make a serious profession of Christianity, and who in most respects adorn that profession, I was compelled to remark a few inconsistencies, which led me to some general reflections on the subject. These reflections are indeed very obvious, where the mind is not under some self-delusion; but as they are, nevertheless, among those things whose familiarity does not lessen their importance, I shall address them to you, sir, in the humble hope that they may meet the eye of some individual, who, conscious that he is indeed "the man" to whom they apply, may in future be led more carefully to strive to "adorn the doctrine of God his Saviour in *all* things."

The particular point which called for animadversion in my friend's conduct, was a want of economy in his expenditure. His establishment was unnecessarily large, his table too profuse, the dress of his wife and daughters unsuitable to his situation and profession: indeed there was a general carelessness as to money concerns, which seemed likely to disable him from giving that good account of his stewardship in these respects which will be demanded of us all. I am far from being a friend to the *levelling* principle —civil distinctions must be scrupulously maintained; moral order requires it, and Christianity enforces it;—but yet we are to remember that the Christian is called with a high and holy calling, and he should therefore be careful both to maintain its *privileges*, and to perform its *duties*. Among the *privileges* of the Christian, is an exemption from the slavery of custom and fashion. The freedom with which Christ endows his people consists much in a general independence of the world, as to its habits and manners, whenever these do in the slightest degree interfere with what he owes to himself as a Christian: and among its *duties* is the so managing his property as that it shall lead to no embarrassments; nothing by which his mind shall be too much engrossed, or injustice be incurred; nothing that shall interfere with the Apostle's injunction of "Owe no man any thing," or the high demands of charity and benevolence. Yet all useless expenditure intrenches upon the means of obeying such precepts, and moreover shews so much of the spirit of the world to be still left in the heart, as should caution the true disciples of a lowly Master against the allowance of themselves in it. The Christian has a warfare to wage, not only with open enemies, but with secret ones: the world often lurks where it is least suspected; and though we are not required to go *out* of the world, we should certainly not be known *in* it merely by a distinctive appellation, but by the manifestation of a different spirit. To live *in* the world, and to be *one with* the world in any near approach to its habits and maxims, are very different things; and we must

be aware that there is far more danger of assimilation to the world's habits on the part of the Christian, than of approach to the Christian on the part of the world. A downward path, alas! is easier than an upward one, to a fallen creature such as is man. How much safer is it, then, to stand aloof from, than to approach near to, an enemy so likely to entangle and deceive us.

But it may be said, "the concessions we make to the world in outward things are with a view of conciliation." The motive doubtless is good, and admissible, if we can be sure of its genuineness: but still the danger is great; and if conciliation passes a certain bound, the evil will be sure, while the good is doubtful. And when it becomes a question of improvident expenditure, we must balance between the hoped-for advantage, and the sure and substantial effects of a regulated economy. Sacrifices to custom and outward appearance bring us also into very near contact with the world and its practices; and when the *land-mark* is withdrawn, it will not be discerned by the eye of a common observer whose the *property* is. It is safer to be distinguished even in outward things. It is best that it should be known to whom we belong. An approximation to the world in its manners and habits, in such a way as that it shall be ready to claim us for its own, often begets an intercourse very unfavourable to the exercise of pure and undefiled religion. The renewal spoken of in Scripture is in "the *spirit* of our minds:" now this spirit is of so pure and subtle a nature as makes it not easy to be preserved in an atmosphere different from that which inspired it. The renewal may remain (that is, the mind may continue convinced), but the spirit by which its energies are maintained in vigorous exercise will certainly be lost in too near, or too frequent, an approach to those who are not actuated by a similar principle. In short, I believe it will generally be found that our truest wisdom consists in avoiding temptations, unless called upon by such providential appointments as bring us within the scope of the promise, that, though exposed to them, "a way will be made for our escape," that they injure us not.

When we compare what a Christian might be with what he is; when we contrast the inferiority of his attainments with the capacities with which he is endowed, and the light and grace which, when in earnest he prays for them, he will receive; many gloomy reflections may certainly be awakened. There is but little cause for wonder when a person who is *not* under the power of religion becomes unstable in his ways and inconsistent in his doings; but that any who are brought to acknowledge the Gospel as their standard of faith and practice, and who desire to let their light shine before men that *God may be glorified* in the bestowal of that light—a departure in *such* from their principles does indeed mark the weakness of human effort and the strength of human corruption. It seems also to me that in no other way is God so much dishonoured: it is a sort of *personal* affront to the Three Persons in the Godhead (if I may presume so to express myself), that can in no other way be offered. The commission of *sin* is a most daring and gross offence; but to slight the special *grace* by which we are renewed and sanctified, to make it appear to the eyes of others as if this grace were incompetent to the purpose for which it was bestowed, to grieve that Holy Spirit by which we are sealed, is such an affront to the Majesty of God, and to the love with which a Christian has been distinguished, as seems to me to exceed every other offence.

It will certainly be urged, and may in many cases be presumed, that much of this inconsistent conduct (when it does not extend to any gross violation of the Divine law) may be attributed to inadvertence and thoughtlessness; but inadvertence and thoughtlessness are no sufficient excuse for those who profess themselves disciples of Christ. He says, "Watch and pray, lest ye enter into temptation." Other causes also might be as-

signed for this departure from Christian principle; but there is one which seems to me to include many within itself—namely, that *life is too highly prized.* Even as Christians, few of us obey the Apostle's precept, to "possess as though we possessed not." Life, in its forms and customs, engrosses too much of our care and attention; we go too forward in our calculations about it; its comforts are too highly estimated and sought after: instead of a scene of pilgrimage we make it a place of rest, not duly considering that the leading object of our present existence is the preparation for one of a higher character.

If it be objected, that so narrow and contracted a view of our present existence would interfere with the charities of life, and its allowed enjoyments; I reply, that this is an extreme to which my assertions do not necessarily lead. We may live *in* the world and yet live *above* it; we may partake of much rational enjoyment, and yet look beyond it; we may enter into all the connexions of life, and yet sit loose to them; we may cultivate all our native powers, and yet make the wisdom thus acquired subordinate to "the wisdom which is from above." We cannot indeed do this without God's grace enabling and assisting us, but this grace we know will be given, if we earnestly seek it, because "He is faithful who has promised." He who said to St. Paul "My grace is sufficient for thee," will in like manner answer all prayer for the same blessing.

May our aim then be high! may we strive even to reach "the measure of the stature of the fulness of Christ!" Let us deem nothing little or inconsiderable which has a bearing on our character as Christians. Let our "moderation be known unto all men," as it respects the things of this life. This will lead to consistency in our every-day walk with God, and shew us to be under the influence of that faith which is "the substance of things hoped for, the evidence of things not seen."

H. C.

THE LATE REV. T. ROBINSON ON ANTINOMIANISM.

To the Editor of the Christian Observer.

PERMIT me to add to the passages transcribed by one of your correspondents from the life of the Rev. George Burder, the following extract from a letter addressed to him by the Rev. Thomas Robinson. It is dated Leicester, Dec. 22d, 1787.

"In a few words I would observe, that the system of *antinomianism* sets aside half the work of Christ, and the chief part of the operations of the Spirit; and leaves us where it found us, the slaves of sin, utterly unchanged. It puts a forced and most unnatural construction on all those passages which speak of holiness and good works; and keeps out of sight, or rather denies, the grand design of redemption—viz. to bring us back to God, by making us submit to his government. If the Law be no rule of life, why does Paul talk of it, and shew what is contained in it? Why does he declare that he is not without law to God, but under the law to Christ? But I will not multiply passages on so plain a point. I will only observe, that the law of God is no other than a transcript of His most holy mind, and that whoever loves one must love the other. God is also unchangeable in his mind; and therefore his moral law, which is only the declaration of his will respecting the conduct of his rational creatures, cannot be repealed."

P.

ON THE HEATHEN AUTHOR MENTIONED TITUS I. 12.

To the Editor of the Christian Observer.

YOUR correspondent J. P., in your Appendix, p. 778, inquires who is the author of the passage quoted in Titus i. 12, since it has been attributed both to Callimachus and Epimenides. It is certainly not due to the former, because he was *not a Cretan, but a Cyrenian*; nor is it, I think, attributed to him by any ancient writer. The verse of his that begins in the same way, ends, as J. P. has observed, quite differently. The passage in question is attributed to Epimenides by Jerome (Comment. in loc.); Socrates, Scholast. lib. 3, c. 16; and Nicephorus, lib. 10, c. 26; and this is repeated by Glassius (Philolog. Sacr.), Grotius (Comment. in loc.), &c. &c. It is said by them to be an extract from a work of his entitled Περι χρησμων: which, however, is not now extant, nor any other of this author. Two or three small fragments in other authors are all that remain of his writings.

W. G.

REPLY TO J. P. ON TITUS I. 12.

To the Editor of the Christian Observer.

DR. CLARKE probably stated the author of the verse quoted by St. Paul in his Epistle to Titus (i. 12), to be Epimenides on the authority of Clement of Alexandria, who informs us that he was a native of Crete, and, according to some, one of the seven Wise Men of Greece. This account is confirmed by Suidas, Hesychius, and Diogenes Laertius, lib. i. (*voce* Epimenides), where many fabulous circumstances are recorded concerning him. He was born in the city Cnossus, in Crete, and was celebrated throughout Greece from the close communion he was supposed to enjoy with the gods. So great was his fame in this respect, that Solon of Athens sent a ship to Crete expressly for him, that he might perlustrate the city from a pestilential disorder. The fables also are to exactly the same point: and in the enumeration of his works by Laertius we find two genealogical poems of gods and priests, a third upon sacrifices, and a fourth upon the laws and lawgivers of Crete. All this agrees so exactly with St. Paul's account of the author of the verse, "one of their (the Cretans') own prophets," that there cannot be a doubt of the perfect correctness of the most learned of the Christian Fathers in this particular.

It is not surprising that J. P. should not possess a copy of Epimenides, as he is one of the many writers of antiquity whose works are unfortunately lost.

W. O. J.

DEVOTIONAL POEMS, BY A CLERGYMAN.

For the Christian Observer.

WE insert the following poetical effusions, with the author's obliging permission, from an elegant little manual entitled "Devotional Poems, by a Clergyman."

1.

"*The woman was a Greek, a Syrophenician by nation: and she besought him that he would cast forth the devil out of her daughter.*"—Mark vii. 26.

OH! if there be linked with the gloom of existence
One feeling that deepens the darkness it wears,
'Tis a fond mother's fear, that foresees, in the distance,
Her infant sent forth to the world and its snares.

Shall that face, a sweet well-spring of smiles, soon be saddened?
Those weak trembling hands be uplifted to sin?
Shall the heart, which scarce heaves on her bosom, be maddened
By pain from without, or by passion within?

In that hour, when her form is forgotten who bore him,
And the arm that first clasped him lies cold in the grave,
Her spirit may hover in tenderness o'er him,
And see him, alas! but not warn him nor save!

Is there none, then, to care for the desolate stranger,
Who goes, all unheeding, unarmed, on his way?
No Spirit of might to walk near him in danger,
And scatter the fiends that would make him their prey?

Oh, yes! there is One, and beside Him no other!
The Redeemer, the Ruler, whose throne is on high!
From the glories of heaven He beholds the sad mother;
'Mid the songs of the angels He catches thy sigh.

Go, take thy sweet babe, and to Jesus confide him;
He has dwelt in our flesh, he can feel for our fears!
Take this lamb to the Shepherd, who safely shall guide him
Through the desert of perils, the valley of tears!

II.—HYMN.

Oh! would that my soul had the wings of a dove,
And could fly to the uppermost heaven above!
She has heard 'tis a region of love and of light;
And thither would speed, oh! how swiftly, her flight.

Ye angels! who people that balmy abode,
Stoop down from your glory—be guides of the road!
Through the grave and the portals of death it may lie,
But I dread not to go if it lead to the sky.

I seek after peace—but I find it not here,
'Midst the pantings of hope, and the tremblings of fear.
I thirst—but, ah! where are the waters below
Unpoisoned by sin, unembittered by woe!

A ray from on high has been sent to my soul,
And the shadows of earth seem more darkly to roll;
The world all around me in ruins I see,
And here is no home, and no city, for me.

For patience I pray—but I sigh for release;
Oh take me, Redeemer! for Thou art my peace!
The waters I long for are flowing above,
And the ray that was sent was the pledge of Thy love.

III.

"*At even, when the sun did set, they brought unto him all that were diseased.*"—Mark i. 32.

Thou latest, but loveliest, beam of the day!
Thou art weary of shining; thou hastest away!
The city of Galilee sees thee decline,
But it turns to a brightness more lasting than thine.

It turns to a Light the sun cannot bestow,
A Light that can rise in the midnight of woe,
Can pierce to the deepest recesses within,
And purify e'en the dark dwellings of sin.

Ye wasted with suffering! I pity you not;
Oh welcome the anguish that led to your lot:
To be laid at the feet of your Saviour! to feel
His heavenly hand gently touching to heal!

Is He gone from this earth to His home in the skies?
Is He lost to our vision, and deaf to our cries?
We are weak, and disordered, and deeply distrest,
And the day of our sojourn sinks fast to its rest.

Oh, Faith can behold Him, though high be His seat!
And the Spirit can bear us afar to His feet!
And though life's feeble ray be declining in gloom,
The hour of full healing shall be in the tomb!

IV.—HYMN.

FORWARD, warriors of the Highest,
Forward to the land of life!
Christ, when needed most, is nighest;
God's own Spirit shares the strife:
Rough may be the road, and steep,
But ye must not faint nor sleep.

Envious Scorn may point the finger,
Malice poisoned words may breathe,
Treacherous Sloth may bid you linger,
Pleasure flowery fetters wreathe:
Forward, warriors! lift your eyes;
Think of your eternal prize!

Though an earthly host assemble,
Though the powers of air combine,
Faith your shield, ye need not tremble,
And the Word your sword divine!
Trust ye but Jehovah's might,
Sure the triumph, short the fight!

V.—"THERE IS NO OTHER NAME."

I STOOD beside the dark death-bed;
My arm sustained the sufferer's head—
That sinking head and glazing eye
Proclaimed the King of terrors nigh.

Yet, tyrant! in that final hour
Thou still shalt own a mightier Power:
I named the name of Christ, and, lo!
It checked thy hand, and stayed the blow.

O Name! to every Christian dear;
But sweetest to the dying ear!
That sound, when other sounds were vain,
Upraised the sinking head again:

The glazing eye—so dull that e'en
Our streaming tears fell all unseen—
Caught at the word a parting ray,
Earnest of heaven's approaching day!

A smile, of speechless joy that told,
Relumed those features, pale and cold;
Rallied that tongue its powers once more,
Re-echoed "Christ!"—and all was o'er.

VI.—THANKSGIVING.

LORD of all power and might!
Our heart's deep praise is Thine!
We hail Thee with the morning light,
And our last thought, and best, at night
Is on Thy love divine.

Though sin an entrance found,
And marred our Eden's bloom,
The year is still with goodness crowned,
And many a flower on earthly ground
Yet yields a rich perfume.

But Thou hast taught the eye
Of Faith a clime to see
Where never chill of fear is nigh,
Nor breath of sorrow dims the sky,
Nor blight of guilt can be.

Oh, glorious vision! fraught
With hope beyond compare!
Only to childlike spirits brought,
To nourish them with heavenly thought,
And wean from worldly care.

Oh, kind decree! that gave
This life so brief a date!
Through His dear blood who died to save,
Troubles are blessings, and the grave
Elysium's outer gate.

VII.—HYMN ADAPTED TO PSALM IV.

WE may not quite in silence sin;
There is a voice, would we but hear—
A "still, small, solemn voice" within,
That speaks most loud when none is near.

E'en in wild passion's hour we catch
Soft tones, that would the tempest stay:
They come in sorrow's midnight watch,
And chide our faithless grief away.

Oh! let us oft retire, to find,
Hid in our chamber's deep recess,
How sweet to commune with the mind!
How good the spirit's loneliness!

Then shall such thoughts an entrance win,
So pure, so fragrant, so divine,
That we shall loathe the voice of sin,
And listen only, Lord, to Thine.

VIII.—HYMN ADAPTED TO PSALM VIII.

OH, sweet employment! sweet indeed
To hearts attuned and strung by heaven,
To pay to God the grateful meed
For hope inspired, and sin forgiven!

Father! we thank Thee! babes in mind,
We hang upon Thy smile alone;
No joy apart from Thee we find;
No care or grief before Thy throne!

When wondering Reason takes her flight
Thy mighty universe to scan,
Sees worlds on worlds, 'mid fields of light,'
Then backward looks, Lord, what is man!

But what art Thou, transcendant Lord!
Beyond the flight of thought or speech!
Soaring a seraph's wing above,
Yet stooping to an infant's reach!

IX.—HYMN ADAPTED TO PSALM XXVIII.

NO! never shall my heart despond,
Long as my lips can pray:
My latest breath, with effort fond,
Shall pass in prayer away.

There is a heavenly Mercy-seat
To calm the sinner's fears;
There is a Saviour, at whose feet
The mourner dries his tears.

When friends depart, and hopes are riven,
And gathering storms I see,
My soul is but the sooner driven,
Eternal Rock, to Thee!

Oh for a voice of sweeter sound!
For every wind to bear!
To teach the listening world around
The blessedness of prayer!

X.—HYMN ADAPTED TO PSALM XXXIV.

Oh! till to earthly joy and pain
This tongue farewell hath spoken,
And every link of Memory's chain
By Death's cold hand is broken:
Till then, on each far-wafting gale
My heart shall pour its gladness;
The humblest saint shall catch the tale,
And put off all his sadness.

For I will tell of heavenly light
On deepest darkness streaming;
Of joys that pass Hope's utmost flight
And Fancy's wildest dreaming.
Ye distant lands, the story hear!
Believe it, every nation!
Seek the same Jesus! Who shall fear,
If I have found salvation?

REVIEW OF NEW PUBLICATIONS.

WORKS ON CHURCH REFORM.

(*Continued from vol. for* 1833, p. 695.)

The following passage has reached us from the other side of the Atlantic, after running the round of we know not how many publications, British, Irish, and American.—

"The system of the Church of England stands fairly and scripturally between the two extremes of the Papist and the Dissenter. Popery forces the people to regulate their watches by the town-clock, without allowing them to look at the sun; and the hands are never suffered to be altered, let the sun say what it may. Dissent, to avoid this evil, has no town-clock at all. The Church of England, however, keeps a town-clock, but regulates it by the sun, and invites every person to see whether it goes rightly; but forces no man to set his watch by it, unless he is convinced it is true to the dial. There is much convenience, confessedly, in having a town-clock, though the sun is the real and only regulator. Our Church formularies—to drop the figure—are not intended to take the place of the Bible: they are not the sun: but they are valuable as forms of sound words, comprising much scriptural knowledge for popular use, and as a standard of what the generality of the town consider to be true time by the authentic gnomon. The clock does not supersede the meridian, and may be corrected at any time by it."—*Cambridge Chronicle.*

On reading this passage, notwithstanding the name of an English newspaper being affixed to it, we recollected it as one of our own poor sayings (Christian Observer, 1833, p. 566), not worthy to have been thus fathered or oft reprinted. However, as it has thus returned home, we will e'en add a tail to it, and make it serve for an introduction to the present paper. Thus then progresses our simile.

Once upon a time a worshipful parish met in vestry to consider the state of the clock in the church steeple; whereupon the churchwarden, a man much approved for his solid judgment in parish matters, arose and said: "Gentlemen, I need not point out to you the great benefit to the parish of having a well-regulated public clock; and I am happy to say, that, having very carefully examined ours, I feel confident there is not so valuable a piece of machinery in all Christendom. Its materials and workmanship are excellent; but I regret to say, that it requires a few minor repairs: a little cleaning and oiling will not be amiss; some of the cogs also are unequally worn; some of the pivots play too freely in their sockets;

the escapement needs a shade of regulation; and the pendulum requires a slight adjustment: but the main works are as sound and in as durable a condition as when they were first put together. If the necessary repairs are properly performed, they will be attended with no danger to the machine, which I should much lament to see injured, for it is a great benefit and credit to the parish; and after the operation, I doubt not the parishioners will set their watches by it with more confidence than some of them have done of late years, on account of the complaints made of its irregularity;—complaints not wholly unfounded, but much exaggerated; for never has the clock been so out of order as not to shew the time with reasonable convenience and accuracy; and even when the hands have pointed wrong, it has not been from a fault in the works, but only because the machinery has not been wound up, or because the hands have become loose, so as not to be a true index to the interior movements."

"I strongly object," replied an elderly gentleman, "to our worthy churchwarden's proposition; for, in the first place, I deny that our parish clock needs the slightest reparation. Gentlemen may smile, but I do not believe that so much as a pinion requires oiling. I despise the clamours and calumnies which have gone abroad in the parish, and throughout the town, on this subject. No, gentlemen; I would not so much as sweep off a cobweb; for if we once begin to clean or repair, who can say what may be the consequences? Some rash innovator may next propose that our dial should be illuminated in the evening, as too many now-a-days are, to shew the time after dark, as well as in day-light; in short, there is no knowing where matters may end. No, gentlemen; none of your new-fangled repairs for me: our clock is such as our ancestors left it, and surely they knew better about clock making and mending than we upstart moderns; and even if they did not, let my watch, for one, rather go wrong with antiquity, than right with innovation."

"In one respect," exclaimed a young man at the farthest end of the room, "I agree with the gentleman who has just spoken, that I would not repair the parish clock—just because I would have no clock at all. Is it not enough that every man, woman, and child has a clock or watch of his or her own? Besides, think of the expense. And what right has the parish to tax, for the common convenience, those of the inhabitants who do not think it any convenience at all, but a general disturbance, with its hourly striking and its chimes? No, gentlemen: these are glorious days; and rely upon it, the blessed time is not far off when all the parishes in Christendom will vote public clocks an insufferable nuisance."

Now, like the honest churchwarden, we confess ourselves of the worshipful sect of the clock-menders; and we scarcely know which gives the worst advice to the parish,—he who would pull down the whole machine, or he who would not oil a pivot or brush away a cobweb. Only we subjoin one caution, and that a most important one—namely, that clocks and watches must be mended by clock and watch makers, and with clock-and-watch-makers' tools. And here just at this moment lies the danger; for because the majority of the parish have agreed that the clock, though in the main sound, and of admirable construction, does require a little skilful cleaning and reparation, every village bungler comes with his apprentice hand to perform this delicate office. The parish carpenter pushes forward with his hatchet, and the hedger with his bill-hook; the wheel-wright would grease the jewelled pivots with a coarse nauseous compound prepared for cart-axles, and the blacksmith would mend the escapement or rectify the articulations of the chain with the rough implements of his forge and anvil. The parish also are divided as to who ought to take the lead in the management of the necessary repairs: some think

the churchwarden, others the select vestry; some the mayor of the town, some the aldermen, and others the common-council—a very rough body;—though we believe the best judging of the parishioners think that the right method would be for the chief magistrate to appoint a commission of a few of the most competent persons of the heads of the parish to inquire into the whole matter, and upon a full and impartial view of the evidence on all sides to recommend what ought to be done——and, not less important—perhaps more so—what ought *not* to be done.

Several score schemes of specification and estimate have been made public for the renovation of this delicate machinery; and the various projectors—some of them artists more or less skilful, some of them mere amateurs, and some we know not what—differ exceedingly as to the nature and extent of the damage, and the best means of repairing it. One would do little, another much; one would merely polish, another would almost construct anew: in short, of twenty-seven plans which we have examined and reported upon—some good, some bad, and some partaking of both these qualities—no two agree together; though, as to several of the chief defects and remedies, there is a sufficient coincidence of opinion among the best workmen to prove that something effectual may and ought to be attempted. Dropping then our simile—for no man should ride a metaphor till it casts its shoes and can run no longer—we proceed once more with the important and overwhelming question of CHURCH REFORM.

XXVIII. *Charge delivered to the Clergy of the Diocese of Exeter, by the Right Rev. Henry (Philpotts) Lord Bishop of Exeter, at his primary Visitation, in August, September, and October,* 1833.

We have taken the liberty of classing this publication with works upon Church Reform; for though it touches upon many topics, this is its leading feature; and it is not a matter of small moment to discern the direction which our ecclesiastical affairs are taking in high quarters, more especially among that portion of our bishops and clergy who till of late deprecated every thing in the shape of innovation or renovation. When, years ago, we urged improvements, not by any means so extensive as those now admitted to be necessary in this excellent Episcopal Charge, the very thought was Radicalism: now, when reasonable reform has lost much of its grace, and may not perhaps avert, as it once would have done, the hand of the spoiler, it begins to be talked of as desirable: and thus does our Church always continue to keep far in the wake of public opinion, even where public opinion is right; so as never to lead, but always reluctantly to follow, in the career of improvement. It did so, and when well-nigh too late, in the matter of national education; it did so in respect of Christian missions abroad, and the best appliances for promoting Christian knowledge at home; it has done so in the question of the reformation of abuses in the Church; it is doing so at this moment in some other important matters: and little thanks do many of its professed advocates give to those who venture to look at the shadows of coming events, and to take time by the forelock.

The Charge before us is a document of great value at the present moment. There are, indeed, some things in it in which we should not concur with the Right Reverend author: we think, for example, that it is not well, in an Episcopal Charge, to call the late measures, solemnly enacted by the three estates of the realm, with reference to the Church of Ireland, "plunder and sacrilege:" but, passing by a few particulars of this kind, we proceed to give an outline of the matters in this interesting Charge, particularly as relates to Church Reform.

His Lordship opens his address as follows:

"Reverend Brethren,—This first meeting with my clergy in a general visitation

would, under any circumstances, have been felt by me to be an occasion of no common interest. But how incalculably is that interest heightened, how unspeakably is the importance to us of our present meeting increased, by the portentous aspect of all around us—by the gloom and darkness which hang over every institution which we have been wont to regard with pride, with affection, or with reverence; above all, over that which is the most sacred of all—the ark of the Lord, the Church in which God has appointed us to serve him, and to minister to his people in things pertaining to godliness!" p. 5.

Now our readers are aware that our feeling does not correspond to the extreme apprehensions which of late we have heard expressed in various quarters—chiefly, we must say, where political prejudices have deflected the visual ray, and caused every thing to appear askance. Amidst many evil omens and perplexities, we still see much to cheer the mind of every Christian who looks beyond local and minor disturbances to regard the steady progress which the Gospel of our Redeemer, and with it the best happiness of mankind, is making in the world; nor do we credit one half of the forebodings now current, even in regard to one of the most generally admitted causes of alarm,—the alleged waning popularity of the Church of England. We have again and again maintained that these things have been grossly exaggerated—in some cases by honest fear, in others by political partizanship; for it is remarkable how even good men, when they have become partizans, can contrive to see all right on one side, and all wrong on the other; prophesying nothing but evil to the church and state because they happen to have been left in a minority. Let such, however, listen to the note appended by the Bishop of Exeter to his Charge. We have heard his Lordship's conscientious opinion when he commenced his visitation; let us mark his conclusion at its close.

"Such was the impression under which I commenced my visitation; but such, I rejoice to say, was not the impression under which I closed it. With humble thankfulness to God, and with cordial acknowledgments to man, I am bound to state, that, so far as the feeling of the PEOPLE can be collected, from its manifestations in these two great counties, the Church has nothing to fear, and every thing to hope, from the influence of that feeling, if fairly represented in Parliament. In saying this, I am far from meaning to imply, that in the laity among us there is—what there ought not to be, and I trust never will be—blindness or indifference to any anomalies or imperfections in our existing institutions. All that I affirm is, that there is a strong and *increasing* attachment to the institutions themselves. Let those imperfections be remedied; let the anomalies be removed or modified, or proved to be productive, on the whole, of good; and we need not apprehend, in the main body of the people of England, any wish for undue or extravagant innovation." pp. 5, 6.

Here, then, after full deliberation and opportunity of observation, we find the Bishop of Exeter stating, with much candour and ingenuousness, his altered views; and asserting, that, as it regards two large counties—and we see not why the case should be materially different elsewhere, or Manchester be worse than Plymouth—our "existing institutions," especially the Church of England, have nothing to fear, and every thing to hope, from a fair representation of the people in Parliament, provided abuses be duly removed and imperfections rectified. Now this is precisely the opinion for holding which we have, during the last two or three years, been most assiduously vituperated by some of our lay and reverend brethren; who, because we ventured to discern a ray of hope through the gloom, and did not choose to make political antipathies the test of piety or common sense, have seen fit to charge us with inconsistency and time-serving. If we were disposed to shrink from the duty of speaking what we believe to be the truth, it would certainly be to yield to the conscientious prejudices of some good men, who have of late impeded their own usefulness and rendered themselves very unhappy by their overcharged estimates of public measures; and who have not allowed themselves to take into account what is good, as well as what is evil. But, not to go into the whole of this large subject,

let us touch only upon one corner of it, by way of specimen; and we will select as an example this very matter of "the Church in danger."

The Church, we admit, *is* in danger. We are not blind to the danger: it has been much exaggerated, but it is not unfounded. But from what quarter comes the danger? We will speak freely: it arises, we firmly believe, not so much from men of secular mind of any party, as from the contentions of two classes of persons, one in the Church of England and the other out of it, who both ought to know better than to act as they have done in reference to this solemn question.

Let us look at the case. The truly pious members and ministers of the Church of England were wont to be, and we believe the great majority of them still are, men of large understandings, liberal views, and warm hearts; men who, if Christ was preached and souls were saved, by whomsoever or wherever, rejoiced at it; men who upon principle and conviction were zealously attached to the Established Church of these realms, but who bore no animosity to those who, though out of her pale as to matters of ecclesiastical discipline, yet agreed with her as to the great points of Christian doctrine; men who, in questions of secular import, instinctively inclined to the side of civil and religious freedom—freedom restrained from licentiousness by salutary laws, peaceful contented habits, and above all by religious principle; but still freedom, large, liberal, expansive, as opposed to all that is unjust, slavish, despotic, or that gives one man the power or the authority to tyrannize over another;—men who felt their hearts glow with exultation at the progress of our religious and charitable institutions; who beheld in the extension of education, and the unprecedented circulation of the Holy Scriptures throughout the world, the dawn of brighter days;—men who wished to look cheerfully upon the aspect of things around them, contending earnestly with evil, but hailing every symptom of improvement; and not anxious to discover and exaggerate in every good work that leaven of imperfection which must of necessity attach to it, or to find or fancy every where, even in the most blessed deeds of Christian mercy, something to embitter enjoyment and to turn honey into gall. And such we believe to be still the feelings of the great majority of pious men in the Church of England; but it is not to be concealed that a root of bitterness has sprung up even in this little sanctuary; that there is a small, but active and proselyting, body of individuals, who, as we have already said, have of late allowed their political notions, or their peculiar views or prejudices respecting some society or measure, or their antipathy to some particular set of men, or their personal hopes, fears, or interests in regard to passing events, to jaundice their vision, and to impede in no small degree the cause of Christ and the welfare of the human race. One most evil effect of this spirit has been its reflex action upon the Church of England. It is well known, that, among those of the Evangelical Dissenters who have of late banded together in bitter hostility to that Church, not a few have been goaded on by the unjust and unchristian spirit displayed towards them—and in many instances personally, and by name. 'We bore long and patiently,' some of them have said, 'the reproaches of men who knew us not, and who, ignorant of the first doctrines of that church to which they professed to belong, reviled us with a displeasure second only to that which they exhibited towards their own brethren of the same church; but when some, who we thought knew us better, and whom we loved and respected for their works' sake, allowed their political views, or their religious party-spirit, or their rancorous hostility to some of our measures or institutions, with which they had no concern, to lead them to a system of the most unjust and unprovoked attack upon us, the last link was snapt asunder

which might have bound us to any thing like amicable feeling towards the Church of England.' It was not merely the abolition of the Test Act, or the passing of the Reform Bill, that goaded the most active partizans of the present combination against the Church of England into their now hostile, and we might almost say vindictive and personal, system of aggression. The time doubtless was not far off, when some of them upon abstract principles, and others from considerations of detail, would have endeavoured to work the changes they desire; but the exasperation which is attending the struggle is in no small degree to be accounted for from the circumstances to which we have alluded. If there be any thing which a Dissenter revolts at more than another, it is a spirit of intolerance; and doubly revolting must it be to him when springing up in quarters where he might have expected better things. There is nothing wanting to complete the worst results, but that the combination of civil, political, and ecclesiastical illiberalism with Evangelical doctrine, or of Popish intolerance and semi-Popish tenets with ultra-Protestant professions, shall come to spread extensively among those who have hitherto been the most powerful bulwarks of the Church of England against the aggressions of Dissent.

We have written freely, because we believe that Satan, the enemy of souls, is endeavouring to work mischief in the manner we have described; and this in many ways, but most by sowing discord among brethren. We will only add, that if any true servant of God find himself getting into a cold, abject, fretful mood, in regard to those objects of piety, philanthropy, and mental and moral expansions which once gave him delight; if he is beginning to be persuaded into the heart-withering belief that every thing in the aspect of affairs in the church and in the world is irremediably lurid and appalling; if he discovers that his political bias is interfering with those duties and Christian tempers which he once believed that the word of God enjoins towards "the powers that be," even when they are in error; if he feel himself inclined to disparage what is good and to magnify what is evil, to mix up personal invective and scandal with mere matters of opinion; if he is growing jealous, suspicious, and pugnacious, if he find himself less kind, less candid, and less happy, than he once was; let him pause in his career, let him open his eyes, let him examine his heart, let him expand his soul, and we firmly believe that he will even yet perceive sources of joy and rejoicing which in his mournful mood he had overlooked. These remarks may appear a digression from what we first set out with, but they are connected with it by no very remote links.

Returning, then, to the publication before us, we extract the following remarks upon the endowments of the Church; in which his Lordship expresses precisely what for many years we have been endeavouring to urge respecting the sacred object of those endowments, the duty of augmenting them where insufficient, and of repairing whatever has impaired their efficacy, and of not opposing in a captious or selfish spirit any well-considered plan for the removal of abuses or the supply of deficiencies.

"The endowments of the church are, I repeat it, mainly to be valued as means to an end, the greatest of all ends, the full instruction of the people in the knowledge of those truths which can 'make them wise unto salvation,' and the effectual administration among them of those holy mysteries, those blessed sacraments, and other means of grace, of which God has been pleased to appoint us to be his stewards.

"If the endowments of the church are inadequate to this their proper and most necessary end, it is the duty of a Christian legislature, let statesmen and politicians think of it as they may, to augment these endowments;—if they be already sufficient, but their efficacy has been impaired by the various incidents which have befallen the temporal fortunes of the church, in the long succession of ages during which it has been established in this land, then it will be our duty, the duty of all orders of men, but especially of the clergy, to testify a ready and earnest wish to see the best remedies

devised, and, so far as their experience and abilities shall permit, to assist in devising them. Above all, it is, in an especial manner, our duty (and, in saying this, I am sure I shall have the hearty assent of all whom I am now addressing) to avoid every thing like a captious, much more a selfish, opposition to any well-considered plan which shall seek to remove corruptions, if such there be, to reform abuses, or to supply deficiencies in the establishment of the church." pp. 7, 8.

We suppose that the Bishop of Exeter will, for this last head of advice, be denominated by some thorough-going partizans, as others have been before him, a "trimmer," and a "truckler;" but his advice is Scriptural and judicious; and if no other view of the question will serve to enforce it, the following perhaps may:

"We cannot conceal from ourselves that there is no longer room left to us for deliberation. The question of change, or no change, is in fact decided. A change there will be; and it is the part of every faithful and prudent friend of the church, especially of its ministers, to exert all the best faculties which God has given to them, in the endeavour to make that change productive of as much good, with as little of accompanying evil, as human prudence (with humble prayer to God for his blessed guidance) can effect." pp. 8, 9.

His Lordship states, that among the first points to which the legislature will direct its attention the question of *tithes* is prominent. The legal right of tithes is so clear, that it was perhaps scarcely necessary for his Lordship, in an address to the clergy, to have entered into an elaborate argument upon it; and in delivering his Charge from the Communion Table, it might have been well to have avoided such accusations as that of want of "integrity, or even veracity," however well deserved, in reference to those who say that tithes of right extend only to the tenth of the *rent*, and not the produce of the land *. But, passing by this, we rejoice to learn from his Lordship, that the parochial clergy and their ecclesiastical superiors are willing to get rid of this unpopular form of endowment for a moderate and reasonable commutation. His Lordship remarks:

"We shall have no difficulty in promoting every equitable and reasonable plan for making the enjoyment of the rights of the clergy to be as little burdensome and invidious as is possible. The clergy, as a body, are ready and anxious to concur in any measure of fair and secure commutation of tithe, not seeking an equivalent for their strict right, but only for the continued enjoyment of it, on terms accordant with the liberality and moderation which have uniformly distinguished them in this particular." pp. 20, 21.

Here, then, is one most important step gained; for the good will of the clergy is essential to the peaceful and satisfactory settlement of this important question. Unhappily, this willingness on the part of our bishops and clergy comes too late to secure for the Church such terms as would have been gladly accepted by the landed interest years ago. We fear that the government, the legislature, and the public, will all combine to render the commutation less liberal than it ought to be; but better come to an arrangement even now, than wait a year longer, till matters are worse.

The Bishop of Exeter adds, that, besides the adjustment of tithe, his Majesty's Government are in the next session of Parliament "to bring forward some important measures of what is called *Church Reform*." What these measures are his Lordship does not attempt to anticipate. He says, however, that Lord John Russell has spoken to his constituents of

* There are a few other things of this sort which might have been better omitted. Why, for instance, in an Episcopal Address delivered in numerous churches throughout a large diocese, descend to a personal anecdote? "We have heard a lay-impropriator in this county clamouring for 'cheap religion,' while he illustrates his own principle by taking to himself all the tithes of a rich parish of three or four thousand souls, and paying to the vicar only 13*l.* 6*s.* 8*d.* per annum." Such remarks do not wear an episcopal aspect; they only minister to irritation, without doing any good: they would not be permitted from the pulpit, and why then should they be allowed from the bishop's chair at the communion table, which is surely not a less hallowed or peaceful spot?

"a more equitable distribution of the revenues of the church:" upon which the Right Reverend Prelate admits that "ecclesiastical revenues are not shared either equally, or on any precise adaptation of emoluments to service;" but maintains that "it is not true that there is any want of *equity* in this state of things; at least, that the Church is answerable for it." This his Lordship proceeds to argue by an adduction of historical and legal facts. It strikes us, upon looking at his Lordship's statements, that an address spoken unofficially by a member of Parliament to his constituents, and for ought we know to the contrary at a tavern dinner, was not a document of sufficient weight and authority, even though proceeding from a member of the Cabinet, to be made by name the text for an episcopal charge to the clergy. A "more equitable distribution" is a very vague phrase, since what one man deems equitable another would consider spoliatory. Unless, therefore, we had the proposed measures actually in detail before us, we could not follow his Lordship in reasoning upon them. But in regard to his Lordship's declaration, that there is no want of equity in emoluments not being adapted to service—in other words, in starving bees and feeding drones—it is one that so opposes the common feelings of justice, and of right and wrong, that no argument, however learned, will induce the public to believe it. His Lordship has indeed shewn most truly that the present inordinate disparity of revenue among the ministers of our Church, ranging from the extreme of superfluous and almost princely wealth to abject and bitter poverty, is not a new thing; that it has grown up under circumstances over which the present generation had no controul; that it is chiefly attributable to the theft of the appropriation system; and that the Church of England and its governors were not the authors of the inequality;—but to argue further, that such a state of things is not one of palpable and gross injustice, is to contravene those instincts of our nature which can never be obliterated by learned arguments. When the people see that of twenty clergymen of equal birth, talents, education, age, and professional station, five are loaded from the revenues of their profession with unnecessary wealth, while their fifteen brethren of equal perhaps, or even greater zeal, piety, and diligence, are consigned to privation or poverty, they will not be satisfied with historical ratiocinations in proof of the equity of the non-adaptation of "emoluments to service." This non-adaptation, carried as it is to an inordinate extent, has been the greatest curse to the Church of England; alluring into the ranks of its ministry too many who coveted money, and not work; and impeding the labours of many of the brightest of its ornaments, by confining them to penury and domestic distress, relieved only by school-keeping or other extra-professional sources of income. We are no advocates for spoliation; and we have often expressed, in terms very similar to those employed by his Lordship, our difficulties in regard to the taxation of the richer benefices to augment the poorer;—a measure much advocated, and we presume now generally deemed indispensable, but which we cannot view as unexceptionable, even as regards future incumbents: to tax the present holders would be rapine. The plain truth is, that though some better "adjustment" —not by spoliation, but chiefly by the prohibition of pluralities, the division of some parishes, and the consolidation of others—is necessary, the already much diminished funds of the Church can never stretch themselves proportionably to the wants of a largely increased and increasing population, who may and must assist, and that liberally, to support their clergy, if they wish to be adequately supplied. It is not very honourable to us as a nation, that, because our forefathers robbed a large portion of our parishes of the property intended for the due maintenance of a clergyman, we are too penurious to think of any resource for supplying the devastated cures

but by taxing those which happened to escape spoliation. The first act of national justice should be to endeavour to undo as far as possible the evil effects of the impropriation system. A parish pays, perhaps, fifteen hundred pounds per annum in tithes; but these have been sacrilegiously diverted to an impropriator, or lay-rector, who does nothing in return; while the minister of the parish, under the name of a vicar or perpetual curate, starves on some "forty pounds a year," augmented perhaps, by fees, private charity, and Queen Anne's bounty, to about twice that sum, with the addition of a ruinated house; and the only resource which a rich, generous, and equitable nation can devise in order to supply the defect, is to mulct some neighbouring benefice, which happens to enjoy three or four hundred pounds a-year; while the sleeping partner—the impropriator—pockets his fifteen hundred untaxed and unimpeached. We would not, indeed, add one theft to another, by refunding to the Church what has now been so long enjoyed by private families, or by corporations, as to have become inalienable property; but this we would do, with perfect justice, and without compunction, —we would make every person who receives tithes or possesses glebe in a parish for which no spiritual service is now rendered, give to that parish, or to a general fund for the augmentation of poor livings, a very liberal per centage of what was never meant to be raised for the purposes of private emolument, but for the befitting discharge of ecclesiastical duties. It were but justice also, that the public, either locally or nationally, should add as much to this sum as the increase of the population demands increased services. A large proportion of our ecclesiastical sinecures might next be thrown into the scale; and, lastly, we should not object to the taxation of the highest and second class of livings; but we cannot think that any clergyman, "passing rich" with even ten times "forty pounds a-year," is so overdone as to need depletion.

The Bishop of Exeter recognises the distinction which we have just made between sinecures and posts of service. He says:

"On this subject some distinction must be made. The application of the revenues of certain benefices which have not cure of souls, nor duties of any other kind, to those which, having cure, need more ample endowments, is what few friends of the Church, I apprehend, would deprecate. But I must express my anxious hope, that this be not carried to such an extent as to impair the means of securing, what has hitherto been not only the glory, but also one of the main bulwarks of the English Church—I mean a learned ministry." p. 28.

Now this argument, we have often said, and we say again, is not only in a great measure incorrect, but it is one most galling and irritating to a very large class of the clergy. There are hundreds of clergymen in obscure and pinching stations, with learning and talents to adorn the highest, who suffer with meek resignation, or with silent dignity, the injustice of a system which avowedly does not adapt emoluments to services; consoling themselves with the reflection, that, though poor, they are not disparaged; that, though not raised to wealth or dignity by the lucky accident of having been the tutor of a nobleman or the relation of a bishop, or having in some other way powerful family interest, or having written a stinging party-pamphlet, or having acquired a political friend, or having been a dexterous time-server, rather than a troublesome opposer of whatever they thought wrong, and an advocate for what they thought right, however unpopular such advocacy—yet that as members of a "learned ministry" they could compete with any of their most successful brethren; and that their not drawing prizes in the ecclesiastical lottery was at least no disgrace, since the public did not view ecclesiastical wealth or dignity as of necessity connected either with extraordinary erudition or professional merit; and would consider the relative of a nobleman or a bishop, with but very moderate parts, much nearer golden preferments, than the most sound

scholar and exemplary clergyman who did not possess them. Such a system might be felt to be unjust; but the sufferers by it could bear injustice, if not accompanied by taunting comparisons; but to be told constantly in episcopal charges that these golden prizes are the peculiar reward of superior merit, is to disparage and irritate the great majority of the clergy, and to disgust the public, who know perfectly well, that under the well-sounding pretence of a "learned ministry," these coveted preferments are too often, we might say in the great majority of instances, connected with private interest or political patronage. There are some men, and good men too in other respects, whose dying pillow will be lined with thorns from the ungodly selfishness with which they have desecrated ecclesiastical patronage, confided to them for the benefit of the church, into an engine of family aggrandisement. We would respectfully submit to the consideration of those to whom the remark may apply, whether it would not be a wholesome restraint upon undue partiality, in every case in which an official patron proposes bestowing a preferment upon a relative, to summon a jury of clergymen and respectable laymen, to give a verdict as to whether the appointment was proper. It would be only in very glaring cases that the patron needs fear a negative; and in such cases it were well for his own peace of conscience that it were both given and acted upon.

In these remarks, which caused us when we offered them upon some former occasions to be accused of great irreverence, we are happy to say we are supported by the high authority of the Right Reverend Prelate whose Charge we are considering; for while his Lordship earnestly hopes, and most earnestly we hope with him, that our Church will not be despoiled of those offices of dignity and emolument which under a better system might be rendered of the highest utility to the Church—as we have shewn in our papers upon Cathedral Reform—he would rejoice, and we rejoice to hear his Lordship so speaking, in the introduction of some judicious regulations for the disposal of Crown and Episcopal patronage, in relation to ecclesiastical offices of rank, ease, and affluence.

"If rules shall be suggested and enforced, to secure a wise and conscientious exercise of the power of nominating to those stations, whether that power be in the Crown or in the Bishops, it will be a boon, for which we, and every future generation, shall have reason to praise and thank its authors, be they who they may." p. 29.

This wise, this honest, this disinterested declaration, must win the suffrage of every true friend of the Church of England; and we must say, that throughout this Charge there is a conscientious independence and elevation of principle, which gains upon the esteem and admiration of the reader in no common degree. The tacit admission in the sentence last quoted, is answer sufficient to all the common-places about the sinecures and higher emoluments of the Church having been made the rewards of professional attainments or virtues. That they ought to have been so made there is no question; neither is there any as to their having, in numerous cases, been thus honourably appropriated;—our cathedrals at this moment give many bright proofs of this fact, and we are glad rather to dwell upon what is excellent than upon what is otherwise;—but that they have been upon system thus disposed of, and with due checks to prevent mal-appropriation, is a position which no man will venture to maintain. Indeed, if the fact had been as it ought to have been—if noblemen and bishops' sons and nephews, or the political friends of cabinet ministers, had never been preferred except in consideration of merit, and had never stepped over the heads of better-qualified candidates, the present displeasure of the public against cathedral dignities had never existed. But, as poor frail human nature now exists, some such check as Bishop Philpotts suggests is indispensable.

His Lordship's next suggestion is one also in which we heartily concur—namely, the annexation of schools of theology to some of our cathedrals. His Lordship says:

"In connexion with this great object of securing the means of learned leisure to those who can improve it to the best uses of the Church, another scarcely less important might be obtained. In some instances, it might be practicable, and expedient, to append to the Chapter (I am confident it might be most usefully done at Exeter) an institution in the nature of a School of Theology, at which candidates for orders might be required to reside during one or two years after they have left the University, and immediately before their ordination; thus acquiring the knowledge necessary for their holy vocation, and giving testimony of their fitness for it, by their previous conduct, under the immediate eye of the Bishop, or of those who are best able to judge, and to report of it to him." pp. 29, 30.

We shall not dwell at present upon this important topic with the attention which it deserves, as we have already urged it often, and we fear to satiety, more especially in a series of letters entitled a "Visit to a Cathedral," and in a paper drawn up at the request of a venerable Prelate who wished to see our proposed plan more fully developed. (Christian Observer for 1832, p. 65.) Objections, we are aware, have been made to the plan of attaching clerical education to cathedrals; and many persons greatly prefer Mr. Raikes's suggestion, in his valuable work upon Clerical Education, of devoting the last two years of the usual University residence to that object. We do not see why both of these measures might not be adopted, so as to have a system suitable to the exigencies of different cases; but the more useful plan, in our view, where practicable, would be that which we suggested in the above-mentioned paper. The cathedral classes which we contemplated would very much resemble that excellent institution, the Church Missionary Seminary at Islington.

In speaking of the necessity of improving small livings, the Bishop of Exeter offers several suggestions well worthy of serious consideration. He would make impropriators either duly augment the benefices from which they derive an income, or give up the patronage of them. Small livings in the gift of the Crown he would have augmented by Parliament; or if Parliament would not interfere, he would have the advowsons sold and the proceeds applied to that object. Parishes in large towns, without a tithe-able district attached to them, and parishes in which mines or manufactories have greatly increased the population beyond the power of the clergyman to superintend, he would augment from a general fund, which he considers ought in some way to be provided for that purpose. To meet cases of exigency, his Lordship expresses a readiness "to license temporary places of Divine worship where it would be hopeless to look for the means of erecting churches and permanently endowing them." His Lordship's determination in this matter is most judicious, and we only lament that our ecclesiastical rulers would not be persuaded of the necessity of such measures years ago. Let us hope, however, that even yet they are not too late.

Next comes the important question of pluralities, on which his Lordship says:

"It has been, I doubt not, gratifying to most of us, to hear that they are to be altogether extinguished. The government, one of the leading members (Lord Althorp), of which has announced this to be its intention, is, doubtless, prepared with some plan to render this measure practically beneficial; and as the only objections which can be urged against it, are those of practice, and not of principle, most persons would rejoice to find that government has devised means to overcome them.

"Pluralities sprang from the corrupt usage of the Church of Rome; the spirit of English law was always averse from them; when admitted, and so far as they were admitted, they were an exception to the general rule; and since the reasons, on which the exception was founded, seem to have, for the most part, passed away, it would, I repeat, be gratifying to find, that pluralities themselves can, without much of practical inconvenience, be removed." p. 38.

His Lordship alludes to such palliations as may be offered for pluralities, and also to the practical difficulties which may attend their immediate relinquishment; but we do not understand his Lordship as meaning in the least thereby to qualify the gratification to be derived by every friend of the Church from the prospect of their intended extinction. While pluralities are still permitted, his Lordship thinks that the non-resident pluralist should be bound to pay a liberal sum to the school, or other charitable institutions, in his deserted parish.

His Lordship speaks as judiciously and candidly respecting Episcopal commendams and translations, as respecting pluralities.

"Among the measures of improvement which are projected, it is probable that something will be done to remedy subjects of complaint in the higher orders of the Church, particularly in respect to the frequency of translations of Bishops, and to the commendams necessary to many of us by reason of the poverty of our sees. As respects these particulars, I sincerely believe that none are more anxious to see the Church placed on a satisfactory footing than the Bishops themselves; and I may venture to assure you, that no unreasonable or unseemly attention to our private interests will be suffered to stand in the way of any judicious reform. The real good of the Church—in other words, the best means of enabling it to effect its proper object, the edification of the people of all degrees, the high as well as the low—ought to be the end to which all reform should be directed,—and not least in what respects those who, from their station, ought to be the most ready and forward in carrying any real reform into effect.

"In respect to translations, I cannot forbear adding, that in my opinion, as they ought not to be necessary, so, if not necessary, they ought never to be made, on pecuniary grounds. If the income of every Bishopric were made adequate to its fair demands, translations from one to another ought no longer to be allowed, except for the manifest good of the Church,—more especially, in order to place the fittest persons in sees requiring peculiar qualifications. If reasons of a personal nature be ever admitted, they should be such as concern the health, or strength, of the party, or other considerations which admit not the suspicion of a sordid motive for the change." pp. 52, 53.

It is with no small pleasure that we, who for many years have urged these doctrines at the risk of being considered every thing that is unseemly, now find our ideas likely to be carried into effect; and this with the hearty concurrence of the Episcopal bench, if we may judge of all its members by the Right Reverend Prelate whose Charge has opened to us so many sources of satisfaction.

His Lordship is not, however, willing to think unfavourably of the great inequalities of rank and emolument among the clergy, for he says:

"The eminent station, and ample means, assigned to a few, exalt the order generally,—thus rendering it attractive to those who would disdain to consign their sons to a profession in which nothing was seen but that humble mediocrity which must be the result of any thing like an equalization of the emoluments of the Clergy." p. 54.

He adds:

"Let it not be objected, that this is an encouragement to worldly-mindedness in those, whose holy profession ought to place them above the reach of such considerations." p. 54.

His Lordship says, "Let it not be objected;" but, notwithstanding this caveat, objected it will be, and ought to be; for though we do not think that the prospect of a reasonable secular provision for those who minister at the altar is a matter to be overlooked by a candidate for Holy Orders, who, as a Christian, is bound to provide things honest in the sight of all men, yet the attraction of large wealth and high dignity is a golden wedge in the camp, which has much oftener proved a curse than a blessing. It has allured to the Church men whose inaptness for the office was an evil which no adventitious splendour which they brought to it could compensate for. In proof of this, let the Right Reverend Prelate inquire throughout his own diocese—what is now no personal topic, but a matter of history —whether the attraction which drew to Exeter the patrician name of a Pelham, was really a greater benefit than if "mediocrity" of birth, with

high professional virtues and attainments, had adorned the Western mitre. Or if his Lordship should consider such an inquiry indecorous in his own diocese, let him take Winchester, in his way to London, and learn what were the consequences of a Cabinet Minister, Lord North, finding that station "attractive" to his unclerical and incompetent relative, to the exclusion of all the qualified divines in the diocese or kingdom. We know how distasteful is this topic; for those families, whether Whig or Tory, or of whatever political grade, who from their powerful connexions have been accustomed to look at the Church as a splendid provision for sons, brothers, and dependants, and who would "disdain to consign" them to a profession in which they did not hope by interest, irrespective of merit, to see them advanced to posts of rank and affluence, would be ready to forgive the Church any crime rather than that of "humble mediocrity." It may be inefficient, corrupt, venal, or overrun with abuses; but if it offer "attractive" lures, it will answer well enough; and men are very unwilling to remove the ladder by which they hope one day to climb to eminence, and leave the vulgar crowd at the bottom. We are not, however, finding fault with the Church because some of her appointments are dignified or lucrative; for we honestly think they ought to be so, and we utterly abjure and detest the anti-social principle of levelling; but what we object to is the particular argument urged by his Lordship in their favour, that they attract to the Church—not men of high talents and professional ability, but—men whose parents would be too proud for their sons to be ministers of Christ in an apostolical church without their enjoying, in addition to a respectable competency, some of the splendid prizes, which are objects of vulgar cupidity or ambition, rather than the means of spiritual utility.

The Bishop of Exeter states, with much grief, that there is a "very great" and "striking" deficiency of National Schools in his diocese, and that even some populous towns are destitute of one;—a considerable abatement, we must say, from that estimate of the diligence of his Lordship's clergy which we might have formed from their zealous political exertions. But we notice the passage for the sake of quoting the following salutary exhortation:

"I am confident you will on reflection agree with me, that no other instrument of edification, no other means of keeping our people in communion with the church, and in attachment to its doctrine and its discipline; above all, 'in the knowledge and obedience of God's word,' can be compared with this one measure of establishing a good national school. It secures (with God's blessing), it secures the young, and often by their means wins back the old. It gives the minister the gratifying and cheering sight of the success of his ministry, in a far higher measure than any other expedient which he can adopt. But then, be it remembered, in order to produce this effect, his own active, constant, judicious, above all affectionate, superintendence is especially necessary. Without such superintendence on his part, little good, very little, certainly, as regards the church, and often much of evil, will be effected." pp. 64, 65.

Next follows an excellent admonition on Catechising; not merely hearing children repeat answers to questions, but seriously, earnestly, and affectionately instructing them in the chief points of faith and duty. The following head of episcopal advice is most important.—

"But having thus instructed your young parishioners, leave them not thus; preserve your connexion with them; let them continue to find you, as they will be happy to find you, their especial pastor and teacher; lead them to the Lord's Table, and make them to be what God's grace, co-operating with [blessing] your labours and their endeavours, will enable them to be, faithful communicants with his church, and living members of his body." pp. 66, 77.

We have but one more topic to advert to, but that is one of great moment,—the state of Dissent in his Lordship's diocese. We know not when

we have read a passage which on many grounds has given us so much pleasure, as the following on this subject from this interesting Charge.

"There is one particular disclosed by your returns on which I may warmly congratulate you, I mean the small, the very small number of meeting-houses within this diocese, belonging to those Dissenters who are furthest estranged from the Church, and have departed most widely from the essential and fundamental doctrines of the Gospel, those, for instance, who call themselves Unitarians (for I need not say that we are really Unitarians, but those who call themselves so, distinctively), and who, by degrading the Majesty of our Divine Redeemer to a level with man's nature, and by depreciating the atonement wrought for us by his death (representing it merely as an act of exemplary obedience), 'have made the word of God of none effect,' through their inventions. Of these, in the great county of Devon, containing a population of half a million, there are only eleven; and of this number, several, I have reason to believe, are occupied by very small congregations. In Cornwall, the case is still more satisfactory. I speak on the best authority, that of a distinguished Unitarian minister, when I say, that in that county there is but one instance of a meeting-house for Unitarians, and not even one of a settled minister of that persuasion.

"Of Dissenters of some other denominations, especially of Independents, there is a larger number; but these, I rejoice to think, are commonly of a much more Evangelical description. In one signal instance, where an Independent minister, and almost the whole of his large congregation, have returned to the bosom of the Church, it appeared on inquiry (and I felt it my duty to make very close inquiry), that their doctrines and worship were, before their re-union with us, sound and irreproachable. I have heard the same of some other instances, into which I have had an opportunity of inquiring; and I hope, therefore, that the same might be affirmed of many of the rest.

"But the great mass of Dissenters amongst us (especially in the western part of the diocese) are Methodists, and of these the far greater proportion are Wesleyans, a class of Christians whom I grieve to call Separatists,—for Separatists, I am bound to say, is but another word for Schismatics, however those to whom it applies may think of it, and however we may, and ought in charity, to hope that the guilt of wilful schism belongs but to few of them. Be this as it may, Dissenters they scarcely are. They agree with us almost entirely in doctrine—certainly in all which the most rigidly orthodox among us would deem essential parts of the Christian covenant: and they differ from us in no doctrine which the Articles of our Church condemn. Would to God that the narrow partition which divides them from us, could be broken down!—that now, when the impugners of our common faith, the enemies of our common Zion, are assailing us (aye, and not only us, but Christianity itself), with a bitterness and rancour unknown in other times, and are unhappily animated in their unhallowed warfare by hopes which they never before dared to breathe,—no, nor to entertain, within this Christian land—would to God that now all who look for salvation solely to the Cross of our Divine Redeemer, would unite in one holy bond of fellowship, and be on earth, as we trust they will be in heaven, 'one fold under one Shepherd, Jesus Christ our Lord! Our separated brethren of every denomination (and all, be it remembered, are our brethren in Christ, who hold what is essential in the Christian covenant)—our separated brethren may be assured that no idle punctilio would be allowed by us to stand in the way of that blessed result—that no vain scruple would be insisted on, nothing which they themselves would not see to be a grave, even if they could not admit it to be a sound, objection. In truth, they know already that the wall of partition, as it was not built, so neither is it upheld by us. They know, aye, and they acknowledge, that the Church imposes no terms of communion which they themselves will dare to call sinful. The more, therefore, doth it behove them, (I say it not to reproach, but earnestly and affectionately to admonish them) to ponder well the reasons which keep them separate—to be sure that those reasons are such as will justify the separation, not to their own judgment only, but also at the judgment seat of Him, who is 'not the author of confusion, but of peace, as in all the churches of the saints.' Meanwhile, let us, on both sides, remember that it is not for us to judge; if we are to be separated in worship, let us not be separated in feeling and in affection. Let each be ready to say to the other, 'For our brethren and companions' sake we will wish thee prosperity; yea, because of the House of the Lord our God we will seek to do thee good.'

"While the world, and the men of the world, are troubled and troubling on every side—while they seek to involve both our church and us in the common ruin of all that is venerable and holy—it is our great consolation that against our Church, as a sound branch of the catholic church of Christ, while it continues such, 'the gates of hell,' 'the powers of darkness,' cannot prevail. 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision!' And even as respects ourselves, we will not forget, that, be they as successful against us as they may, their success (unless by our own fault) will and must be brief—that 'our redemption draweth

nigh.' May that hour (come when it will, to every one among us), may it find us at peace in our own minds, and seeking peace with others! above all, at peace with Him, whose chosen title, given to him by his own inspired and evangelical prophet, tells us 'what spirit we are of,' whom, as dear children, we are bound to follow, 'the Prince of Peace!' God grant this to you, to me, and all his whole Church, through Jesus Christ our Lord!" pp. 67—72.

We said that we had read this passage with great pleasure, and well might we say so; for cheering is it to learn, that, if many Dissenters are found in his Lordship's diocese, they are chiefly those whose doctrinal tenets, however much we may lament their estrangement from our communion, are in the main "evangelical," while the soul-withering creed of those who rob our blessed Redeemer of his Divinity, and set aside his atonement, is at the lowest ebb. Cheering also is it, for the sake of our common Christianity, to learn respecting the Independents, who are a large body, that, so far as his Lordship has had an opportunity of inquiring, "their doctrines and worship are sound and irreproachable;" and that at least one minister, and almost the whole of his large congregation, have returned to the bosom of the Established Church; thus setting a pattern to their brethren, and shewing that, however deplorable the spirit which has been of late displayed in some quarters of the Dissenting camp, it has not pervaded the mass of its ranks. Cheering moreover is it, for the interests of peace, of piety, and of our venerable Church, that so candid and conciliating a testimony, both in regard to the Independent Dissenters, and still more to the Wesleyan Methodists, should have been borne by a Churchman in his Lordship's conspicuous and responsible station;—a testimony, with regard to the Methodists, the very opposite in every tittle to that which we lately had occasion to animadvert upon, and which has done more to inflame that body against the Church and her bishops and clergy, than twenty conciliatory Episcopal Charges can easily undo. Cheering most of all is it, to our minds, to see men like Dr. Philpotts not only earnestly desiring that the "narrow partition" which divides those "who look for salvation *solely* to the cross of our Divine Redeemer" may be broken down, and that "they may unite in one holy bond of fellowship, and be on earth, as they trust they will be in heaven, one fold under one Shepherd, Jesus Christ our Lord;" but also publicly and officially declaring, that "our separated brethren may be assured that no idle punctilio will be allowed to stand in the way of that blessed result; that no vain scruple will be insisted on; nothing which they themselves would not see to be a grave, even if they could not admit it to be a sound, objection." Here, then, is at length a beacon of hope; and *comprehension*—that ominous term, the very mention of which in a publication like ours was but as yesterday branded with every epithet of obloquy; *comprehension*, grounded, not upon a sacrifice of principle on either side, but upon mutual conscientious concessions, and the rejection of every "idle punctilio" and "vain scruple"—is now urged, from Episcopal lips, as a blessing of incalculable magnitude, and to be earnestly sought for, as we value the Gospel of our Redeemer, the souls of men, and that apostolical portion of Christ's universal church which God in his mercy has planted in these realms. May his Lordship be persuaded practically to follow up his conciliatory suggestions. His name at this moment carries peculiar weight with some of the clergy, who have expressed great distrust towards those of his Right Reverend brethren who differed from him in some of the legislative discussions of the last session. The war-whoop has been sounded, by some who are upon every occasion fomenters of discord and enemies to peace. Let his Lordship come with milder and holier auspices. He may, perhaps, not disdain to cast his eye upon some propositions which have been offered in these very pages; but, at least, the question itself is pre-eminently important; and

great will be the veneration due to that man, whoever he may be, who in the reign of William the Fourth shall undo the mischiefs perpetrated by the impolicy, to say the least, of Charles the Second; and bring back that true spiritual and ecclesiastical union which the penalties of an ill-judged "Act of Uniformity" assisted more than any thing else to banish.

And now we have a solemn word of admonition to those of our Dissenting brethren who of late have shewn a spirit the very reverse of that of conciliation; who avow that they are upon principle the enemies of the Church of England; and who do not wish for her reform, but her extirpation. We have no terms to express the sorrow of heart with which we have witnessed some of the recent proceedings of the parties to whom we allude; and whom, for the sake of our common Christianity, we implore, as in the sight of God, to pause in that career of evil which they have commenced. They would reduce us, as far as national legislation and public habits are concerned, to a land of Atheists—at least, we see no point short of this at which we could stop, if we once begin to set out upon their course. But we have not space at present to go into this afflicting subject. We purpose resuming it next month, in noticing, under the head of Church Reform, Archdeacon Hodson's Charges, lately published. That amiable and pious clergyman, every page of whose writings breathes a spirit of conciliation, is yet obliged to complain of strangely altered conduct and unchristian language in quarters where we might have hoped for better things. Let those whom it concerns reflect upon and pray over this matter; and calmly inquire, whether on their death-bed they will think that they have served the cause of God and benefited the souls of men by making common cause with all that is revolutionary, infidel, and blasphemous, in attacking the Church of England, and leaving millions of human beings to perish in vice and ignorance, deprived of those means of grace which they have hitherto enjoyed, and which they might, under a system of salutary revision and reform, enjoy yet more abundantly.

OBITUARY.

WILLIAM WILBERFORCE, ESQ.

(*Continued from* vol. *for* 1833, p. 631.)

IN continuation of our notices of our late beloved and lamented friend, Mr. Wilberforce, we copy a few paragraphs from a discourse delivered on occasion of his death at St. Paul's, Mill-Hill, Hendon, Middlesex, by the Rev. Joseph Brown, M.A., minister. This church was built by Mr. Wilberforce; and three days only before his death the Bishop of London had fixed the consecration for the 8th of August. The interment of Mr. Wilberforce in Westminster Abbey, the consecration, and the first Sunday on which Divine service was performed, all occurring within nine days, the writer of this sermon thought that he ought not to pass over in silence the memory of his pre-eminently useful and pious patron. To the prayers, rather than the criticism of the reader, he modestly commends his discourse; but it requires no apology, as the following interesting passages will shew. The whole deserves perusal, but we select only a few memorials of Mr. Wilberforce.

"One most remarkable feature in this lamented individual's character was, that he appeared to do every thing in reference to eternity—he always appeared to have the glory of God in view—his whole conduct appeared to have reference to 'the things which are not seen, and which are eternal.' His one great desire appeared to be, in a more especial manner, to benefit the souls of his fellow-creatures; hence he once said, 'the thought of the spiritual usefulness of his book gave him more pleasure than the abolition of the Slave Trade.' And why?—the one was more immediately connected with time, the other with eternity.

"The Rev. Legh Richmond, whose labours for the young have been so successful, was brought to a saving knowledge of Christian truth by reading Mr. Wilberforce's 'Practical View of Christianity.'—'I feel it to be a debt of gratitude which I owe to God and to man,' says Mr. Richmond, 'to take this affecting opportunity of stating, that to the unsought and unexpected introduction of Mr. Wilberforce's book, 'Practical View of Chris-

tianity,' I owe, through God's mercy, the first sacred impression which I ever received as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ.' 'The scriptural principles stated in the 'Practical View' led me to the study of the Scriptures with an earnestness to which I had hitherto been a stranger, humbled my heart, and brought me to seek the love and blessing of that Saviour, who alone can afford a peace which the world cannot give. Through the study of this book I was induced to examine the writings of the British and Foreign Reformers; I saw the coincidence of their doctrines with those of the Scriptures, and those which the word of God taught me to be essential to the welfare of myself and my flock.'—A gentleman told me, a few months since, that he had never had a serious thought till he read that book; and who shall say how many have learned the way to glory, who perhaps never would have been there but for the reading of that work—a work sound in its doctrines, faithful in its applications, and elegant in its composition.

"His conversation abounded with elegance and instruction. Walking in Bath last autumn with him, he took from his pocket his little book of Psalms to shew me: between the leaves were some flowers—these called forth a beautiful remark: —'Do you know,' said he, 'I am very fond of flowers: the corn, and things of that nature, I look upon as the bounties of a kind Providence—flowers I look upon as his smiles.'

"He possessed a most thankful disposition. He was always extremely thankful for the least kindness, and which he seemed to receive as some great and undeserved favour. Gratitude to God was another striking part of his character. During the last year he was constantly pouring forth exclamations of joy and thankfulness to his heavenly Father. 'Never,' would he say, 'was there a man so blessed as I am; I have every little comfort of life, food, clothing, every thing.' Every alleviation of pain called forth the same grateful feelings.

"He was a man, too, as those who know how his whole time was occupied inform me, that never lost a moment; sometimes passing three or four days without allowing himself time to partake of his dinner in a regular way. Every post during his parliamentary career brought him upwards of thirty letters or petitions. In the House of Commons, early and late, he was at his post. If he were walking in his garden for exercise, frequently would he have one to read to him. And even in the winter his book of Psalms would still be his companion in his garden-walk. Indeed, it may truly be said, he never lost a moment.

"Of his extreme humility, I experienced an instance which at once astonished and embarrassed me. One day, in conversation, Mr. W. kindly gave me some advice. I expressed my thanks, and said how much I should feel indebted if, in conversation or correspondence, he would at all times be my counsellor, and, if necessary, correct me and point out my faults. He suddenly stopped (for we were walking together), and replied, 'I will;—but you must promise me one thing.' 'With pleasure,' I answered, little thinking what it was. 'Well, then,' continued Mr. W., 'in all your conversation and correspondence with me, be candid and open, and point out my faults.'

"He was also a most cheerful Christian. His harp appeared to be always in tune; no 'gloomy atmosphere of a melancholy moroseness' surrounded him; his sun appeared to be always shining: hence he was remarkably fond of singing hymns, both in family prayer and when alone. He would say, 'A Christian should have joy and peace in believing: it is his duty to abound in praise.'

"But there is one feature of his character which I must now mention; and I have kept it for the last because of its great importance;—he was a man of prayer. Persons of the highest distinction were frequently at his breakfast-table, but he never made his appearance till he had concluded his own meditations, reading his Bible, and prayer; always securing, as it were, to God, or rather to his own soul, I believe, the first hour of the morning. Whoever surrounded his breakfast-table, however distinguished the individuals, they were invited to join the family circle in family prayer. In reference to his own soul, I am informed, he set apart days, or a part of them, on which he had received particular mercies, for especial prayer. Not only did he pray in his closet, and with his family; but if his domestics were ill, at their bed-side—there was their valued master praying with them—praying for them."

VIEW OF PUBLIC AFFAIRS.

THERE is nothing of public intelligence which occurs to us as particularly necessary to notice. Next month Parliament assembles, and soon will arise the discussion of questions of great magnitude, to the issue of which every patriot, every Christian, must look forward with anxious interest. In the mean time, let the Chris-

tian remember his exalted privilege of committing every thing to the care of Him who is infinitely wise and merciful, to his reconciled God and Father in Christ Jesus; and then, in the blessed peace thence arising, he is prepared to deliberate, to act, or to suffer; and come what may, all, he knows, will be eventually overruled for good, notwithstanding the sinfulness, the folly, and the short-sightedness of man. One among several other important pending questions, is that of the better observance of the Lord's-day. We do most earnestly hope that something effectual will be achieved this session. There are many truly cheering indications; and we trust that our readers will be early and earnest in doing all in their power to promote the object.

We have had occasion to mention the gross usurpation and the flagrant injustice by which large endowments, left by religious persons in former days for setting forth "Christ's holy Gospel," especially Lady Hewley's munificent charities, have come into the hands of Socinians, under the collusive name of Presbyterians; the holders being, for all purposes but money-making, Congregationalists. It was stated in our volume for 1825, p. 557, that the Socinians (we will call them by any name which they may think more just and less invidious, if they will choose one that does not imply the false charge that the orthodox are Polytheists) possessed in Great Britain 223 chapels, of which 178, four-fifths of the whole, were originally orthodox; and that this anti-scriptural system was in many instances kept up mainly by orthodox endowments; the ministrations in the chapels having first verged into Arianism, and at length into modern Unitarianism; while the scriptural members of the congregations had gradually seceded, or fallen off, or been delivered from a scene of ungodliness and strife to a world of purity and peace, leaving the walls once occupied by such men as Matthew Henry, and other worthies of the English Presbyterian school, in possession of a mere handful of Socinians, whose worship does not inspire warmth enough to meet its own wants. But the facts which we stated in our volumes for 1829, p. 709, and 1830, p. 162, from Unitarian sources, are still more striking, especially the admission that "one half" of the stipends paid to the ministers of three hundred chapels proceeds from old endowments; and in many instances the whole is from endowment alone, the preachers being left, to use the words of their own advocate, "to conduct a few sexagenarians to the grave, and then to close the doors."

We rejoice, not only for the sake of Scriptural Truth, but of common justice, to say, that, the matter having been brought before the Court of Chancery, the Vice-chancellor has decided of one of Lady Hewley's endowments—and the decision applies to all others similarly circumstanced—that persons holding what are called Unitarian opinions are not, as prescribed by her Ladyship's directions, "Godly preachers of Christ's holy Gospel." The Vice-chancellor spoke in terms of deserved severity of the arbitrary and delusive mistranslations of that most dishonest book, the Unitarian new Version of the New Testament.

ANSWERS TO CORRESPONDENTS.

Clericus Observans; E. O.; E. M. B.; W. E. H.; One of the Subscribers; Cephas; Anglicanus; Ελαχιστος; Clericus Jamaicensis; A Clergyman; E. A.; Adam; W. M.; Arca; N. R.; R. F. D.; A Bible Student; E. A.; A constant Reader; G. C.; and Conservus; are under consideration.

In reply to An Inquirer we need only express our full conviction of the Apostolical succession of Holy Orders in the Church of England. There is no historical fact upon which we more confidently rely. An Inquirer may turn to our volume for 1824, for some interesting notices upon the subject.

We shall be happy to give M. in due time, from the official documents, the information which he requires; but we never send spies and informers to report in print the privileged conversation of Committee Rooms. Such reports are always anonymous, clandestine, and imperfect, and usually they are *ex parte*.

ERRATA.

In our last Vol., pages 758, 761: *for* Ten Sermons, *read* Sea Sermons.
page 810, line 21: *for* our rulers, *read* our readers.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

MEMOIR OF OLYMPIA MORATA.

WE have for several years had in our note-book a memorandum, to draw up and lay before our readers some account of that remarkable Christian lady Olympia Morata, one of the interesting band of Italian Protestant confessors, and some of them martyrs, whom Dr. M'Crie has made extensively known to the British public, with almost the freshness and the charm of a new discovery. The brief allusion to this saintly woman in our review of Dr. Crie's work (Christian Observer for 1827), would alone have fixed her name in the memory and the heart of every reader who then heard of her and of her holy companions and compatriots for the first time. Her life was written in Latin by Nolten; and there are various other important records extant of herself and of the eventful era in which she lived; but the works are scarce, and in foreign languages, and it might not speedily have happened that we found leisure to pursue our researches. We are therefore happy in being spared this task by the publication of a Memoir, taken chiefly from Nolten, which we purpose condensing for the gratification and instruction of our readers. The volume from which we derive our materials is drawn up in an interesting style by a lady who does not give her name, and will well repay the perusal of those who may wish to turn from our abstract, which we shall give as much as possible in the author's own words, to the fuller account, which is highly creditable to her talents, and is peculiarly attractive from the enthusiastic admiration which she displays for her heroine. More truly than her modesty allows is her wish gratified, that those laurels of earth, and palms of immortality, which flourished so lovely and undivided in the life of Olympia Morata, may be taught in this narrative to blend once more over her early grave.

Olympia Morata, of whom her biographers doubt whether she was more beautiful in person or more accomplished in mind, more masculine in understanding or more feminine in manners, more firm or more gentle, more estimable in character or more lovely in attraction, more beloved on earth or more ripe for heaven, was a young lady of Ferrara, educated as a companion and model to the daughters of the princely house of Este, and from her high endowments, natural and acquired, the friend and idol of the most learned men of her day. Having ardently embraced the Reformed tenets, which were then beginning to excite suspicion in Italy, she narrowly escaped persecution, and perhaps imprisonment and a death of torture, in her own lovely but hapless and guilty country, by marrying and

following to his native Germany an amiable young man of similar opinions. The thorny crown of martyrdom was, however, only exchanged for the horrors and vicissitudes of war. Successively the inhabitant of various besieged cities, and hunted from one to another with the utmost virulence of bigotry; pestilence, famine, and peril were her portion during the brief remainder of a life whose termination they accelerated at the early age of twenty-nine; when she gently expired, at Heidelberg, in the year 1555, lamented by all who admired her talents or appreciated her virtues. Elegant poems (chiefly on sacred subjects), in Greek and Latin, and familiar letters breathing the very soul of unobtrusive piety, have established her claim to the admiration of posterity, as her living virtues did to the affection of a large circle of sorrowing friends. Her present elegant biographer, unable to restrain her rapturous admiration within the limits of prose, bursts into a poetical apostrophe.

What shall thy praise resound, bright child of song?
The classic lyre of Greece, which, swept by thee,
Woke deep Eolian echoes, slumbering long?
Or thy own land's soft lute, whose harmony
Breathed, all unconscious, from thy hand and heart?
Not these!—For thou didst choose that better part,
The Harp of Zion, and to holier shell
Didst, swan-like, sing thine own untimely dirge.—
Oh! how unlike (in all, save Genius' spell)
To the wild, fiery Lesbian—on life's verge
I see thee stand, nor raging depths explore,
But with meek heav'nward eyes on dove-like pinions soar.

Thou too didst love—but though a hallow'd band,
Knit by high kindred hopes and faith sublime,
Led thee reluctant from thy father-land,
Yet, to the last faint sand of ebbing time,
Yearn'd thy soft bosom for its rosy clime!
Still, from ungenial northern realms afar
Came angel tokens of enduring love,
Till, by blind havock of relentless war
Driv'n harassed forth, at length the exil'd dove,
With heart yet clinging to her land of flow'rs,
Sought for her wearied foot repose in deathless bowers!

Brief was thy earthly span! Thou wast of those
Bright things which suns and storms alike decay.
In a court's sunshine nursed, the opening rose
Shrunk meekly from its withering glare away,
To be, ere long, the ruder tempest's prey.
Playmate of princes! idol of a court!
Worshipp'd of sages!—was it thine each dire
Extreme of ill to prove? Th' unhallowed sport
Of a rude soldiery?—plague, famine, fire?
Yes! and 'twas thine amid that ordeal dread,
A guileless victim, with unfaltering steps to tread *.

It sank at length subdued, that martyr frame,
A seraph spirit's perishable shrine.
How brighter glow'd in death th' undying flame
Of raptured faith! while many a tender line
Proved how pure earthly ties with homeward thoughts may twine;
While parting words, with heaven's own odours fraught,
Drop, balm-distilling, on each sorrowing heart,
Fancy revives the scene—we see in thought
The lov'd of mortals to that sphere depart
Where mortal loves are all unknown. Oh! why?
Blest thought?—all there are robed in Immortality!

* We do not stop to scan syllables, but we may just remind our poetess, that "even amid the *ordeal*" of versification, words should be accented rightly; and that Alexandrines (six feet Iambics), admit the cæsura *no where* but at the end of the third foot.

On Italy, now universally benighted Italy, there once shone a bright though brief ray of the blessed Reformation. What other possible feature, either of history or romance, had her eventful chronicle not exhausted? In arms, in magnificence, in freedom—nay, even in degeneracy and misfortune—her pre-eminence has at some period or other been unquestioned. Under the Romans, her military glory; under the Popes, the fine arts, which consoled her amid decline; the stormy freedom and poetical triumphs of her middle ages; the flush of hectic beauty, still lingering in the last stage of decay, on her well-nigh lifeless features and decrepid institutions—all have been in turn the theme of exultation or regret. There wanted but a religious Reformation begun and quenched, to complete her strange vicissitudes. Amid the stages of decay and desolation, it is consoling to find, that even in close contact with, and under the direct influence of Papal tyranny, the "truth as it is in Jesus" once shewed its lovely face, and was hailed by many of the master spirits of a deeply learned age. To see "pressing," in despite of persecution and martyrdom, "into the kingdom of heaven," the suddenly enlightened monk, the strangely humbled philosopher, a princess on her cheerfully hazarded throne, and her young and tender yet unshrinking convert and favourite, formed a spectacle which men and angels might gaze on with pleasure. Alas that the clouds of error and the flames of persecution should so early and sadly have expelled the auspicious vision! But that an end mightier far, in the counsels of Omnipotence, than our finite views can discern, was attained by even this short "time of refreshing from on high," it becomes us not to doubt; and while, to the bright names of martyrs and confessors which have descended to us (embalmed chiefly in the frail memorial of contemporary correspondence), might in all probability be added those of hundreds of obscure converts, the pious reader is in no danger of lacking gratitude for a Reformation which swelled the ranks of Protestantism with such names and such characters as those of Ochino and Peter Martyr, of Paleario, and of Curio, of Renée Duchess of Ferrara, and her beloved young friend Olympia Morata.

To enable the reader to estimate aright the character and sympathize with the vicissitudes of this remarkable young woman, it is necessary to notice the circumstances of the court beneath whose smiles that character was developed.

In the end of the fifteenth and the beginning of the sixteenth century the cities of northern Italy comprised all that was polished, distinguished, and attractive in the lately resuscitated arts and revived literature of Europe. Italian writers, and their gifted interpreter Roscoe, have made the name of Florence almost synonimous with that of Athens; and placed before us in sober reality, what might rather pass for a poetic vision of that court of the Medici, whose sovereigns were poets, whose councillors were philosophers, and whose very recreations and popular pastimes were cast in a classic mould. "Almost every city of Italy," says Roscoe, "was a new Athens; and that favourite country could boast its historians, its poets, its orators, and its artists, who may contend with the great names of antiquity for the palm of mental excellence; when Venice, Milan, Rome, Florence, and Ferrara, vied with each other, not in arms, but in science and genius; and when the splendour of a court was estimated by the number and talents of the learned men who illustrated it by their presence."

To the last-mentioned of these courts, that of Ferrara, the metropolis of the house of Este, we must, for the sake of its ornament Olympia Morata, invite the passing gaze of our readers.

The princes of Este, thanks to their munificence, have not lacked biographers, from the eulogistic author of the Orlando to the sober prose of

numerous historians. The earlier sovereigns of Ferrara combined with the character of renowned warriors the more enviable one of successful pacificators. To one of them, Ariosto, in the prophetic vision afforded to his hero of the coming glories of his illustrious line, ascribes the noble prerogative of employing his victorious arms to put a stop to the future ravages of war; and their most stormy reigns generally afforded a tranquil evening, devoted to good government and the welfare of their people. Thence arose the wealth and prosperity which gave birth to the splendid palaces and public buildings which yet astonish the comparatively few travellers who visit Ferrara, and stand, in their silence and solitude, the memorials of a greatness for ever passed away. Ferrara, says a recent writer quoted by our biographer—herself an eye-witness of the same scene—"looks as if it only wanted the inhabitants back, to resume in a moment all its attractions." "It is a melancholy city—very melancholy. The principal streets are long and wide, with a pavement on each side smoothly flagged. There are numbers of palaces, spacious and many-windowed, with arched gateways below, and proud cornices above. There are long narrow streets in other parts of this fair city; but in these, the grass grows long, and the planted foot treads on the hard round paving pebbles. Monasteries, too, and convents, open into them; but the convent bells are silent; no monk comes forth from the gate; no beggar lies under the wall. There is no hoof-clatter on the paved streets; no women looking from the windows; no horsemen riding by unbonneted; no ribboned jennets in the court-yards; no silken tapestries hanging from the balconies. You cannot but feel sad, as you walk about this city, whose 'symmetry was not made for solitude *.'"

The fame and magnificence of Ferrara were at their height in the days when a Hercules or Alfonso reigned, and an Ariosto, a Tasso, or an Olympia Morata, basked in the sunshine of a court whose splendour as far transcended the inconsiderable extent of its dominion and revenues, as in elegance and cultivation it surpassed the then rude and turbulent great monarchies of Europe. When the German empire was a mere bloody arena for rival, and often unworthy, opponents; when France, torn by intestine divisions, could afford no place of repose for literature; when England, under the ferocious sway of her Eighth Henry, presented a vast scaffold, to whose horrors learning and beauty seemed an equally certain passport; when even pontifical Rome, where the harassed votaries of letters might have anticipated not only shelter, but patronage, was a place in which the refugees from Constantinople, the depositaries of the exiled learning of the East, might have starved, but for the munificence of the houses of Medici and of Este; Ferrara, the seat of the latter, was described by a contemporary writer as "an epitome of whatever was fine or great in France, Germony, or Italy." "Nor," he adds, "was it an empty shew; for with noble entertainment, such as Italy hath not since seen, for strangers of all qualities, some thousands of poor had their daily maintenance there. The young gentlemen of quality were received into the number of the duke's pages, and bred up to all manner of exercises, beyond any academy in the world. The happy influence a virtuous court has upon all near it, was here apparent; for the whole city resembled a great university, academies being erected for painting, music, poetry, mathematics, and the like, in every corner. The very monasteries turned seminaries of virtue; and most citizens, consulting the capacity and genius of their children, spared no charge in breeding them to what one day they hoped might advance their fortunes at such a court."

This envied felicity soon closed. Alfonso the Second was the last Duke

* Sherer's "Scenes in Egypt and Italy."

of Ferrara; the court of Este was removed to another city; and the citizens, having no prince either to redress their grievances or to reward their good conduct, were left to the mercy of ministers, that bought their places at Rome, and came to Ferrara only to reimburse themselves by extortion. The pretext for this spoliation (which took place in the time of a grand-nephew of that Duke Hercules at whose court Olympia Morata flourished), was the supposed illegitimacy of a younger brother of Hercules, on which plea the Pope asserted the sovereignty of Ferrara to have reverted to the Holy See.

But our eye is at present turned alike from the pomps and pageants of Ferrara's earlier days, and the sad spectacle of her decline, to that lovely middle ground of moral and intellectual supremacy which she exhibited in the intervening period.

The earlier part of the sixteenth century was singularly fertile in men of talent and learning; and of those thus endowed, a large portion were attracted by one generous and Christian female, the accomplished Renée of France, daughter of Louis XII.; who, having married Duke Hercules the Second of Ferrara, afforded at her court an asylum to many votaries of religion and letters, from the impending storm of persecution. She was a Protestant; and her very name, *regenerated* (*born again*), which was given to her by her mother—who regarded her as a special boon, having long resigned all hope of another child—sounded auspiciously. Unlike her young friend Olympia Morata, she was somewhat deformed in person; but those who knew her never thought of her bodily imperfections, in their admiration of her talents, acquirements, and excellence of character. Her governess, Madame de Soubise, and her chosen companions, were Protestants, and were the means, under the Divine blessing, of strengthening her principles to endure the many severe trials which they had to encounter. Madame de Soubise had followed her to Ferrara, and remained in her court seven years; till Duke Hercules, at the instigation of the Pope and the King of France, commanded Renée to dismiss her. Clement Marot, the French Protestant Psalmodist, who was then at Ferrara, bewails to Renée's cousin, the queen of Navarre, her grief on the occasion. She, however, found solace in the education of her interesting young family; and her cares for their best welfare were, as yet, fully seconded by her affectionate husband, notwithstanding he had in one instance yielded to those sinister influences which at length gained the mastery over him, and blighted the fair prospects of the Protestant Reformation at Ferrara. Duke Hercules is spoken of in the highest possible terms by historians, for his affability, liberality, justice, eloquence, prudence, and good government. The great blot upon his reign was the violence which, at the instigation of others, he exercised on the conscience of his pious and amiable wife; and the rigour with which he permitted foreign Inquisitors to harass, and finally disperse, the infant church of Ferrara. But such was the good conduct of Renée, that her countryman Brantome says, "even when religion had somewhat embroiled matters between them," her husband always highly respected and honoured her. And well did she deserve to be thus estimated, if the concurring testimony of men of all nations, and all parties, can hand down to the admiration of posterity a truly illustrious character. She is entitled by one historian, "wise, witty, and virtuous." Another, alluding to the defects in her figure, says, "They were so amply compensated by the beauties of her mind, that, taking all together, she had far more reason to think herself obliged to nature than to complain. She had more delicacy and quickness of wit than had been seen in any woman—not excepting those of Italy, who pretend to it most—and it was but a diversion to her to learn all that was most difficult

in the most sublime sciences. Not one of her sex spoke of philosophy and divinity with a better grace, and she excelled in all parts of the mathematics, but especially astronomy." She possessed a familiar knowledge of the Greek and Roman classics, much eloquence, and, notwithstanding some personal disadvantages, great dignity of deportment and manners. Her native historians fondly style her "a true king's daughter of France;" and the Italian historians add, that when, on her husband's death, she returned to her native country, she left all Ferrara, except the Jesuits, in tears for the loss of so incomparable a princess. Her charity was most munificent: the learned flourished under her patronage; the poor, the sick, and the orphan were sure of her care and protection; and on one occasion, which was but a specimen of many other of her noble deeds of Christian mercy, when the Duke de Guise made his disastrous expedition into Italy, this princess saved the lives of not much fewer than ten thousand persons of various ranks and professions, most of whom, but for her, would have died of hunger. At a subsequent period, when threatened with the whole power of France for giving an asylum in her castle of Montargis to hundreds of distinguished Protestants, she uttered a reply to the Duke de Guise, at the head of his army, which awed that proud champion of Catholicism from his purpose, and saved from present destruction her unfortunate inmates. When she was at length obliged, by the paramount authority of the king, to dismiss this persecuted band, she furnished the distressed company—two-thirds of them consisting of helpless women and children—with horses, and a hundred and forty waggons and eight travelling coaches. It was religion which had formed so consistent and beautiful a character. Father Maimbourg, in his history of Calvinism, after giving the most unsuspicious of all testimonies—that of an enemy—to the wisdom, learning, probity, and benevolence of Renée, brings forward, as matter of accusation, precisely that circumstance in her religion to which it probably owed both its stability and its lustre—namely, that "she too eagerly investigated on what the principles and differences of religion turned; and thence was led to commiserate, and finally to approve and protect, the men who were driven from their homes for the sake of it." When industry in examining, candour in adopting, and firmness in maintaining, the pure doctrines of Scripture, are thus openly stigmatized, along with their results of piety, charity, and good-will to men, it would be difficult indeed not to draw an inference unfavourable to that opposite system, so feebly as well as erroneously advocated.

The religious principles which the youthful Renée had brought into Italy—and which had been fostered by the prolonged residence of Madame de Soubise, and the studies so disparagingly alluded to by one of that body of Jesuits whose rejoicings at her departure from Ferrara can well be accounted for—received confirmation from the yet more mature Scriptural knowledge of some of the most eminent refugees from foreign persecution; among others, of Calvin, who, driven from France, and attracted by the fame of the duchess, took refuge at Ferrara in 1535. He came furnished with the strongest recommendations from their mutual friend, the Queen of Navarre, to whom her cousin, Renée, owed not only the benefits arising from this, and many similar interchanges of hospitality to the exiles for their common faith, but, under God, the precious germs of that faith itself. It was to the Queen of Navarre that Calvin was himself indirectly indebted for his own early knowledge and adoption of the Reformed opinions; as it was from a Lutheran professor of Greek whom she had invited to the city of Bourges, that he imbibed at once the rudiments of that language and of Protestantism. When the Reformers were banished from Paris by Francis the First, Calvin was obliged to retreat, first to the provinces,

where he subsisted by teaching Greek; and finally to Basle, where Erasmus predicted the future peril to the Church of Rome from the young man she had brought up in her bosom. After residing once more under the protection of the Queen of Navarre, he returned to Basle, where he published his Institutes. Thence he proceeded to Ferrara, greatly desiring to see the Duchess Renée, whose faith, and that of her household, he strengthened by his instructions, till once more driven forth by the storm of domestic persecution by which that household was dispersed. It was grievously complained of that Calvin "put the finishing stroke to the fatal perversion of mind of the Duchess of Ferrara." Protestantism at that time was not yet a thing of shades and differences, but a "turning from darkness to light," "a passing from death unto life." No sooner did controversy usurp the place of Scriptural truth, and disunion weaken what persecution failed to shake, than the fabric of the Reformation every where tottered to its base; and a return of the reign of darkness and error, in many parts of the lately illumined religious horizon, became fatally facilitated.

Among the various professors of the Reformed tenets who visited Ferrara during the early years of Olympia Morata, and who, from that circumstance, might have some influence in forming her tastes, was the famous Clement Marot. Like herself, he was a court favourite, being poet to Anne of Brittany and King Francis the First; and, like herself, he was induced, by his adoption of the pure faith of the Gospel, to employ his poetical powers in a version of the Psalms. He had been attached to the suite of Margaret, Queen of Navarre, the faithful protectress of all persecuted Hugonots, by whom he was strongly recommended to the Duchess of Ferrara, who made him her secretary, and took great pleasure in his conversation. His version of the Psalms in metre, afterwards completed by Beza, was the earliest translation into the French language; and was adopted for more than a century by all the Reformed churches, till that of Geneva alone, in 1695, exchanged it for a more modern one. This earliest version of the Psalms in a modern language was dedicated to, and for a time patronized by, that zealous Papist Francis the First, by whom it was subsequently prohibited. Both Papists and Protestants testified great avidity for the new species of sacred poetry, which was eagerly adapted, but without the slightest idea of irreverence, to the airs of the most popular profane ballads of the day. Francis himself set to music the hundred and twenty-eighth Psalm; while Henry the Second made the hunting-field ring with his favourite, "As pants the hart;" and the Queen, the royal mistress, and the King of Navarre, all choose separate ones, suited to their various circumstances; adapting them, as was mentioned before, to any air which the measure happened to suit. No sooner, however, had these Divine songs, after a reign of court favour, been incorporated with the prohibited ritual of Geneva, than the use of them became synonimous with heresy; and to sing a Psalm was equivalent to conviction of Lutheranism at a court where, a short time before, to join in them in public formed the favourite recreation of its most elegant and accomplished members. It is not improbable that during Marot's visit to Ferrara the closet of the pious Renée resounded with these songs of Zion; in which Olympia Morata, and other ladies of a court renowned for skill in music, may have borne no untuneful part.

For the purpose of making our readers better acquainted with the circumstances under which Olympia Morata was placed, we must now cast a rapid glance over that galaxy of native and foreign talent which Renée, with the laudable purpose of perfecting the education of her children, succeeded in attracting, either transiently or permanently, to Ferrara. We ought to have premised, that she had several children, of whom Anna, the eldest daughter, was the special associate and fellow-student of Olympia

Morata. Whether in future years of persecution the Princess Anne continued stedfast in the faith in which she had been instructed from her cradle, we know not, but she at least shewed much sympathy towards its victims. A Popish writer says, "The Duke of Ferrara was not dexterous enough to hinder Anne of Este, his daughter, from being tainted with the new opinions. Her mother, who caused her to be brought up to learning, gave her, as a companion in her studies, Olympia Morata, a young lady of great parts, who was afterwards a zealous Lutheran." Of the second daughter, Lucretia, little has been recorded: the third, Leonora, is well known from the chivalrous attachment of Tasso. According to the habits of the age, these young princesses were trained in classical studies, and became accomplished scholars. The history of the sons does not fall within the scope of our narrative.

The University of Ferrara was at that time at the height of its celebrity; and it is peculiarly dear to the memory of Englishmen, from having at that period contained many English students, who formed a distinct *nation* in that learned corporation. Then and there were, perhaps, laid the foundation of some of those Christian friendships which afterwards sweetened the residence in England of several distinguished exiled Italian Reformers, whose first shelter from persecution was found at the court of Ferrara.

Among the professors at that period was Lilio Gregorio Giraldi, the most learned man, perhaps, of his age; by whom Pope Gregory the Thirteenth is said to have been guided in his reformation of the calendar; and whose memory was so astonishing that he is stated never to have forgotten any thing which he had once read over. It is no small testimony to the learning and merits of Olympia Morata, that she was numbered among the correspondents of this celebrated man, and that her studies and pursuits excited in him the liveliest interest. "You will learn with pleasure," she writes to him (after having quitted Ferrara), "that I am very happy; spending the whole day with the Muses; having no other occupation to withdraw me from them except my studies in divinity, to which I always return with yet greater delight and advantage."

Another of the Ferrara professors was Angelo Manzolli, better known by the name of Palingenius, whose Zodiac of Life was so severe upon the errors of Rome that it was placed in the index of prohibited books, and gained for the bones of the author the honour of being disinterred and burnt as those of a heretic. The same suspicions of Lutheranism, and posthumous desecration of his remains, are said to have been the portion of Marc Antonio Flaminio, another of the literary ornaments of the university of Ferrara under the auspices of Renée.

None, however, of the above-named professors avowed themselves Protestants, but lived and died, if such they were in heart, dissemblers and traitors to God and his truth. But very different was the conduct of those confessors, if not martyrs, by whom the cultivation, intellectual and religious, of the mind of Olympia and her royal friends was directly or incidentally promoted. Dr. M'Crie has rescued from the comparative oblivion of a learned language, invaluable specimens of the solidity and purity of that "faith once delivered to the saints," which, with little in the beginning of personal concert, these men, of the highest intellectual refinement and cultivation, contrived, nearly about the same time, to extract, each for himself, from the newly opened fountain of vernacular Holy Writ. "There is something inexpressibly delightful and confirmatory to the sincere Christian," says the lady whose biographical account we are abridging, "in tracing, in these preciously resuscitated narratives, the universal effect simultaneously and separately produced on such a multitude of superior minds by the study of undulterated Scripture, either in their own

or in the various original languages, versions of which had recently (with a rapidity betokening awakened attention to the subject) succeeded each other."

Among these worthies we must not omit to mention Fulvio Morata, the father and earliest instructor of Olympia in religion and literature, and one of the first and ablest among those who espoused at Ferrara the Reformed opinions. He was a native of Mantua, who, as his daughter's biographer, Nolten, expresses it, "had eagerly imbibed the doctrines of the Gospel, then bursting out in the greatest purity, and flowing into the regions of Italy; and, having tasted its sweetness, gave to others to drink of it, as of the purest water." He had acquired the principles of Scriptural truth from Celio Secundo Curio, who, driven from his native country, Piedmont, took refuge under his roof, and repaid his hospitality by making known to him the pure faith of the Gospel, a benefit which Fulvio Morata has gratefully commemorated. In one of his letters he thus addresses Curio: "Farewell! best instrument and chosen vessel for the glory of God!" In another, he says, "It would have been truly a sad event for me to be deprived of my divine preceptor, sent to me by God himself for my instruction and edification. I do not believe that Ananias, the master of Paul, taught him to know Christ with more holy admonitions than thou hast bestowed on me." Nor were these pious cares unrewarded. Fulvio Morata, says Nolten, "adorned with many virtues, but above all with the indispensable one of sincerity, finally attained to the knowledge of the truth he so eagerly desired." Celio himself says, "that he was a man excelling in doctrines and good works;" and his letters are recorded by contemporaries to "breathe the very odour of piety." Suffering under detraction, he was obliged to repair to Venice; but, his innocence being proved, he was permitted, in 1539, to resume his professorship at Ferrara. The chief joy of Fulvio on revisiting that city, was doubtless his reunion with his excellent wife and promising family; of whom Olympia, the eldest, was of an age to profit by, and of talents richly to repay, his efforts for her education.

The care of instructing in literature, and by a happy coincidence in Scriptural knowledge also, the royal children of Ferrara, was entrusted to the brothers Sinapii, German Protestant physicians. They both afterwards quitted Ferrara and returned to Germany for the free exercise of the Protestant faith, and were raised to honourable appointments in their native land, where they resumed, and continued till her death, an endeared Christian friendship for their former pupil Olympia.

Less happy, as men account happiness, was the lot of their Italian coadjutor in the grateful task of the tuition of such pupils as Anne of Este and Olympia Morata, Aonio Paleario; but he had the higher glory of becoming a martyr in the cause of his Redeemer. He was one of the best men and best writers of his age and country. About the year 1534 he was appointed public teacher of Greek and Latin to the University of Sienna; and though at that time still in communion with the Church of Rome, he was exposed, by the opinions which he had acquired in the study of the Scriptures and the works of the German Reformers, to the suspicion of heresy, and a consequent load of obloquy, of the justice of which the following extract from one of his own letters will enable us to judge. "Cotta asserts that if I am allowed to live there will not be a vestige of religion left in this city; and why? Because, being asked one day what was the chief ground on which men should rest their salvation, I replied 'Christ:' being asked what was the second, I replied 'Christ;' and being asked what was the third, I replied 'Christ!'" The chief cause of his persecution was his admirable work entitled the "Benefits of the Death of Christ," of which forty thousand copies were sold in six years.

He was obliged by persecution to quit Sienna; and while a harassed exile, his talents as a teacher were exercised at the sheltering court of the Duchess of Ferrara. After a life of much usefulness and great vicissitude he became, like the Apostle Paul, a prisoner at Rome for the testimony of the Gospel, and was at length consumed at the stake, at the age of seventy, under Pope Pius the Fifth. On the morning of his execution he was permitted to write a few lines to his wife and children. His persecutors were too vigilant to allow any thing to pass the walls of his dungeon that could materially injure their wicked cause, yet even under this restraint we find him saying to his beloved partner: "I would not that you should receive sorrow from my pleasure, or ill from my good. The hour is now come when I must pass from this life to my Lord and Father and God. I depart as joyfully as if I were going to the nuptials of the Son of the Great King, which I have always prayed my Lord to grant me, through his goodness and infinite mercy. Wherefore, my dearest wife, comfort yourself with the will of God, and with my resignation, and attend to the desponding family which still survives, training them up and preserving them in the fear of God, and being to them a father and a mother."

The pages of Italian martyrdom are rich in similar records, but we must confine ourselves to a few illustrious refugees for the cause of Protestantism at the court of Ferrara. The names of two of these, Bernadino Ochino, and Pietro Martire Vermigli (Peter Martyr), are peculiarly interesting to the English reader, on account of their long residence in this country, where they were both honoured and eminently useful preachers of the truth.

Few of the Italian Protestants have enjoyed a more extensive or well-merited reputation than Ochino, whom a deep sense of religion had induced, in early youth, to make trial successively of the discipline of the strictest and most austere monastic orders, with a view to achieve by supposed good works and mortification the attainment of sanctity and salvation. Of the utter inadequacy of such endeavours he has left in his writings a most valuable and interesting record; as well as of the opposition which his acute mind soon discerned between them, and the spirit of the Scriptures, to which, as a monk, he had free access. The diligent study of these, with the blessing of God, soon removed the veil from his understanding and heart; and it was to his singular gift of preaching, exercised for a long time under the outward garb and protection of the Romish Church, that many of the most eminent contemporaries of Olympia Morata owed, under God, their conversion. Such was probably the case with Olympia also; for, his death being resolved on at Rome, he fled to Ferrara, where he was protected by the Duchess Renée; and the affectionate veneration which through life Olympia expressed for him, favours the supposition. The rancorous hatred which ultimately assailed him from the Church of Rome, contrasts strangely with his overwhelming popularity while his Protestantism, not from dissimulation, but for want of fuller light, was still shrouded under the cowl of a Capuchin. Hearers of all ranks flocked to him as to an inspired oracle: monarchs, bishops, and cardinals, some of them of the most bigoted character, were transported, not merely with the eloquence, but with the actual doctrine of this as yet unconscious advocate of the Reformation. The haughty and inflexible Charles the Fifth said of him, "That monk would make the stones weep." The renegade Cardinal Pole, and the courtly Papal secretary Bembo, extol him to the skies. Bembo says, "He discourses in a very different and more Christian manner than any other that has mounted the pulpit in my day, and with more lively charity and love brings forth truths of superior excellence and usefulness." Little did the Pope's secretary then surmise that the doctrine he listened to with such delight was essentially Protestant.

Ochino's soon undisguised sentiments exposed him to a long series of persecutions; in the course of which he took refuge at the court of Ferrara, and also resided some years with his still more distinguished friend, Peter Martyr, in England. Here his talents as a preacher found undisturbed and prosperous exercise; and such was the estimation in which he was held, that after he had been driven away by the virulence of spiritual tyranny during the reign of Mary, her successor, Elizabeth, had serious thoughts of inviting him back, as the fittest person to compose the differences, and settle the forms, of English Protestantism. But, alas! what is man! After all his labours and sufferings in the cause of Christ, and after having for many years preached his Gospel with great zeal and acceptance at Zurich, to the heroic band of Italian confessors who, being expelled by Papal oppression from their own lovely Locarno, had found a welcome shelter in Switzerland; Ochino in old age became perverted by the heretical pravities of his fellow-townsman, Socinus, and was banished by the magistrates of Zurich, at the age of seventy-six, for having published a treatise in which he vindicated not only Socinianism but polygamy. He repaired to various places, but was refused admission; till he at length retired to Slacovia in Moravia, where he died in 1564. We would cherish a hope that in his last hours, if not before, he returned to the bosom of that Divine Saviour whom he had so awfully forsaken.

Infinitely more blessed were the latter days of his friend Peter Martyr, who, like himself, had endured a series of persecutions for the faith; with him had found, under the sheltering auspices of Renée, a hospitable home at Ferrara; and with him, on the invitation of Cranmer, had visited England during the brief halcyon reign of Edward the Sixth: where, while Ochino edified London by his preaching, Martyr delivered at Oxford his celebrated lectures on the Epistles of St. Paul. Being driven out of England on the accession of Mary, in 1554, he repaired with Ochino to Zurich, where he filled the chair of Theology and Hebrew till his death in 1562. None of the Reformers of Italy, or of Europe, lived and died with a more unblemished reputation than Peter Martyr. His latter days were spent peacefully at Zurich. Bullinger, who loved him as a brother, closed his eyes; Conrad Gesner spread the funeral cloth over his face; and the pastor and elders of the Locarnese church wept around his bed.

We shall introduce but one name more of the illustrious body of Protestant confessors, exiles, and martyrs, who at the period of which we are writing adorned the court and university of Ferrara. But that one ought in the present narrative to be inserted, even if all the others were omitted; for it is only perhaps partially, or indirectly, that the names of some of the above-mentioned individuals are connected with that of Olympia Morata—though doubtless to all of them she was well known, and by all admired and esteemed, while to some of them she was attached in private life in the endeared sympathies of Christian friendship, and to others she was indebted for much instruction and edification from their writings and public ministrations during their sojourn at Ferrara;—but the name of Celio Secundo Curio brings us within the circle of her own peculiar friendships, and is closely connected with her personal history.

The life of Curio, like that of his friend and correspondent, was early chequered with vicissitudes; though, unlike hers, it was prolonged to an advanced period, and permitted tranquilly to close, amidst the peaceful discharge of the most congenial duties, fourteen years after that of the pupil whose father he had first led to the full knowledge of the truth. His own early acquaintance with the pure faith of the Gospel may be traced, as directly as that of most of the Italian Reformers, to the diligent perusal of Scripture; which a beautiful written copy of the Bible, bequeathed to him by

his father, proved the means of inducing him to study with uncommon attention. He was left an orphan, the youngest of twenty-three children, at the early age of nine years; but being allied to some of the chief families of Piedmont, he received a liberal education at the university of Turin. Having met, at the age of twenty, with the writings of the German Reformers, they inspired him with a strong desire to visit that country; for which he set out, accompanied by two other natives of Italy, afterwards, like himself, eminent Protestant ministers. The young friends, having spoken freely on religious subjects, were sent to prison by the Cardinal Bishop of Ivrea. On the intercession of his relatives, Curio was released; and the bishop, being pleased with his talents, placed him, for the purpose of assisting his studies, and probably to win him from heretical notions, in the priory of San Benigno. Here he did not long remain inactive. He attacked the superstitions of the monks, and had the daring to abstract from the altar of the convent chapel the relics usually worshipped there, and to substitute a copy of the Bible, with the following inscription, "This is the Ark of the Covenant, which contains the genuine oracles of God and the true relics of the Saints." In consequence of this proceeding he was obliged to make his escape; and repairing to Milan, he married a lady of an illustrious family, and gained great reputation by teaching polite letters, the sure road at that period to distinction throughout Italy. He was driven from this new home by the invasion of the Spaniards; and at length revisited his native country; which he was obliged to quit, in consequence of a married sister and her husband, who had possessed themselves of his patrimony, preferring against him a charge of heresy. Retiring to an obscure village of Savoy, he again came forward as the champion of Scriptural truth. A Dominican monk having calumniated the German Reformers from the pulpit, and corroborated his calumnies by falsified quotations, Curio, who happened to be present, and to have with him the very book which the friar had professed to quote, exposed the fraud to the indignation of the audience, who drove the monk with ignominy from the place. Curio was forthwith apprehended by the Inquisition, who did not let slip so good an opportunity of adding to his present transgression the former enormity relative to the relics. To counteract the powerful influence of his connexions, the adminstrator of the bishoprick of Turin went himself to Rome to procure his condemnation; and the prisoner was left in the custody of a brother of Cardinal Cibo, who, to obviate all attempt at escape, put him (like a yet more illustrious apostle of the truth) "in an inner prison, and made his feet fast in the stocks." In this apparently hopeless situation his resolution and presence of mind did not desert him. Having resided in his youth in the vicinity of the prison, he was aware of the possibilities of escape, could he once release his limbs. This he effected by procuring permission to remove one of his legs, which had become swollen, and then making with some rags a fictitious limb; which having contrived to substitute for the other, both were set at liberty; and his knowledge of the localities enabling him to scale the walls successfully even in the dark, he once more made his escape into Italy.

After another sojourn in the Milanese, at Pavia, where he taught with great approbation, the utmost virulence of Papal persecution was again let loose upon him. His pupils, many of whom came from a great distance to attend his lectures, enabled him for three years to elude the vigilance of the Inquisition, by forming a guard to accompany him to and from his house every day. At length, the Pope threatening to excommunicate on his account the senate of the city, he was obliged to flee to Venice; whence he took shelter at Ferrara, the common refuge, as we have so often seen, of all exiles for the truth. The Princess Renée favoured and protected him,

both on account of his learning and his religion. Here, as we have already noticed, he became the guest of Fulvio Morata, whose hospitality he richly repaid by the blessings of spiritual illumination; and here was laid, in the earliest youth of Fulvio's accomplished daughter, the foundation of that tender friendship by which, at a later period, the loss of her parent was in some measure compensated.

But the comforts of peace and a settled home were not long enjoyed by one whose labours in the cause of truth, though already eminently blessed to the conversion of many, were still further to be exercised in a field of varied usefulness. The Duchess, on the discountenance shewn by her husband to all suspected Lutherans, was obliged to forward Curio, with high recommendations, to Lucca; trusting that in the comparative obscurity and distance from Rome of that small city he might pursue unmolested his vocation as a professor in the university. But scarcely had he been there a year, when fresh orders were sent from Rome for his apprehension and transmission thither; which the hospitable senate of Lucca refused to execute, but advised him to consult his safety by flight. He proceeded to Switzerland, with new recommendations from the Duchess of Ferrara; but on returning to Lucca, when the heat of persecution had, he thought, a little subsided, to remove his family, he met with another of those remarkable escapes by which his eventful career was so often providentially lengthened. While sitting at dinner in an inn, the room was suddenly entered by a captain of Papal familiars, who commanded him, in the Pope's name, to yield himself a prisoner. Curio rose, holding, but with no thought of resistance, a large knife with which he had just been carving; which so intimidated the officer (of a class proverbial to this day for cowardice), that Curio, taking advantage of his consternation, walked deliberately out of the room, threw himself on his horse, and escaped.

Honours and repose now awaited his declining years. On his arrival in Switzerland, the senate of Berne placed him at the head of the college of Lausanne, whence he was translated in 1547 to the chair of Roman eloquence in the university of Basle. On this occasion the degree of Doctor of Laws was conferred on him sitting, a mark of respect hitherto confined to Bucer alone. Students came from all parts of Europe to attend his lectures, and various sovereigns endeavoured to attract him to their respective courts. Even the Pope employed the Bishop of Terracina to prevail on him to return to Italy, by the promise of an ample salary and provision for his daughters, on no other condition than that of abstaining from inculcating his religious opinions. But all these splendid offers he steadily resisted, and remained at Basle till his death, in 1569. Of all the refugees, says Dr. M'Crie, the loss of none has been more regretted by Italian writers than that of Curio. His children, females as well as males, were distinguished for their talents and learning, and among his descendants are some of the most eminent names of the Protestant church.

Such was the man who esteemed it one of his chief consolations in exile to be remembered with hereditary friendship and veneration by one whom he styles "the glory and ornament of her sex," Olympia Morata; who entreated, with the paternal interest with which he had regarded her from the cradle, to be a participator in the enjoyment of any new work that might issue from her pen; and to whom, on her early death-bed, she bequeathed the collection and arrangement of the very few specimens of her once so highly esteemed writings which the ravages of civil war had permitted to escape from the flames. To the mixture of affection and reverence with which he performed the office of editing her manuscripts, the original collection of her recovered works (dedicated to the Protestant Queen Elizabeth of England) bears ample witness.

It was in the year 1526, amidst society such as has been described; within the precincts of a court singularly brilliant, yet virtuous; at an era famous for polite literature, as well as for deep learning; and surrounded by the dawning splendour of that day-spring from on high which poured for a few bright years its radiance over the thick spiritual darkness of Italy, that Olympia Fulvia Morata opened her eyes upon a world which to her was a short-lived abode of vicissitude, in which she drank deeply of joy and of bitterness, and from which she was early rescued to those brighter scenes where the wicked cease from troubling and the weary are at rest.

(*To be continued.*)

HISTORY OF MINISTERIAL ERRORS.

To the Editor of the Christian Observer.

"A CONSTANT READER," in your Number for last March (p. 160), while approving of some of my hints in the preceding one respecting "Ministerial Errors," seems to appeal too indiscriminately to Scott, Robinson, and Newton, as discountenancing "social meetings for prayer among their people." If meetings without the clergyman be intended, many will be found, I believe, to agree with him; but if he refers to private lectures by the clergyman, it is right to bear in mind that Mr. Newton, excellent man as he was, cannot by any means be viewed as a pattern of sound judgment in some of the practical parts of the pastoral care: as Mr. Scott not only saw, but felt, to his cost, when he succeeded him at Olney *. But even if many others besides Scott, Robinson, and Newton, and of the same high character, had "alleged that evils have ensued from the meetings just alluded to," surely something is due to the accumulated weight of later experience †. My present object, however, is to write strictures not on your correspondent, but on myself; and I intend the following narrative as an illustration of what in my last communication I endeavoured to describe in theory, and which I must think is still a desideratum among the clergy.

From the first time I saw Margaret, I was led to regard her as a very hopeful exception, in point of character, to most of the cottagers in her corner of the parish, which is three miles from the church. She had then lately lost a child very suddenly by the croup, and her countenance bore the deep print of grief, though still with something of that sacred difference which often visibly distinguishes the sorrow of the world from that which worketh repentance unto salvation. She had at various times been impressed with serious thoughts; but her account of herself was, that she had been so dismayed at her want of feeling, especially in the public services (she had usually attended the Methodists), as to be induced to pray that God would take away one of her children, in order to soften her heart. The blow had been struck, and she began now to think, on account of the keenness of her distress, that her prayer had offended Him. I tried, as gently as I could, to shew wherein it was improper, while at the same time the spirit of it was a token for good. And thus much will serve to introduce both Margaret herself and also the following account of my second visit, which, for the sake of faithfulness, I copy from a rough memorandum made at the time.

"The day before yesterday I had another conversation with her. She is better in health, and told me she felt 'more comfortable' in her mind. She had never been an open sinner, but (with tears in her eyes) she had in her

* Scott's Life, page 150; Letters p. 315.

† See Bishop of Chester's Second Charge, p. 8.

life past been much more for wakes, fairs, &c. and not given religion a thought.

"'What makes you hope for pardon?'

"*Margaret.* 'I feel more comfortable and satisfied than I did.'

"I endeavoured to bring her to a more direct reference to Christ. 'Has God done any great thing for you already that makes you hope for pardon?'

"Could not remember. 'Do you mean, sir,' said she, 'have I *seen* any thing?'—'No: do you think there is any thing good that *you* can do for which God will forgive you?'—'No.'—I then tried to shew her where the gap lay, by the illustration of a debtor. 'Would you let a man out of prison who owed you ten pounds, merely because he said he was sorry, and would not do it again?' She saw this would not do. 'But if a friend of his should come and offer to pay the debt, then——Now, *that*, Margaret, is our case: we owe God ten thousand talents. Who has paid the debt?' She still could not catch the important point; so I at once asked her, 'What has Christ done for us?'—'Why, he died for our sins,' she said directly.—'Now, Margaret, this is the great point: you must fix your mind much more distinctly on this, your only true way to comfort,' &c. She tells me that four years ago she had some very serious thoughts, owing to dreams of being always falling into fire, &c. but they seemed to pass off, though now revived. This visit was the day before yesterday, March 29, 18—."

Thus far my memorandum, and now only two observations. 1. The allusion above to the "ten thousand talents," would have been better omitted: a captious and self-righteous person, if he remembered the parable, would probably have turned back on me my own weapon, by saying that the talents were in fact paid neither by the debtor nor by a substitute. The narrative appears to have nothing to do with the *meritorious* cause of our acceptance. 2. My poor friend's tardiness in catching this prominent point will probably occasion in your readers some of the impatience I felt myself at the time; yet I more than doubt whether it did not arise wholly from her not understanding the meaning of my question. It is no easy thing to strip one's conversation of every technical or theological term; but till this is done; till we have turned and presented the subject in every point of view; till we have brought ourselves—down, shall I say? no—raised ourselves up to the "vehement simplicity" of a dying man speaking to dying men, we must not too hastily impute to want of religion what may arise from natural dullness of apprehension. It has been remarked *, in relation to this subject, that "many have that in their minds which is not ripe for utterance." The difficulty with which some aged pious persons among the poor express themselves, when their hearts are plainly full of ideas and feelings, proves this. How tenderly, then, should we deal with those who are only *beginning* to tread the narrow way!

ARCA.

ON THE NEGLECT OF THE WEEK-DAY CHURCH SERVICES.

To the Editor of the Christian Observer.

YOUR correspondent D (Appendix for 1833, p. 787), does not appear to me to have assigned the principal cause for the neglect of week-day worship, in referring it to the neglect of the clergy in preaching on the subject. This inattention on their part may assist in keeping up the evil; but surely the main fault is to be found in the want of spiritual and holy

* Baxter's Reformed Pastor, c. vii. § 2, where there are many other weighty and interesting remarks on the same point.

feelings on the side of the great majority of the laity themselves. Have we not reason to fear that there is an inadequate apprehension of the great duty of worshipping God "in spirit and in truth," which leads us too easily to satisfy ourselves with the seventh-day service—in the neglect of which public appearances would testify against us, and our own consciences would reprove us in addition?—and do we not manifest an absence of that "hungering and thirsting after righteousness," which, far from being content with giving the duties of religion a stated stint, would induce a vigorous use of the means of grace at those seasons when there is less excitement to stimulate to their employment, and when there are fewer eyes to witness the observance? May not the same spirit of indifference to the value and end of prayer be traced in the deportment of the great majority of every congregation, which, utterly unlike the practice of former times, leaves the responses almost entirely, if not exclusively, to the minister and the clerk, without any attempt to join in the liturgical service of the Church? It was said long since, by the pious Mr. Law, that "the greatest want in the world is the want of intention." Did Churchmen indeed consider the privilege of approaching the Throne of Grace in such language as is furnished by our scriptural Liturgy, they would surely overcome the difficulties in the way, and gladly avail themselves of those advantages of which, it is to be hoped, they may not soon come to know the value by the loss. It is, alas! quite in human nature to contract indifference for those spiritual provisions which the long continuance of outward prosperity and peace have placed within our immediate reach. In the diary of the pious and learned Thoresby, the historian of Leeds—with the publication of which our literature has been lately enriched—(notwithstanding some occasional gossip of a less interesting kind), I find him perpetually deploring the interruptions which prevented his attending (not the Wednesday's and Friday's, but) the DAILY services of the Church; and the following passage is highly illustrative of that writer's feelings, as a lay member of our national communion: "As I should not omit the monthly celebration of the Lord's Supper, so neither should I ever, I hope, as long as I am able to walk, forbear a constant attendance upon the public common prayers twice every day; in which course I have found much comfort and advantage, and so from my very heart bless God for those happy opportunities, the loss of which is almost the sole reason that keeps me from a solitary recess into the country, for a greater freedom in study and meditation." (Vol. ii. p. 375.)

It is well known to some of your readers, that certain citizens, who are found in their shops and counting-houses through the morning, as well as many of the poorest class of society of both sexes, are regularly observed, at the present time, to derive daily comfort from an attendance at the three o'clock service at St. Paul's cathedral; while others, less occupied, are found at the first service, and some even at the seven-o'clock prayers. I believe no one supposes, that (while there is no music at the first service) the attraction from that source alone, in the services which follow, can account for any considerable portion of the bettermost class, to which I have alluded, devoting a portion of the day to Him through whom they get grace; and still less as operating as any inducement to their poorer neighbours to seek from the same Source a better and more enduring substance than they are able to find elsewhere. I cannot, for one, but value the spirit which may be supposed, in charity, to carry these worshippers there; and will add, that I have myself experienced such satisfaction and delight when, on occasional absences from the "fumum, et opus, strepitumque Romæ," I have either attended the daily cathedral services of cities, or the only two week-day services I have found in towns, that I can

conscientiously recommend the practice to universal attention, as feeling assured, that, if the plan of attending on these occasions were adopted by my lay brethren, it would not only strengthen the hands of the regular clergy, but prove to themselves one of the greatest advantages and privileges occuring in the interval between the Sabbaths. It is as true now as ever, that "man doth not live by bread alone;" and that, while medicines must be taken, if they are to be useful, so the means of grace will not benefit those who prove by their neglect that they undervalue them.

ZENAS.

ON THE COMPULSORY LEGAL REGULATION OF CURATES' SALARIES.

For the Christian Observer.

THERE is a passage in the Bishop of Exeter's interesting Charge which we passed over in our review, but upon which it may be well to add a few words. His Lordship says, "In some few instances I have discovered, in some others I have had reason to suspect, *collusion* between the incumbent and the curate to defeat the provisions of the law respecting the *stipends of curates*. The tendency of these transactions is to injure and degrade a very meritorious order of men, and to throw difficulties in the way of those who are too conscientious to be parties to such a fraud. It will be my painful duty, in all future cases, to mark strongly my sense of what, after this notice, I shall be bound to consider as very disgraceful disingenuousness."

It appears from this passage that his Lordship is conscientiously anxious to enforce the provisions of the law respecting the stipends of curates, but that he has been beset with difficulties. He finds incumbents and curates "colluding" to evade the provisions of the law; and every person knows that an amount of stipend is too often assigned nominally—because a bishop, very properly as the law stands, requires it—which the rector never intends to pay, or the curate to receive. Now this practical evil we long ago foretold must inevitably occur under what we have always considered an injudicious act of legislation. The principle upon which that enactment is founded is unsound, and it has long since been discarded in other transactions. The law does not lay down what an employer shall pay his agent in secular professions: the matter is justly left to be regulated by the parties, according to the supply and the demand, taking into consideration all the circumstances of the case. Common sense, under the more learned name of political economy, has taught us to cease deciding by law what shall be the pecuniary relations between a mechanic and his employer: nor does legislation go with a sumptuary code, as once in its impotent folly it did, into the shop of the butcher or the baker, to regulate, by an absurd assize, what shall be the price of provisions. This well-meant but injudicious interference lingers only in one department of our social economy; and that the very department where, from the high education and character of the parties, it was least needed—the Church.

It is the smallest evil of such a law that it cannot be acted upon. Should the supply of curates be too scanty for the demand at the legal price, the incumbent must inevitably either give more than the law enjoins, or go without assistance. When, on the contrary, the market is overflowing, the law will be evaded; and evaded it is, the Bishop of Exeter tells us, by "collusion." But why make a law which in the very nature of things must often lead to artifice, and sometimes to more direct crime? In a less honourable and conscientious profession this collusion would have been so frequent and notorious as to have ceased to be disgraceful, and the law

would have become practically defunct. But the great majority of the clergy, whether incumbents or curates, are too right-minded to "collude." What then is the consequence? A colluding incumbent is served more cheaply than his honest neighbour; and the latter is embarrassed, by being obliged to give perhaps more than he can afford, but certainly more than he could have procured the same services for elsewhere at the market price of clerical labour*. So also a colluding curate procures an appointment, while the conscientious one, who will not accept less than is specified in the bishop's licence, is thrown out of employment, and the whole system of clerical relationship becomes unhinged.

Then again follows another effect, which every political economist predicted—namely, that, by elevating artificially the stipends of curates, the number of that body has increased beyond the means of employing and supporting them. If by law every master in London were enjoined to double his footman's wages, the number of competitors for servile appointments would speedily outgrow the demand, and there would be greater distress among footmen than ever there was before. The next step would be, that masters and footmen would "collude" to repair illegally the mischief which the law had ignorantly perpetrated. Then wages would fall ruinously low, and footmen, instead of being benefited by the law in their favour, would find that it had greatly injured them, and would pray for its repeal. We mean no disparagement to curates by this humble illustration (the writer of these remarks has himself never risen beyond a stipendiary curacy); but we adduce it to exhibit the principle which applies to all classes of persons, high and low, educated and uneducated.

The only benefit which it appears to us could have been likely to result from the above enactment was, that it might discourage pluralities; but we do not believe that, practically, it has thus operated to any observable amount or valuable purpose. It has indeed borne severely upon some of the poorer incumbents, and it has rendered here and there a very scanty living not worth retaining in plurality; but it scarcely affects those richer holdings in which pluralism delights; and by its reflex action it has done much to keep up the system, since it has removed that scandal which attached to the visible starvation of curates, and has led the public to believe that they are well provided for.

But even if we were incorrect in these details we should still have no hesitation in falling back upon the general position; for upon what sound principle should the law interfere between two gentlemen, both of them men of understanding, education, and mature years? and why should a prelate be burdened with the useless and invidious task of instituting inquisition as to whether his clergy are acting honestly or by collusion? Leave them to themselves, and they will act as they find mutually convenient; and we shall then not hear so much as at present of collusion, evasive titles for holy orders, and an overstocking of the Church with unemployed curates.

If any of our correspondents think these views incorrect, our pages are

* To adopt the words of a correspondent in our volume for 1828, writing on this topic, in allusion to a statement which had been made in Parliament that the legislative provision for fixing the minimum of curates' stipends was very generally evaded, especially in Ireland, the blame of which was too hastily thrown upon their Lordships the Bishops:—"It is not gratifying to speak thus commercially on such a subject; but while the clergy are men of like passions with others, the laws which are enacted for their regulation must have respect to the ordinary principles which influence human society. Christianity requires self-denial, disinterestedness, and a paramount love and zeal for the souls and bodies of our fellow-creatures; but human laws must proceed merely upon what is politically just and can with propriety be legally enforced between man and man."

open to a refutation of them; and we shall be very glad to learn that there are circumstances which we had overlooked that modify our statement; but our opinion is, that there has been too much tampering with the Church by legal enactments, in a variety of matters which had been better left to internal adjustment. The desire to relieve indigent curates was most humane and Christian—and shame is it, that, in a church and a nation so rich as ours, any clergyman of good character should be destitute of a competence;—but the plans adopted to afford relief may not have been well-judged, when considered in their application on a large scale, and during a long series of years; as we find in other instances, such as the poor laws, which, though humanely intended, are the means of grinding down the poor to the lowest depth of depression.

ON THE BURIAL SERVICE, AND THE ADMINISTRATION OF THE LORD'S SUPPER.

To the Editor of the Christian Observer.

"A CURATE" has given us, in your last Number, a statement of various alterations which have been proposed in the Services of our National Church; all of which are, to my mind, unexceptionable, except one, to which I must take exception—namely, "that the Burial Service be adapted to the several characters of deceased persons." Such a suggestion, I submit, can never be carried into effect, without giving rise on many occasions to the most vindictive feelings towards the clergyman in the relatives of persons of indifferent character, who would necessarily be watching for the verdict which his adoption of the one or the other form of expression would pronounce on the character of the deceased. Rather than subject a clergyman—especially in these times—to an ordeal so painful, if the present form must be altered—and surely it had better be so—give him such a form to read as may be equally applicable to all who have departed this life. If the Church, in that part of the Burial Service which has been so frequently, and I must say justly, animadverted upon, merely intends to declare—as is asserted—the general doctrine of the resurrection; instead of compelling the minister to say, "in sure and certain hope of the resurrection to eternal life," allow him to say, "in sure and certain expectation of the resurrection of the dead," or some such sentiment of general application*.

But my principal object in addressing you, sir, is in reference to an additional amendment in a part of our service, or rather the mode in which it is conducted; and which, though apparently a small matter in itself, is, I think, of no little importance. I refer to the repetition, which is fatiguing and unprofitable both to minister and congregation, of the same form in administering the bread, and again the wine, to a large number of communicants at the Sacrament of the Lord's Supper. It is surely somewhat indecorous in our Dissenting brethren to call our repetition of the "Lord's Prayer" a "*vain* repetition," as an exception might be granted in favour of that; but it can only be because they are never present at our Communion Service that they have not (as I believe) pointed out this reiteration of the same words as much more exposed to that animadversion. I have myself

* We cannot doubt that Vicanus is correct in pointing out the evils of having two forms; but we did not ourselves understand the Curate as proposing two forms, but one form so general in its statements as to be "adapted to the several characters of deceased persons." His expression is, however, ambiguous, and we are much obliged to Vicanus for noticing it.

been one among two hundred communicants, when, I need not say, the two forms together (that with the bread and that with the wine) have occasioned four hundred similar repetitions to weary the ear, and the delay to exhaust the best efforts of the mind to remain in a devout and spiritual frame. This circumstance, I conceive, is fairly brought under notice, as it is surely quite needless that the words of the minister, which are equally heard by all who are kneeling around him, should be repeated individually to each; or, in consistency, the same minister, when asking a blessing at our meals, should repeat the form for each of the guests, and charge them all individually to be thankful for what they are about to receive.

For the reasons I have suggested, many clergymen have felt a necessity of either only repeating the form once for all who at the same time kneel around the table, or only so many times as the interval occupied in distributing the elements will allow: but clergymen in general, because this is in some degree an irregularity according to the strict discipline of the Church, will not adopt the custom; though it is presumed they could not but be happy to do so, if at any future revision of the Liturgy permission should be granted.

I need not suggest, that the spirituality, and not the length, of our devotions should be our main solicitude. Where weariness begins edification ends. Our clergy frequently express their regret that so few, comparatively, of their congregations remain as communicants; but I apprehend that the very protracted length of the Communion Service—extended, I have sometimes observed, from an hour to an hour and a quarter beyond what it would otherwise occupy, merely by the repetitions already referred to, and this after the Morning Service and a sermon—naturally operates to occasion this non-attendance, even with many who would gladly remain. Some are distant from home; others are not masters of their own time, even on the Sabbath, and must return by a given hour; and some are invalids, and have not physical strength to kneel or sit during a long service, which is made immediately to succeed another long service.

Saving the repetitions referred to, I am reluctant to allude to any curtailments, as the whole of our sacramental service is peculiarly spiritual and beautiful; otherwise it might be asked, whether, after the many appropriate petitions already offered in the Morning Service, it is needful to introduce any on this occasion, but such as refer more particularly to the service in which the remnant of the congregation are then engaged?

I will only add, that whatever impression my communication may give, I earnestly hope it will not seem to imply a distaste for any of the beautiful services of our Church. My desire, on the contrary, is, that nothing needless may be so intermixed with those services as to form the slightest temptation in my own breast, or in the hearts of others, either to neglect them, or to feel less delight in them than they are in themselves calculated to inspire.

VICANUS.

SERMON ON JUSTIFICATION, BY BERNARDIN OCHINO.

For the Christian Observer.

HAVING had occasion in a former page to mention the once illustrious, but in the end unhappy, Bernardin Ochino, we have thought it would interest and instruct our readers to peruse the following sermon, written by him in his better days, before he was seduced in his old age and his dotage from the truth of the Gospel. It labours under the double disadvantage of having been translated first from Italian into Latin, and then from Latin into English; but even with this disadvantage it is an extraordinary proof

of the scriptural simplicity of doctrine which distinguished the writings of the early Reformers, whether in Great Britain, in Germany, in France, or in Italy. We copy it as we find it appended to the English Memoir of Olympia Morata; but it would have sounded more correctly to the popular ear, if our modern vernacular terms of theology had been adhered to (as, *righteous*, for *just*), and also the words of our Authorized Version.

A SERMON BY BERNARDIN OCHINO.

What it is to be justified by Christ, and what is the Method of Justification.

"Since justification, which comes to us by Christ, is chiefly necessary for a Christian, and is the fountain of all gifts, virtues, and benefits; so it ought to hold the chief place in our discourse. First, then, it is to be examined what that is which we call being 'justified,' or made just, by Christ—that we may be able to give thanks to God the Father, and to his Son Christ our Lord, for so great a gift. Now God does not justify or absolve a sinner, or pronounce him a just person (for that is the meaning of the term to justify), as a tyrant does, who, on hearing an accusation against a very wicked person, may (should he be under his protection, or the head of a powerful faction) defend or excuse, or even declare him innocent, although one of the worst of men. This sort of justification is quite fallacious, and equally impious and tyrannical. But this is not the way that God justifies the ungodly; for, as David says, 'God is just, and his judgment is righteous.' Wherefore he doth not, like the tyrant, regard us with favour when we sin, nor consider us as just while we continue in our sins, far less (like him) applaud and protect sinners.

"But neither does God even justify any one after the manner of a good earthly monarch; for it is the duty of such a prince, when an innocent person is brought to trial, to vindicate him from calumny, to defend his innocence, to pronounce him just, and absolve him openly, if he deserves it. Now we cannot be justified and absolved in this way, because we are not innocent, but sinners by nature. Nevertheless there are some, who, ignorant of the extent of their offences, claim a remission of punishment solely on the ground of apparent penitence for them; while others neither desire nor expect pardon from God, but boldly assert their title to exemption from chastisement, and hold themselves as already just.

"This, however, is not the way in which God justifies a sinner; not, indeed, because any thing is impossible with Him, but because it hath appeared unto Him that no one could be pardoned without an atonement, as will be seen in a farther part of the discourse. Now for this method of justification we can be indebted to no man, for there is nothing in any man that can give satisfaction to God for even the smallest transgression against Him. Nay, no one can deserve even the most trifling mark of the mercy of God; as Jacob says to him in Genesis, 'I am not worthy of the least of thy mercies.' And, as St. Ambrose says, The redemption by the blood of Christ would be of no value, and the prerogative of the mercy of God would be less than the works of men, if justification, which is of grace, were to be awarded to preceding merit; so that it should not be the gift of the Giver, but the reward of him who has laboured. And thus St. Paul exclaims, 'If righteousness come by the law, then hath Christ died in vain!'

"Nor can it be urged that we are justified partly by our own and partly by the satisfaction of Christ; for thus we might glory in ourselves; which is decidedly contrary to the doctrine of St. Paul, who says, 'If any one will glory, let him glory in the Lord;' and in many places of the Scripture we are taught that all glory and honour are to be ascribed to God alone.

"By faith only, then, can men be justified, and not by their own merits;

their works are to be accounted of no consideration. For I say distinctly, that if, even in the smallest degree, justification depended on ourselves, the promises of God and his Gospel would not be firm and sure, as Paul witnesses writing to the Romans, fourth and ninth. For, as both the Prophet Haggai and Apostle Paul have written, all things are impure which the impure contrive or perform; and as all are impure who are not justified by God, no work of theirs can please or satisfy Him. It is to set this in a proper light that Isaiah compares all our righteousness to 'filthy rags;' and St. Augustine confirms that the merits of all men perished in Adam's first sin, by which we are all dead and void of righteousness; for in 'Adam all died, but in Christ alone shall all be made alive.'

"Now, then, let us consider how it is possible that a man by his own exertions can make atonement for this great sinfulness. Is it not as if a dead man should attempt to resuscitate himself, and call himself back into life? Wherefore Christ by no means said to the chief of the synagogue, 'Do thou perform thy part of the atonement, and I will fill up what is wanting,' but he said unto him, 'Only believe.' St. Paul, in his Epistles to the Romans and Galatians, proves that no man can be justified either by the law, or by moral virtues, or by any human righteousness; but rather that human righteousness, through the Jews, crucified Christ, through Pilate condemned him, and through Paul himself variously afflicted and distressed Christ in his members; and how can we ascribe to this righteousness the power of justifying and blessing mankind? For, first, in the opinion of St. Paul, law increases sin, and does not take it away; it condemns, and does not pardon; it kills, and does not revive. Secondly, the Pharisee boasted that he was justified, not by himself alone, but partly by his own exertions and partly through Divine favour; since to that effect he gave God thanks: but because he gave not distinctly to God the whole praise, nor confessed his own ignominy, as the Publican did, he was not justified. Remember the parable of the shepherd in the Gospel, who, having left the ninety and nine sheep (which signify those who wish to justify themselves), sought out and preserved the one who had strayed; by which is meant, those who, acknowledging their sins, trust for justification and preservation only to the Divine goodness.

"There is a law, or rather custom, in certain cities and districts, that in the last week of Lent, which they call the great or Holy Week, a certain number of malefactors and prisoners are liberated, without any punishment, fine, or restitution on their own part, but solely from the mercy of their sovereign. Now though, in mentioning this custom, while I praise the clemency, I blame the superstition which has given rise to it; yet it very appropriately represents to us the goodness of God. For even as these criminals are freed without any exertion or attempt on their own part, and not only undeserving of the kindness, but worthy of severe punishment; so we are preserved by the mercy of God, through the mediation of Christ.

"Do you wish to know how this is brought about? Look to the thief who was affixed to the accursed tree along with Christ; and tell me, I pray you, what good did he ever do, that he should hear from Christ these words, 'This day shalt thou be with me in paradise!' You say, perhaps, 'he suffered stripes, tortures, and the cross.' I answer, 'he deserved all these on account of his crimes, and not these only, but greater, even eternal death.' For though by these sufferings he might atone the breach of human laws, were he to die a thousand times he could not give satisfaction to Divine justice. And if you should say that the thief was saved by a miracle, or by some singular privilege, I will tell you, that it is by an equal miracle, and by the singular mercy of God, that any will be saved; and if they are saved, as all men are of the same nature, it must be through grace. For

by nature we are all equally liable to eternal damnation, and, as St. Paul says, 'to the wrath of the Son.'

"But God, who is rich in mercy, 'before the creation of the world elected whom he chose to be saved in Christ; and those whom he elected he also called, and whom he called he also justified and glorified.' These words are not mine, but those of the Apostle Paul, the teacher of the Gentiles. So our justification, salvation, and blessedness have their sole foundation in Christ—not partly in Christ, and partly in ourselves. Whence Paul teaches the Corinthians, that 'no man can lay other foundation than that which is laid—viz. Christ Jesus;' and those who ground their salvation on any other thing, are foolish, and ignorant of Divine truths, and resemble those who build not their house upon a solid rock, but upon the quicksands, which the force of the winds and waves will destroy, as wisdom and Divine truth teacheth us.

"The Galatians, deceived by false teachers, asserted their justification partly by the works of the law, and partly through Christ; which opinion Paul could not endure; he reproves it as a most dangerous doctrine, because it takes away from the glory of Christ. For whatever is ascribed to the works of men, even the most holy, in the work of justification, so much is taken away from the Divine mercy, and so much is detracted from the merits of Christ and given to the merits of men. Wherefore no man can say that he is thus justified; or that he can, either in whole or in part, give satisfaction to God.

"Others adopt this erroneous opinion, viz. that the works which precede justification, even though they may not be good in themselves, yet please God, through Christ, and are accounted by Him as meritorious: from whence they infer that they are justified through Christ, without whom these works would be vain and of no effect. To these I answer, that these works are decidedly sinful. Why so? First, because a bad tree cannot bring forth good fruits; and secondly, 'without faith (or an apprehension of the Divine goodness through Christ) no man can please God;' for Paul, in the third chapter of Philippians, counted all the most important works of legal righteousness as 'loss,' or 'dung,' that he 'might win Christ;' and, writing to Timothy (2d Epistle, 1st chapter), he teaches that we are saved and called, 'not according to our own works, but according to His own purpose and grace, which is given unto us in Christ before the world began;' which sentence is held as being sharp and keen by St. Augustine, in his celebrated works.

"Who therefore will say that sin shall please a most just God, and that these will be accounted through Christ as being meritorious; thus making sin the atonement of sin? Christ died for our sins, not that he should approve of them, but condemn them, and teach us that nothing could give him greater displeasure. And though 'all things,' it is said, 'work for good to those who diligently seek God,' how do they seek who have not known God, and who are not born in the faith, and begotten anew; who are not yet enlightened; and who have not yet been translated from the power of darkness into the kingdom of the beloved and gracious Son of God? Besides, that passage of St. Paul is to be understood as referring not to works, but to afflictions and the cross, as is shewn by the sequence and order of the discourse. That were indeed a wonderful justice of God, which should not only forbear to condemn sins, but even count them as virtues, and bestow on them rewards? But far be such impious and absurd opinions from the mind and from the mouths of Christians.

"Lastly—Some may imagine that we are thus justified by Christ as if by an advocate, a pleader, a defender, or an intercessor; because he requests for us from God the Father the remission of our sins. This truly we will

not deny; but those who thus speak, though they say all, yet say nothing, for they omit the most important, the most divine and most necessary, things which have been given to us through Christ. For, first, Christ transferred our sins to himself, and desired them to be ascribed to Him, from his great kindness, and with the consent and by the command of his Father; which Isaiah, the beloved prophet of God, long ago predicted. Secondly, He not only accepted them, as if he himself had committed all these sins (who was free from the shadow of blame), but desired to suffer the most agonizing death, by which he might satisfy Divine justice. Nor was he content with the sacrifice. He gave to us his innocence, his justice, his holiness, his wisdom, and—what was greater than all—his Spirit, his soul, his breath; by which means, animated not by our own, but by the 'Spirit of Christ,' the Son of God, and as if it were born anew—aye, truly, born again!—we are entitled to call God our Father; before whom we may stand boldly, as if we were uncontaminated by even the shadow of sin. For, 'He who spared not his own Son, but gave him for us all, will he not with him also freely give us all things?'

"Now, therefore, we are just and innocent, not from our own justice and innocence, but we are free from sins because Christ has made them his own, and delivered us by his death; and also it is by the justice of Christ, and the purity which he hath given and transferred to us so freely, that we are able to appear rich and lovely before God. But these gifts, these virtues, these immortal and heavenly treasures, depend upon one faith, and one certain persuasion (which is only to be received from God); and, in proportion to the extent of our faith, all these will be given to us; for this faith is the measure of all the rest of the gifts.

"This, then, is that righteousness of a Christian, or justification; this is what we said it was to be justified by Christ. Of which, whosoever attains it (and all who trust truly in Christ will attain it) may say, with St. Paul, 'I am crucified with Christ, yet I live; but it is not I that live, but Christ that liveth in me.' And why should I detain you longer? Whoever is justified in this manner, may stand at the tribunal of Divine justice with that boldness and that security with which Christ himself could stand; for the state and condition of the Head and the members are the same. Who will dare to accuse or condemn the elect of God, God himself justifying, and Christ being the intercessor? for we are clothed with Christ, and with his ornaments. Wherefore, as Jacob was received by his father instead of Esau from wearing the garments of his brother, so our Father will acknowledge us as sons through the righteousness and holiness of Christ, and give us an inheritance in his everlasting kingdom. To God, and his only begotten Son Jesus Christ, be all glory and honour for ever. Amen."

APOSTOLICAL UNION.

To the Editor of the Christian Observer.

Many plans have been devised for a general union of all true Christians; the most recent of which is that so strongly pressed in the Oxford Tracts, of adhesion to Apostolical succession;—that succession which I perceive, sir, your publication strongly maintains, though, I conclude, not in the sense in which some urge it, so as to unchurch almost all other churches except the apostate Church of Rome. This adhesion, in the manner in which it is urged in the Oxford Tracts, is not a source of union, but a new and most prolific source of discord; the very object of pressing it not being to unite more closely upon spiritual principles all who love our Lord Jesus

Christ in sincerity, but to scatter them farther asunder, by setting up a visible ecclesiastical standard, and proclaiming a watchword, a Shibboleth, that is to band together the most worthless and wicked as well as the most pious and exemplary persons, who happen to profess themselves Episcopalians, in a warfare against all churches, and all followers of Christ, of whatever name, who do not agree with us in matters of discipline as well as in doctrine. But I forbear touching this string, which is likely before long to jar most unmusically; my only object at present being to request your admission of what I may call a prospectus of a Society for promoting General Union among Christians. I am not advocating the actual formation of such a society, but only shewing what, if such a society were formed, would be a better basis of union than that proposed by some of our friends at Oxford.

It should comprehend all who hold the Fall of man, the Deity and Atonement of Christ, the Personality and influence of the Holy Spirit, justification through faith, and the necessity of good works.

It should be founded on the principle that the division of believers into distinct denominations, under different names, is contrary to the mind of Christ and the welfare of his church: nevertheless, that, under the present differences of judgment, the greatest tenderness towards each other's conscientious views and practices should be maintained.

The object of such a society should be, to cherish a spirit of cordiality, rather than to project alterations in existing bodies; and the means used should be union in private and public prayer for that object.

R. L.

ON THE BAPTISM OF ILLEGITIMATE CHILDREN.

To the Editor of the Christian Observer.

In reply to the inquiry respecting the baptism of illegitimate children, I answer, that I have read that in the early ages of the church it was not unusual for holy women to present *to the church* for baptism even children of the heathen, making themselves responsible for their Christian education. I imitate these as far as I can, by endeavouring to persuade the Christian relatives or neighbours of the guilty parents to offer *to the church* for baptism the illegitimate child, and to become sponsors for the same. Does Scripture, or canonical rule, forbid such a practice?

PASTOR.

To the Editor of the Christian Observer.

In reference to the statement made by your correspondent S., in your Number for last December, that the practice of refusing baptism to illegitimate children is adopted "by most of those ministers of the Church of Scotland who are conscientious in the discharge of their sacred duties," I would add, as a member and office-bearer in that church, and well acquainted with its constitution and practice, that no Minister of that church would dare to baptize any illegitimate child; and I was present some years ago at the excommunication of an individual who had secured, by some false or forged documents, the baptism of a child thus circumstanced. In a large and populous city, of which I am a native, it is the practice to take all such children for baptism to the Episcopal chapel. I mention this circumstance merely to shew that the ministers of the two communions appear to entertain different views of the line of duty in this matter.

Though a member of a different communion to that of the Church of

England, I have read regularly for many years the Christian Observer, and, believing your great object to be the glory of God and the conversion of souls, I wish you every success. W. R.

SCRIPTURE, NOT TRADITION, THE BASIS OF THE CHURCH OF ENGLAND.

To the Editor of the Christian Observer.

IT has been alleged, respecting the Established Church, that she appeals rather to "the traditions of men," than to the "living oracles of God." In order to prove that the Inspired Volume affords her ample means of defence, I have collected a few of the many passages to which I have referred, and confide in your courtesy, and your zeal for the preservation of the truth, to insert the following references in your excellent miscellany.

Unity commended and dissensions reprobated:—Rom. xvi. 17; 1 Cor. i. 10; iii. 3; xii. 25; xiv. 33; Gal. v. 20; Ephes. iv. 3—16; Phil. i. 27; ii. 3; ii. 14; 1 Pet. iii. 8.

The circumstance that the Anglican Church contains a mixture of holy and wicked persons no proof that she is unscriptural, such having been the condition of the primitive church:—John vi. 70; Acts viii. 13; v. 1—10; Matt. iii. 5, 6; xiii. 30; Phil. iii. 18, 19; Rev. iii. 15—17.

Her right to decree ceremonies:—Titus i. 5; 1 Pet. ii. 13; 1 Cor. xi. 34; xiv. 26.

Her authority in controversies of faith:—Acts xv. 5—31.

Her office as keeper of Holy Writ:—1 Cor. iv. 1; Rom. iii. 1, 2.

Illustrations of the meaning of the term regeneration, as employed in the Baptismal Service:—1 Cor. x. 1—4; xi. 13; xx. 13—27; Gal. iii. 27; Col. ii. 12; 1 Pet. iii. 21; v. 9.

The above texts are collected from the New Testament. Should this selection meet your approbation *, I will at a future time consult the Old Testament for the same purpose, and send you the result of my labours.

R.

ON THE ANCIENT ADMISSION OF INFANTS TO THE LORD'S SUPPER.

To the Editor of the Christian Observer.

THERE are writers who assert that in the primitive church infants were admitted to the sacrament of the Holy Communion, as well as to the sacrament of Baptism; that, although this practice commenced at a very early period, yet that it did not become universal with respect to either sacrament until after the commencement of the fifth century; and that the custom of admitting infants to the Communion was continued in the Western Church till the time of Innocent the Third, and that it is continued in the Eastern Churches to the present day. Can any of your correspondents, well read in ecclesiastical history, inform me whether there is good historical authority to support these assertions?

INQUIRER.

* We must respectfully decline expressing "approbation" or otherwise of the papers of our correspondents, which we submit to the better judgment of our readers. In the present paper, our correspondent has not furnished the precise link by which he attaches some of these passages (as, for example, Acts xv. 5—31) to the case of our own or any other particular church.

THE REV. H. BUDD IN REPLY TO THE CHRISTIAN OBSERVER, ON THE CONSTRUCTION OF THE CHURCH SERVICES.

To the Editor of the Christian Observer.

DEAR Mr. Editor,—In your observations on my proposed Petition to the three branches of the Legislature you say, "And with regard, in particular, to his [Mr. Budd's] views of the character of the Church, we feel assured, that, if the Liturgy is to be altered at all, among the first alterations ought to be a few of the very passages he is anxious to retain. When the corpse of a notoriously wicked man is brought to be buried, it may sound speciously, as a system, that he received in baptism all the blessings above-mentioned in virtue of the faith of his parents (who, perhaps, had no faith at all, but were 'baptized infidels,' like himself); and that, not being excommunicated, for want of godly discipline, he is still ecclesiastically a true disciple of Christ, and has been received into the kingdom of heaven: but in common sense and daily practice the minds of most conscientious clergymen are pained in reading over such a man some of those passages for which Mr. Budd, upon his system, must contend, as appropriate expressions of joy, and hope, and thanksgiving."—Now, as it is of the last importance, at this momentous season, to ascertain what the principle is on which our Church, in common with those of the Reformation (for they must stand or fall together), is founded, will you permit me to avail myself of the publicity of your pages; and, in the way of remark on the above passage, to explain what I conceive to be the sound principle of the Reformation, on which all our national churches are founded.

I repeat it, a right decision on this point is of the last importance at this momentous season, when reformers of all names are trying their skill on our poor Church; and anatomists of every knife are, from their conflicting sentiments, in danger of paring away all her distinctively spiritual perfections; and innovators of every kind are proposing their crude and inconsistent alterations, transpositions, and additions. Indeed, I cannot but think that it is for want of a clear view of the principle on which our Church is built, that even the Evangelical Clergy seem to be so singularly unprepared to meet the great trial into which God, in his providence, is evidently bringing our Church; for had this been understood, surely some large and commanding association would by this time have been formed among us, calculated to inform the public mind and to shape the public course.

You have correctly stated what I conceive to be "the general principle of the Reformed churches,—that salvation is by promise; that the promise is sealed by baptism; and that the worshipping church, consisting of baptized members, is, in a judgment of charity and the exercise of faith, a communion of saints, and a portion of the holy universal church of Christ upon earth." And I conceive, that, by referring to Letter VII. of my book on Baptism, from the many and large quotations from the confessions of the Reformed churches which are there brought together, it is sufficiently proved that this was the general principle of the churches at the Reformation.

And this I consider to be the true principle; because, first, "no church can be founded on any other." The National Church is a church. Now the very idea of a church is, that it is not a community of natural men, but a communion of saints. Men in civil society, as they live in states ruled by laws, are, after all, nothing but a community of natural men, however civilized by art or refined by science; but men in a church—that is, a communion of saints—can be assumed to be no others than men resting on the promise of eternal life in Christ Jesus, and entertaining common hopes in

virtue of the promise. Their resting on the promise constitutes them a church—ecclesia, called out, or God's elect—in opposition to the common character of natural men, whose rest is simply on their own goodness and power. And the promise being to believers and their children, the child in our Church is accepted in virtue of the promise; receives the seal and sign of it in baptism; and in virtue of the same promise is assumed to be a sound member of the church. The true church cannot doubt, and let the child float, as it were, in the midst between the world and God: she must either assume it to be her member, or not; and in a judgment of charity, trusting to the freeness and largeness of the promise, she assumes it to be one of her members indeed, and provides formularies and a liturgy adapted to build up such a member in the faith; for she can provide formularies and liturgy for no other, as the Catechism and all her formularies attest.

Secondly, that this is the true principle on which our Church is built, is apparent, I conceive, from "the impossibility of depriving her of it" so long as her heart can give one spiritual throb, or retain one of her present formularies. You say, that "among the first alterations ought to be a few of the very passages which I am anxious to retain." Now, dear Mr. Editor, you may remove a few, or very many, of the passages which I am anxious to retain, but unless you can extract from our Church, with these passages, her spirit of assurance which they express—and which is the very spirit of all her formularies—you are doing absolutely nothing. You may remove all the offensive passages in her Baptismal and Burial Services; but you will find that you have really done nothing to effect your purpose while one formulary remains. After you have with the knife of reformation removed joint after joint, and limb after limb, you will find that all your powers of amputation have been insufficient to destroy her vital breath of assurance, till you have given your victim the *coup-de-grace*, and have planted your knife in the heart; and even then her last convulsive throb would be a throb of assurance, for assurance is the very breath of a living church. In plain terms: if you were to cut out from every formulary not only such expressions as these, "make thy chosen people joyful," but also her common expression of assumed saintship, "this thy servant," you would find the *spirit* of assurance pervading all her confessions, praises, and prayers; for, as a worshipping church, she must worship in the spirit and truth of her *being* as a church. Nay, let all our formularies be "removed," and our whole Liturgy consist but of the first two words of the Lord's Prayer, "Our Father," and you have still the true church, consisting of a communion of saints, crying to God as their Father in the spirit of adoption, and confessing the reality of a Christian communion in the general interest for the whole church which the plural "our" implies. You may remove, then, dear Mr. Editor, all the passages you please; but unless you expunge the whole letter of the Liturgy you cannot effect the purpose of removing the offensive doctrine of assurance; which, in fact, is that which gives the offence, and which is the very soul that animates our Church as a church. As the spiritual life of the Reformers, to human eyes, could only be destroyed with their bodies, so you must commit the glorious exhibition of their own heavenly principles—the Liturgy of our Church—to the same flames, if you would destroy the principle of assurance that animates it.

Lastly, I must plead for the propriety of our Burial Service, as that of our National Church, even in the very article in which it is usual to load it with the chiefest blame, and the extreme statement of which you give in the instance of "the corpse of the notoriously wicked man brought to be buried." Now, sir, I conceive that in this very alleged difficulty our Church affords her ministers the most satisfactory relief. "When the corpse of a notoriously wicked man is brought" into a Baptist or Independent

burial-ground—and such men must be found, more or less, the adherents of every Christian congregation, as there was a Judas even among "the twelve" (but, indeed, the notoriety of his wickedness seems to have but little to do with the argument; it is enough that his decidedly worldly life, without apparent faith or love, cannot induce even a judgment of charity to conclude that he was indeed a believer)—to what difficulties must the minister be reduced when he comes to give such a corpse Christian burial? for this is the point on which we must insist, and place clearly before the eye of the mind: it is Christian burial with which this notoriously wicked or unholy man is to be privileged. Now, this Baptist or Independent minister must either assume that the body of the deceased is that of a Christian, and pray, and praise, and address the congregation accordingly; or he must be wholly silent as to drawing any lesson from the deceased, or making any reference to his character; or he must take upon him that most responsible office, of deciding whether the corpse he is burying is that of a Christian or not. Indeed, it is quite clear that if he be wholly silent he does by implication decide unfavourably on the character of the deceased, this being a deviation from his ordinary custom: but we may shudder at the difficulty to which such a minister is reduced, of coming to a decision on the character of the deceased, which is the prerogative of Omniscience alone. If, then, he would be relieved from his difficulty, he must express hope over the body he is committing to the grave. So that every Christian minister, be he Baptist, Independent, Methodist, or of whatever name, if he admits a corpse to Christian burial, must, from the very nature of the case, either express hope, or be brought to that most distressing difficulty of assuming the prerogative of "the only wise God," and deciding on the character of the deceased. From this difficulty I am happily relieved, as a minister of our truly Scriptural church: I am no where called upon to decide on the character of the deceased, but only to express a hope as to his condition; and this on the following Gospel ground of charity and faith.—

This man has been baptized into the church of Christ, or he could have no pretensions to Christian burial, not having the recognised sign of admission into the church: hence he is an accredited member of the visible church; and therefore, in faith and charity, of the true church. No church discipline having cut him off from this character, and the promise being free in its exercise from his baptism to his death, the minister is bound to entertain the hope, however remote, that "the free Spirit," which dispenses the Gospel of Christ, may, even at "his last hour," have been gracious to him; the whole of his life affording the "due season" when it may please Him, who has a purpose of mercy towards him, to call him by "his Spirit;" no minister of the Church, since the Church has not done so by its discipline towards the deceased for notoriously ill conduct, being authorized to limit the operation of the free promise of grace which the deceased received in his baptism, and which the presumption of man must not rashly decide was not given him at the very last hour of grace, according to the free dispensation of God's sovereign will to his elect. And hence, secondly, what the Minister and Church express in our Burial Service is "hope." It is this which I feel my privilege as a minister of our Established Church. I am freed from the embarrassing presumption of deciding on character, on the one hand; while I am permitted, in reliance on the Divine promise in Christ, to entertain hope, on the other: and this in every gradation, from the lowest possible degree which my knowledge of the character of the deceased will allow me to entertain of him as a final partaker of free grace, up to the highest assurance of spiritual affiance, "and joy and thanksgiving," such as I am entitled to experience "when a Paul has run his

course, or when Apollos dies." I trust to the free promise of a covenant God towards one who has received the sign and seal of that free promise in his baptism, which has not been suspended by any discipline of the Church; and which promise I dare not, while grace is free, decide that Almighty Mercy did not grant at the very last gasp, so that that moment which was the last of grace might have been the first of glory. And this view of the case, both as to minister and member, if the subject were properly analysed, I conceive not to be peculiar to our national church, but to be common to those of every church, as ministers and members of the church of Christ. Where then, dear Mr. Editor, should the alteration be in our Church? Not in the principle on which she is built, the free promise—for that is immoveable as the everlasting hills; and if you withdraw the principle, you destroy the Church—but in the *discipline* with which that promise should be carried into effect.

The corpse of the notoriously wicked man should never be brought to the minister for interment; for a due discipline should have excommunicated him from the Church; and if the minister did not exercise the power of the keys in absolving him, on his due repentance, and thus re-admit him to the privileges of church communion, and of Christian burial among these, the body must have been interred in his garden, or in some *natural* ground, and not in any consecrated to the purposes of the Church. I know that the very mention of the power of the keys will, in this day of lax discipline, excite a smile even among Churchmen. But both Scripture and our Church provide this due discipline to a certain extent—as is evident from the churchwardens' power of presenting delinquents, still extant in the letter; and the absolution in the Service for the Sick, which is as much opposed probably, and on the same grounds, as the expressions of assurance which are usually objected to in the Baptismal and Burial Services—and, doubtless, had Cranmer's plan of church discipline been adopted, ministers would have been spared the distress of the extreme case above-mentioned. The difficulty arises, I apprehend, from defect of discipline, and not from mistaken principle; and can only be remedied as the power of the keys in excommunication and absolution is temperately and decidedly exercised. If the Papists abuse the keys by their extreme unction, absolution, &c. it is no just reason that Protestants should throw them out of their hands as useless. "In the time of Popery," says Herbert, "the priest's *Benedicite*, and his holy water, were over-highly valued; and now we are fallen to the clean contrary; even from superstition to coldness and atheism." It is the same, it is to be feared, with discipline; and if ministers are ever to be relieved from the difficulty complained of, nothing but "a godly discipline" can, under God, effect it.

Most willingly, dear Mr. Editor, would I consent to remove the passages objected to, could it be done consistently, were they even definite as to their number; for I would be as desirous of peace and the largest comprehension as yourself. But my objection to such removal is this, the utter hopelessness of giving satisfaction on the sound principle on which our Church is built; for after you have removed one, you must remove another, if the objector be consistent, and understand his own principles; till the whole Liturgy, as a provision of Christian worship, be done away; the Church be first half-churched, and then un-churched; and a communion of saints sink down into a community of mere natural men.

Rectory, White Roothing, Jan. 7, 1834. HENRY BUDD.

BARREL ORGANS FOR CHURCHES.

To the Editor of the Christian Observer.

On taking charge of a country parish, I found, as most of my brethren do, a sad deficiency in that important and interesting part of public worship, the Psalmody. Having succeeded to a certain extent in introducing congregational singing, I had determined, with the view of making it more general, to procure a barrel organ, and had raised a considerable sum towards this (as I thought) desirable object. My hope, however, of effecting any good in this manner has received a check from a little work entitled "A Manual of Instruction in Vocal Music," lately published under the direction of the Committee of Literature and Education of the Society for promoting Christian Knowledge. In speaking of the organ as one of the instruments which may be used to accompany the voice, the author subjoins the following note:—"*A keyed organ is, of course, here spoken of. Nothing is so objectionable as a barrel organ; it being difficult, if not impossible, to sing by it.*"

As the barrel organ appears at first sight to be a simple and efficacious means of improving the wretchedly low state of psalmody in many of our country churches, it would be very interesting to many of your clerical readers, as well as to myself, to learn, from any person experienced in such matters, how far the observation contained in the above note is well founded.

W. E. H.*

ON THE DOCTRINE OF THE GREEK ARTICLE.

For the Christian Observer.

The late learned Mr. Boyd mentioned in a letter to the late Dr. A. Clarke the following important corroboration of that construction of the Greek Article which has been found so important in proving against the Socinians the Deity of our blessed Saviour. It will be read with peculiar interest at the present moment, in consequence of the discussions arising out of late proceedings in the Vice-chancellor's court.

"I think," says Mr. Boyd, "the following circumstance tends to prove that the rule about the Greek Article is true and legitimate. There lives at Chelsea an old gentleman of the name of Lusignan: he came originally from the Isle of Cyprus, and he understands Greek in the same manner as we understand English, for he learnt it as his mother tongue. I mean, of course, the ancient Greek. He lives quite secluded from the world, and pays no attention to the literature of the present day. About two years

* We have not seen the little work referred to by our correspondent, but we know that a Prelate of excellent taste and knowledge in church music has strongly recommended the introduction of barrel organs in country churches in his diocese. If such an instrument be good of its kind, kept in tune, and properly managed, we see no reason why a congregation may not "sing by it." It ought, however, to be set to easy church melodies, with simple harmonies, sustained notes, and as little as may be of fugue, variation, interlude, or flourish. The name barrel organ sounds ill from vile associations; but what is the Apollonicon itself but a barrel organ? It is very improbable that any musical instrument mentioned by the sweet Psalmist of Israel himself, had at that period attained to the perfection even of this reprobated "kist o' whistles:" so that we think W. E. H., if his parish cannot maintain a skilful organist, had better avail himself of this secondary aid than allow the praises of God to remain unsung.

ago I was introduced to him by a friend: as we were conversing, the subject of the Greek Article came into my head: I asked him if he had read any of the controversy respecting it which had been started by some of our learned men. He answered, that he had not read or heard any thing about it. I then asked him to take down his Greek Testament from the shelf, and to look for Titus ii. 13: when he had done this, a conversation took place, which I will state, as nearly as I can, in the exact words.

"'Pray, sir, how do you construe these words—*τον μεγαλου Θεου και σωτηρος ἡμων*;'—'I construe them thus: Of our great God and Saviour.'—'Does *Θεου* here mean the Father, or does it mean Christ?' 'It means Christ.'—'May it not mean the Father?' 'Certainly not.'—'Why may it not?' 'Because the construction will not admit it.'—'Why will it not?' 'Because the article is not prefixed to *σωτηρος*: if *Θεου* and *σωτηρος* had meant two different persons, then the article would have been prefixed to each.'—'If, then, two personal nouns be thus joined, and the article be placed before the first, and not before the second, must one person be necessarily intended?' 'Certainly.'

"Mr. L. is about eighty-three years old, and has been in the constant habit both of speaking and reading Greek from his childhood."

THE ORIOLE'S NEST.

For the Christian Observer.

"*Almost the whole genus of Orioles belong to America, and, with few exceptions, build pensile nests. Few of them, however, equal the Baltimore starling in the construction of these receptacles for their young. I have a number of their nests now before me, all completed, and with eggs. One of these, the neatest, is in the form of a cylinder, of five inches diameter and seven inches in depth. This nest was hung on the extremity of the horizontal branch of an apple-tree, and was visible one hundred yards off, though shaded by the sun, and was the work of a very beautiful bird.*"—WILSON'S AMERICAN ORNITHOL.

"*Several varieties of the finch tribe in South Africa suspend their nests from the branches of trees, especially when they happen to impend over a river or precipice. The object of this precaution is obviously to secure their offspring from the assaults of their numerous enemies, particularly the serpent race.*"—PRINGLE'S EPHEMERIDES.

"*The baya, or bottle-crested sparrow, is remarkable for its pendent nest, brilliant plumage, and uncommon sagacity. These birds are found in most parts of Hindostan. The nests are formed in a very ingenious manner, by long grass woven together in the shape of a bottle, and suspended by the other end to the extremity of a flexible branch, the more effectually to secure the eggs and young brood from serpents, monkeys, squirrels, and birds of prey.*"—FORBES'S ORIENTAL MEMOIRS.

THE Oriole builds her a pensile nest:
It hangs by a thread, and it waves in the skies;
Yet no foe dares that tranquil asylum molest:
If he tempt the frail twig, it forsakes him—he dies.

The lion is tracked to the wild tangled lair;
In vain the whale shrinks to the dark icy wave;
The elephant's strength may not burst the fell snare,
Nor the swift-bounding fawn find retreat in her cave:

Yet the Oriole sings in her soft fragile nest,
Though it hang by a thread and is rocked by the gale:
Foes are near, yet no tumult approaches her breast;
Her offspring no prowling marauders assail.

O'erhanging the torrent, unheeded, alone,
In her fair leafy island she shelters her brood;—
Would they wish for some path-way to tempt realms unknown?
By that path-way, so envied, would dangers intrude.

Then blest be the cottage that shields me from care;
I ask no new ties of ambition or pride;
May my nest loose-suspended float calm in mid air,
Unsullied by earth, though to earth near allied:

Yet nearer to heaven; for death's wintry blast
The thread that enlinks me to earth shall dissever;
This nest soon must fall—its frail grace may not last—
But the soul disenthralled shall be buoyant for ever.

And aye shall it sing where a calm, cloudless sky,
And a clime ever bright, heaven's spring-tide disclose;
Where no shelter is craved, for no danger is nigh;
And the fluttering wanderer sinks to repose.

I have built o'er a torrent—for rude is life's stream;
I have hung by a thread over death's sullen wave;
Soft zephyrs have lulled me in youth's idle dream,
Or tempests portended the night of the grave.

My spring has swift flitted, my summer is past,
And autumn is yielding to winter's chill storm;
May this fast-flagging wing find a shelter at last,
Where no whirlwinds the halcyon noon-tide deform.

And find it I shall; for there waiteth a rest—
So uttered the High One, whose word may not fail;—
I shall find it where, deathless, hope's long-sought behest
Shall not hang by a thread, or be whirled by the gale.

The Oriole builds her a pensile cot;
And pensile on earth be each hope or fear;
Rejoicing as though I rejoiced not,
And weeping as though unbedimmed by a tear.

But the eagle repairs to the lofty rock;
Serene are the skies where she plumeth her wing;
And I too would build where no tempests can shock—
I would build in the land of perpetual spring.

S. C. W.

"AND HATH MADE OF ONE BLOOD."

For the Christian Observer.

"*And hath made of one blood all nations of men for to dwell on all the face of the earth.*"—ACTS xvii. 26.

"*But what then? say these sincere worshippers of mammon:* they are our own property! . . . *To talk, as in herds of cattle, of property in rational creatures—creatures endowed with all our faculties, possessing all our qualities but that of colour, our brethren both by nature and grace—shocks all the feelings of humanity and the dictates of common sense . . . [The God of] nature created man free, and grace invites him to assert his freedom.*"—BISHOP WARBURTON.

"*Slavery (in every form) is inconsistent with the law of nature deducible from Scripture, and therefore with the will of God . . . If the precept enjoins submission in the slave, it applies* doubly *to the master; for it enjoins humanity in the treatment of his slaves,* and condemns him for keeping them *at all . . . Whatever a Machiavellian in politics or commerce may urge to the contrary, slavery ought to be abolished,* because inconsistent with the will of God . . . *The natural and Scriptural illegality of slavery may be judged of on grounds infinitely superior to all commercial considerations (as much superior as the soul is to the body, as the interests of eternity are to the concerns of a day), by every one that can feel for his fellow-creatures; and can be determined by every one that can read the Scriptures . . . That any custom so repugnant to the natural rights of mankind as the Slave Trade,* or Slavery, *the source and support of the Slave Trade, should be thought to be consonant to the principles of natural and revealed religion, is a paradox which it is difficult to reconcile with the reverence due to the Records of our holy religion.*"—BISHOP BURGESS.

"*O miserable son, so to aspire*
Above his brother! to himself assuming

Authority usurped, from God not given.
He gave us only over beast, flesh, fowl,
Dominion absolute. That right we hold
By his donation: but man over man
He made not lord; such title to Himself
Reserving, human left from human free."—MILTON.
"*Slavery is injustice.*"—BISHOP HORSLEY.

"*Britons are convinced that by the laws of nature, as well as the higher law of Christianity, no man should be the property of another man, and that no man is fit to possess another as his property. When men do unto men as they would that men should do unto them, there will be no slave in the Christian world.*"—ADMIRAL SIR CHARLES PENROSE IN A LETTER TO THE CHRISTIAN OBSERVER: vol. for 1831, p. 736.

He hath made of one blood; but the proud tyrant, man,
Would blot out the rights that his Maker gave;
He saith that two bloods were Jehovah's own plan,—
The blood of the master, the blood of the slave.

One Blood hath redeemed them; yet proud tyrant man
Would call himself lord o'er the Saviour's free-born;
And avers that, if gold do not take off the ban,
He will hold him for ever in bondage forlorn.

But of rights patriarchal the meet golden shower
Can wash out all traces at Mammon's fair shrine;
Oh, potent the idol, whose soft magic power
Has extinguished an edict reputed Divine.

I hail thee, my country! 'twas thrice nobly done—
E'en justice when costly is still noble deed—
Abstract rights let them keep, now the battle is won;
'Tis enough the reft captive no longer shall bleed.

And, now that the iron that entered his soul
Has ceased to corrode, and the victim is free,
Bind him fast in a gentler, a firmer controul,—
Willing captive in Heaven's own blest liberty.

He has rights as divine as the gemmed monarch's throne,
And no more shall he crouch at a despot's proud will;
Yet, bought with a ransom, he is not his own—
Oh tell him, Christ's freeman, to wear the yoke still.

Oh say, though to claim him in man's mortal thrall
Was the creed of the tyrant, the creed of a slave;
There is One who demands his obedience—his all—
And how little that boon for the ransom He gave!

But ne'er will it fit him for earth or for heaven,
To crush the free spirit, and gird on the sword;
From above, justice, mercy, and freedom were given,
That man might most gladden where God is adored. S. C. W.

MISSIONARY ODE.

To the Editor of the Christian Observer.

SUTTEES have been abolished since the following "Missionary Ode" was written, but I have not altered the allusion to them. It is unnecessary to mention that this Ode is indebted to a national song well known, and to a poem of Campbell's, for the metre and some of the ideas.

YE messengers of England,
Away o'er land and seas!
At God's command the billows dare,
Nor heed repose nor ease:
The Cross's banner bold unfurl,
Wide waving, shore to shore:
Onward urge through the surge, though storms and thunders roar!

Go, bearing news of gladness,
To savage and to slave;
To Eastern climes afar advance,
And o'er the Western wave;
From zone to zone, with seraph zeal,
The Gospel tempet sound:
Off! away! through the spray, though tempests howl around!

On India's plain is burning,
Behold! the frantic bride;
Her babe, the mother spurning,
Whelms deep beneath the tide;
No touch of soft compassion
The hearts of heathen know;
Ah then sail, through the gale, though loudest tempests blow!

See, 'mid the snows of Greenland
The church of Christ appear;
In bread-fruit isles, and palm-tree groves,
God's temple now they rear:
Where Gambia rolls his tide along,
The land of slaves before,
Hark! they raise songs of praise, though dread tornadoes roar!

The knowledge of the Lord who died
Shall spread o'er all the globe,
As ocean's depths are quite conceal'd
Beneath his watery robe:
Then, heralds of the King of kings,
Your joys will ever flow,
As ye rest, with the blest, when storms have ceas'd to blow

Christians, whom thoughts eternal
Engage while others sleep,
With voice of prayer successful urge
Our pathway through the deep:
If Christ, in Salem crucified,
Our chiefest thought we know,
Ah! how sweet once to meet where tempests never blow!

Geneva. ANGLICANUS.

POETICAL REMAINS OF A CLERGYMAN'S WIFE.

For the Christian Observer.

The following pieces are from a pleasing little volume of "Poetical Remains of a Clergyman's Wife," presented to the world, at the request of friends, by her sorrowing relict, whose initials only are given—"T. M. F., Islington."

SUNDAY EVENING.

Oh! if there be an hour that brings
The breath of heaven upon its wings,
To light the heart, to glad the eye,
With glimpses of eternity;
It is the hour of mild decay,
The sunset, of the holy day.

For then to earth a light is given,
Fresh flowing from the gates of heaven;
And then on every breeze I hear
Angelic voices whispering near;
Through veiling shades glance seraph eyes,
One step—and all were Paradise.

"FOLLOW ME."—(*Matt.* ix. 9.)

My Saviour, can I follow thee
When all is dark before?
While midnight rests upon the sea,
How can I reach the shore?

Oh, let thy star of love but shine,
Though with the faintest ray,
'Twill gild the edge of every wave,
And light my stormy way.

Then gladly will I follow thee,
Though hurricanes appear,
Singing sweet carols o'er the sea;—
What can I have to fear?

"THERE WAS SILENCE IN HEAVEN."—(*Rev.* viii. 1.)

CAN angel spirits need repose
In the full sun-light of the sky?
And can the veil of slumber close
A cherub's bright and burning eye?

Have seraphim a weary brow,
A fainting heart, an aching breast?
No; far too high their pulses glow
To languish with inglorious rest.

How could they sleep amid the bliss,
The banquet of delight, above?
How bear for one short hour to miss
The vision of the Lord they love?

Oh! not the death-like calm of sleep
Could still the everlasting song:
The fairy dream, or vision deep,
Entrance the high and holy throng.

Yet not the lightest tone was heard
From angel harp, or angel hand,
And not one plumed pinion stirred
Among the bright adoring band;

For there was silence in the sky,
A joy that angels could not tell,
As from its veiled fount on high
The peace of God in silence fell.

Oh, what is silence here below?
The quiet of concealed despair,
The pause of pain, the dream of woe!
It is the rest of rapture there.

And to the way-worn pilgrim here
More needful seems that perfect peace,
Than the full chaunt of joy to hear
Roll on, and never, never cease.

From earthly agonies set free,
Tired with the path too slowly trod,
May such a silence welcome me
Into the temple of my God!

REVIEW OF NEW PUBLICATIONS.

WORKS ON CHURCH REFORM.

(*Continued from page* 62.)

No. XXIX.—*The Dangers of the Church, and the Duties of her Ministers; two Charges addressed to the Clergy of the Archdeaconry of Stafford, in* 1831, *and* 1833; *by George Hodson, M.A., Archdeacon of Stafford.*

CHURCH matters divide themselves at the present moment into the four branches of Conservation, Reform, External Comprehension, and Internal Union; and Archdeacon Hodson's interesting and important Charges will furnish us with a fair plea for troubling our readers with a few remarks upon each of these topics. We need not be very methodical in our observations; all these questions having been frequently enlarged upon in our pages; and our present intention being merely to add some cursory, but we hope not unimportant, suggestions respecting them.

And first as to the great point of CONSERVATION. All minor considerations are merged in this; for if a National Church Establishment be not a lawful and Scriptural institution, and if our own Church be not grounded upon the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, then all subordinate questions, all details of reform, may be swept aside as useless rubbish; just as much as would be a bill for regulating smuggling, or committing burglary according to law. On the other hand, if the foundation is sound; if Establishments are lawful, and our own is Apostolical; then no question of partial defects or abuses ought to alienate us from its communion; and great is the folly and aggravated the guilt of those who seek, not its amendment, but its extirpation.

It would be superfluous for us at present to dilate upon the primary question of the lawfulness, utility, and Scriptural sanction of national Church Establishments, after the many scores of pages which have been devoted to it in our volumes, and with the assurance which we feel that with the large majority of those who honour our labours with their perusal it needs no new iteration of argument to impress it more forcibly upon their convictions. If, however, it did, the task is ably performed to our hands, in a

large number of valuable and irrefragable publications issued both north and south of the Tweed *. But for the present we assume the question as proved; and not only the question generally of Church Establishments, but also the powerful claims of the Church of England, as regards her Orders, her Services, her Articles, and her general economy.

We feel it the more necessary to premise this, because there are those who are always on the watch to take advantage of the conscientious admissions of Churchmen to disparage what every true Churchman loves, and would defend, as an endeared possession of invaluable worth. In proportion as a man is anxious, from sincere affection, to improve any system, he is quick-sighted in discovering its flaws; but it is no fair or generous use which his adversary makes of his honest confessions, to turn them upon himself, and upon the cause which he defends; magnifying moats into

* We have felt reluctant to specify a few of these, lest we should seem to disparage others equally excellent; but without invidiousness we can cordially unite in Archdeacon Hodson's recommendation of the following. He says, "The subject of Church Establishments has been often and successfully handled, not only by the giants of former days, but also by writers of our own time, who have well adapted their line of defence to the more popular species of attack which has recently been employed by the assailants of ecclesiastical establishments. I refer particularly to Dr. Chalmers's argumentative work 'On the Use and Abuse of Literary and Ecclesiastical Endowments'—to Dr. Dealtry's Charge, entitled 'The Church and its Endowments'.... to Two Discourses, entitled the 'The Church defended,' by my highly esteemed friend, the Rev. John Garbett, the Rector of St. George's, Birmingham,—and to two small volumes, in which the whole question of Church Establishments is discussed in a masterly, and to my mind unanswerable, manner, viz. 'Essays on the Church,' reprinted, with additions, from the Christian Guardian; and 'Church Establishments defended,' by Rev. C. J. Brown, Glasgow."

Respecting Dr. Chalmers's unanswerable treatise we need add nothing to what we have already more than once written. Dr. Dealtry's Charge also has been reviewed in our pages with our warmest expressions of gratitude; which gratitude is much increased by his subsequent sermon, preached before the Prayer-Book and Homily Society, entitled "Religious Establishments tried by the Word of God." It is a most powerful and timely appeal, and the notes contain a number of very important facts bearing upon the question. Mr. Garbett's Discourses, having issued from a provincial press, may be less known to our readers, but that they have performed effective service is proved by the impotent virulence with which they have been attacked in the writer's own vicinity. They may be had in a cheap form, for loan or distribution; and they are well calculated for that purpose, being brief, pointed, and striking. Respecting the "Essays on the Church," we have the greater pleasure in echoing Archdeacon Hodson's high recommendation, because of the credit which the work reflects upon the periodical publication in which the substance of it appeared; and which, amidst the novelties, paradoxes, and other evils of the age, has maintained a course of consistency and usefulness, much to the honour of its conductors and the benefit of its readers. Mr. Brown's work also contains much solid argument, in more immediate reference, indeed, to the Established Church of Scotland, but involving throughout the general principle. We strongly recommend the perusal of the chapter On the State of Religion in the American Union, to those who are for ever appealing to that country as an argument against ecclesiastical establishments. The defence of the principle of church establishments has of late been most powerfully conducted by our Scottish allies. Our full persuasion is that the principle will take deeper root than ever, grounded, not upon habit, education, or prejudice, but upon conviction. Hitherto, almost without thought or reasoning, the great mass of the inhabitants of Great Britain have taken for granted that national church establishments were lawful and Scriptural, and they therefore could not answer the specious but not solid objections urged against them; but the present controversy is forcing men on both sides *to think*; and we feel assured that the effect will be, as in numerous instances it *has* been, precisely the contrary to that which the Dissenting champions wished and expected. Many of the Dissenting laity, who had never studied very accurately the theoretical grounds of secession, having been forced by this controversy to consider them, are giving up "Dissent upon principle" as untenable, and are prepared—if some things which they object to in the details, *not the principle*, of our Church (we are speaking of England) were altered—to join us with cordial affection. We lament this controversy, as we do whatever causes unbrotherly strifes, but we are as far as possible from feeling cast down by it.

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beams, and pretending that all is noxious, because even an admirer admitted that all was not perfect.

Yes, we have our flaws; and worse, it may be, than flaws; but the substratum is solid, the heart is sound: nor will any well-judging friend of the Church endeavour to cloke defects or abuses, rather than to amend them, in the cowardly fear that he will be overheard without the camp, and expose a weak point to the enemy. We are not disposed in the slightest degree to quail on account of the party-spirited use that is made of many things which every true friend of our Zion mourns over, as if a church which is defective in many matters of practical discipline must be radically unsound. We will admit all that is due to truth; but, admitting all, the Church of England is still an invaluable blessing to the land, and needs only the pruning knife to make her branches shoot more vigorously, and her fruit improve in flavour, to the healing of the nation.

But though we admit all that is true, we will not admit *more* than is true; and here, we must say, we are obliged to make large deductions for party-spirited exaggeration. If we take up almost any recent defence of the Church—almost any episcopal, archidiaconal, or cancellareate Charge—let it be written by the most godly man, and the greatest opposer of pluralities, sinecures, non-residence, the tithe system, and every other grievance, we find the writer obliged in conscience to protest against the unfair charges to which we have alluded *. Our newspapers and periodical pub-

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* We turned to Archdeacon Hodson's Charges, not recollecting whether they offered an illustration, when we opened on the following:—"As a specimen of the exaggerated statements which are so busily obtruded upon the popular mind, I may mention two, which have come under my own observation, and which I have the best means of confuting. In enumerating the incomes of the bishops it has confidently been asserted that the bishop of this diocese derives from the church an annual income of 12,600*l.* I have reason to believe that his Lordship's income, both as Bishop and as Dean of Wells, is not half that amount. Again, amongst a variety of other items put down in a periodical paper of wide circulation, in proof of the assertion that the revenues of the Church of England amount to upwards of 9,000,000*l.* sterling, I was amused to meet the following: *sixty-one archdeacons average 739l. each.* I apprehend the Bishop of London was much nearer the truth, when he stated in his place in the House of Lords last year, that they did not average above 150*l.* each. What may be the value of the archdeaconries in other dioceses I do not know; but I do know that the present Archdeacon of Stafford has not received 50*l.* in any of the three years since his appointment, and out of that sum he has to pay all expenses attending general and parochial visitations, synodals, taxes, &c. I believe the incomes of the other three archdeaconries in this diocese are not larger."—We could quote scores of similar refutations. And can it be wondered at, that, when such flagrant breaches of the Ninth Commandment are stimulating the enemies of the Church to her destruction, many of her friends are somewhat sensitive as to allowing any defect, or seeking for any reform; lest, while the friendly anatomist is cautiously probing the wound with a view to heal it, an enemy should rush in, and tear open the exposed surface, in the hope of causing the patient to bleed to death. However, come what will, let us be honest. If we get rid of real evils, our Church will be strong enough to bear libellous reflections, and there will be less for them to feed on.

As another specimen of the exaggerations, and the answers to them, we quote the following from the notes to Mr. Garbett's Two Discourses.

"The Parliamentary returns prove that the income of the Church in 1815 was less than two millions two hundred thousand pounds. Is there any evidence to disprove this? Not a jot.—Facts will speak for themselves to any candid common-sense person. There are in England and Wales 4361 livings under 150*l.*: of which 12 are under 10*l.*; 45 between 10*l.* and 20*l.*; 119 between 20*l.* and 30*l.*; 246 between 30*l.* and 40*l.*; 314 between 40*l.* and 50*l.*; the same number between 50*l.* and 60*l.*; 301 between 60*l.* and 70*l.*; 278 between 70*l.* and 80*l.*; 251 between 80*l.* and 90*l.*; 394 between 90*l.* and 100*l.* In 1815 produce was high, so that the number of poor livings must be increased. There are 2626 livings without a parsonage; 2183 in which it is a mere cot; so that there are 4809 livings where there is no house for a minister.—What efforts the clergy have made to build houses for the sake of residing may be seen in Mr. Hodgson's "Account of Queen Anne's Bounty," who gives a return of 220,000*l.* borrowed to build parsonages; thus saddling themselves with a heavy per centage for many years;

lications—not only those of the infidel and Socinian classes, but also some

for it is by instalments with interest that the money is repaid. Of parsonage-houses, all the repairs devolve upon the incumbents, or their executors, if they leave any property, which we well know, by melancholy evidence, is very often not the case. From the incomes of the parochial ministers, at least 300,000*l.* must be deducted for salaries to curates.—Of the 26 Bishoprics doubtless a few are wealthy; but what are their demands? The public donations of more than one of them are between 2000*l.* and 3000*l.* per annum. There are only twelve that pay their expenses. In the larger dioceses, the expense of post-horses costs a bishop from 300*l.* to 500*l.* As to the rich bishoprics, Durham is valued at 17,000*l.* Does this go the bishop's private benefit? Let the memory of the late Bishop Barrington answer. His London agent, the late C. Butler, Esq., a Roman Catholic, asserted, that through his hands had passed one hundred thousand pounds given by the Bishop to charitable purposes; besides the vast sums he expended in his diocese.—As a specimen of what men are capable of inventing, I have now before me a vile paper, or card, which is, I understand, widely circulated in this town, entitled "Nice Pickings, published for the perusal of those who have to pay the Taxes," and in which the incomes of the bishops are not only monstrously exaggerated, but are actually set down as if they were paid from the taxes. Can any person be so ignorant as not to know that the income of the bishops is derived solely from lands, endowments, &c.? Certainly the compiler of this farrago knew it; but in this wilful manner are the people deceived and goaded on. As a specimen of the exaggeration of the amount, the Bishop of Winchester is said to receive 90,000*l.* per annum; whereas, though it be one of the richest sees, it is well known not to exceed 11,000*l.* The Bishop of Lichfield is set down at 12,590*l.*, with 48 livings! and the design is to delude the unlearned reader with the notion that these livings are held by the bishops, instead of being merely in their gift. Now I know, from the first authority, that the income of the see of Lichfield and Coventry does not exceed 3500*l.*, an inadequate revenue for a diocese of such immense duty and endless demands. It would be well for the cause of charity and piety if the first statement were true. In whose hands among us would 12,000*l.* be so expended? What part of this diocese does not experience the exhaustless munificence and goodness of that devoted individual who presides over it? To whom does the title of a 'working clergyman' belong, if not to a prelate whose life is one of unwearied toil in the cause of Christ and of his fellow-creatures? Yet even his universally acknowledged goodness could not secure his person from the fury of a people misguided by never slumbering calumny. I feel sorely degraded in alluding to all this. But as these stories are as pertinaciously repeated as if they had never been confuted, so the denial must be echoed as if it had never been uttered. The inventors of these tales about the Church must have an amazing contempt for the people, before they could thus insult their understanding. But I ask, where is the proof of the riches of the Church? We see physicians, surgeons, attorneys, manufacturers, tradesmen, in every age, rearing fortunes for their children, and sitting down in the accumulated wealth of their pursuit; but when do we see this in the clergy? Do their children grow up by the profits of their profession? What class is so poorly paid? Whose attendance is so punctual, and whose fee so meagre? Nay, turn even to Dissent. The salaries of numerous curates and incumbents are much below the stipends of Dissenting ministers. How many of the latter, persons of common talents and education, obtain far beyond what hundreds of the most learned and exemplary divines of the Church ever reach! These, indeed, are the last to murmur at this want of wealth:—

> 'There are who have not: and, thank Heaven, there are,
> Who, if they have not, think not worth their care.'

Let not this be interpreted as a denial of the existence of evils in the Church. Far from it. But none have so deep an interest in the removal of them as the parochial clergy. Those corruptions, by which she is really defiled and weakened, her rulers are bound at their peril fearlessly to cast away; ever remembering that the straightforward path is the road alike of Christian duty and sound policy, which always dictate the same course. To neglect it, will be to do all that her worst enemies can desire. This cannot be too often reiterated, on the one hand—nor can it be too manfully avowed, on the other, that her ministers are prepared to stand or fall with her, as knowing that her faults do not affect her essence; and that, even with them, she is more abundant in grace and usefulness than any part of the visible body of Christ.

"I hesitate not to affirm, that there is expended of Church property in benevolent objects a proportion far beyond twenty fold more than any other property in the nation. For instance, I turn by accident to the Report of the most universal charity in the centre of England, the Birmingham General Hospital; and find, out of 700 persons subscribing, fifty-four clergymen, which is about one in thirteen. What is the proportion of clergy to that of persons of superior and equal means in this wealthy and populous district? Not as one in several hundred."

of those in the hands of the Evangelical Dissenters—have so echoed and re-echoed of late with unjust and inflammatory criminations of the Church of England, that before we can get at the real defects, whatever they are, with a view to remove them, we must delve our way through mountains of false charges and imaginary grievances. The direct evil thus caused, in the popular prejudice most unjustly excited against the Established Church, is little in our estimation, compared with the indirect evil arising from the suspicion which has been thrown upon the whole question of ecclesiastical reform.

We go further: for not only never did pluralism, sinecures, non-residence, inordinate revenues, clerical scandals, and so forth, amount to any thing approaching to the estimates of party-spirited representation; but of late years these evils have been decidedly and rapidly diminishing; so that at this moment the Church of England, as a whole, stands higher in attainment, in piety, in good conduct, in pastoral vigilance, and in freedom from gross abuses, than we believe it has ever done, at or since the days of the Reformation. Robert Hall, quoted by Archdeacon Hodson, said long ago:—

"In justice to the Established Clergy of the realm, I cannot but remark the great advance which they have exhibited during the last half century. They have gone forth in numbers, rekindling the lamp of heavenly truth, where before it had burned with a dim and sickly ray. They have explored and cultivated many a neglected spot, into which other labourers could not, for obvious reasons, gain admission with equal facilities of influence. And far be it from any of their Dissenting brethren to regard their success with any other than a holy jealousy, a godly emulation." pp. 53, 54.

This witness was true at that time; but how much more so at present? We can scarcely take up an Episcopal Charge without finding in the statistics of the diocese a cheering account of the great diminution of the more obvious and palpable abuses above alluded to. Yet even this correction of gross evils is less conspicuous than the increased piety and energy of the clergy, as shewn in their preaching, their cottage lectures, their pastoral visits, their societies, their efforts to promote the building of churches for the poor*, and various other works of duty and Christian

* While we are writing, an incidental illustration of our remarks—one among many—has reached us from the diocese of Chester, in the formation of a Society for promoting the building of churches in the manufacturing districts of Lancashire and Cheshire. The eastern parts of these two counties contain a population which is increasing with great rapidity, and amounted by the last census to about 1,400,000. In almost every town and village the churches and chapels are altogether inadequate to the wants of the population. For example: Wigan contains 44,436 persons; the churches and chapels accommodate 6,900. Bolton, 63,038; accommodation for 7,835. Bury, 47,829; accommodation for 5,200. And Mottram, Cheadle, Colne, and Heaton Norris, respectively, 15,530, 8,154, 16,955, and 11,238, with accommodation for only 1,000, 450, 1,200, and 400. Duckinfield contains 14,681 inhabitants, with no church or clergyman whatever. This is a specimen of the whole district. Not more than one-tenth of the people, of all conditions, can be seated in the churches; and of the operative classes not one fiftieth can find admission; and as twenty thousand individuals at least are annually added to the population of the district, unless a correspondent exertion be made to provide this multitude with the means of spiritual instruction, every ten years will find two hundred thousand additional individuals who have no certain means of becoming acquainted with the truths of the Gospel. But the most destitute places are poor; while the expense of raising a plain, economical church, under the conditions of the late Church Building Act, to hold about 1,000 or 1,200 persons, is from 3,500*l.* to 4,000*l.*, and there are no public funds applicable to the emergency. What then is to be done? Some years since little or nothing would have been attempted; the best friends of the Church would have hung down their heads in despair; but not so now: a voluntary society springs up under the auspices of the Bishop of the diocese, to encounter the labour and expense of this vast undertaking; the clergy and laity join hand in hand in promoting the object; and we shall not be surprised to learn that in a few years, in addition to the many new churches already erected in that large and populous diocese, great progress has been made in

attention *. In every corner of the land we hear of the improved character of the clergy †. Not that all of them have become truly spiritually-

supplying these enormous deficiencies. And are the Bishop and his clergy interested, except as concerns the cause of God and the welfare of immortal souls, in this deed of Christian mercy? The answer is, that the ministers' stipends, which will mainly depend upon their talents, zeal, and faithfulness, will vary from 100*l.* to 200*l.* per annum: not the salary of many subordinate stations in life, with the habits and education of refined society, and with innumerable claims of piety and charity. Almost all these churches will probably have schools, and other valuable institutions, attached to them. And yet, forsooth, we are told that the English clergy are drones, and cumberers of the ground! The public are little aware how much work these calumniated men, and particularly our Prelates, make for themselves, by the various charitable institutions which they are thus forward to promote. But they have their reward, and we will not sully it with one syllable of human praise, tempting as is the occasion.—Our limits do not permit of our noticing local institutions; but having incidentally alluded to the Chester Diocesan Society, we ought to add, that it possesses National claims, as being the focus of some of our most important manufactures; and that it is consequently placed under the patronage of both the Archbishops, and various other persons of influence not connected with the diocese; the Bishop of Chester being president. The officers and bankers will be found in the advertisements.

Long as this note is, we will add a few lines from Archdeacon Hodson, as further illustrating the increased energy of our Church in erecting places of Divine worship. —"The last Report of the Church-building Society states, that 'the amount of moneys voted by the Committee during the last year is 9,260*l.*, and with this aid 14,643 additional sittings are secured, of which 11,024 are free and unappropriated. The number of places which have been benefited by the assistance of the Society does not fall much short of 1,000. It has contributed to the building of twenty-two additional churches and ninety-eight additional chapels; to the rebuilding of ninety-four churches and fifty-five chapels, with enlargement; and, in a much greater number of cases, to the increase of accommodation by the extension of the structure or by a better arrangement of the pews. In this manner, by grants of different magnitudes to the amount of 157,920*l.* the Society has been instrumental in procuring 239,867 additional sittings, of which 179,322 are free and unappropriated.' And this, let it be remembered, is exclusive of one hundred and sixty-eight new churches and chapels built by his Majesty's Commissioners, in which provision has been made for 231,367 persons, including 128,032 free seats. In addition to these, fifty-nine churches or chapels are in progress or contemplation."

* We ought, among these, especially, to notice at this moment the zeal displayed to promote the better Observance of the Lord's-Day. The clergy of the county of Derby, with their Bishop at their head, and cordially assisted by the lay members of the Church, have nobly taken the lead in the regular institution of societies all over their county for the furtherance of this object: but in almost every part of the kingdom the friends of the Church are coming forward, with a devotion and unanimity far beyond any thing we could have ventured to anticipate.

† We freely admit that there was, and still is, ample room for improvement. Mr. Southey, certainly no lukewarm friend to our Church, says of it in former days, in his Life of Wesley: "In the great majority of the clergy, zeal was wanting. The excellent Leighton spoke of the Church as a fair carcase without a spirit: in doctrine, in worship, and in the main part of its government, he thought it the best constituted in the world, but one of the most corrupt in its administration. And Burnet observes, that in his time our clergy had less authority, and were under more contempt, than those of any other church in Europe; for they were much the most remiss in their labours, and the least severe in their lives. It was not that their lives were scandalous; he entirely acquitted them of any such imputation; but they were not exemplary as it became them to be; and in the sincerity and grief of a pious and reflecting mind, he pronounced, that they would never regain the influence which they had lost till they lived better and laboured more. Unfavourable as this faithful representation is, the constitution of our Church tended naturally to produce such ministers."

Mr. Southey goes on to shew the grievous evils which arose from the appointment of incompetent clergymen to family livings, adding, "Even when the motives for entering the Church were not thus palpably gross, the choice was far more frequently made from motives of convenience and worldly circumstances, than from a deliberate and conscientious determination of the will and the judgment. Where there was influence in an endowed school, or a fair prospect of promotion at college, boys were destined to holy orders with little reference to their talents or their disposition; sometimes, indeed notoriously, because they were thought unfit for any thing else.

minded men, earnestly intent upon their sacred duties—would that it were so!—but that a largely increased number of them have so become, especially among the younger race, and during the last few years; and that the example of these has so re-acted upon their fellows, and upon the public, that the general standard both of preaching and of parochial management has been greatly raised: so that the ministry of the Church of England has become a profession—if we must use that cold word—from which careless and irreligious young men begin to shrink; and we infer, from what is passing at this moment in both our universities, as well as from the higher standard of theological attainment required by many of our Bishops from candidates for Holy Orders, and from the public displeasure evinced against those pastors who are not conscientious in the discharge of their duties, that before long, if matters continue to "progress" * as at present,

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And when no unfitness existed, the destination was usually regarded with ominous indifference, as if it might be entered upon with as little forethought and feeling as a secular profession or a branch of trade; as if all the heart, and all the soul, and all the strength of man, were not required for the due performance of its duties, and a minister of the Gospel were responsible for nothing more than what the rubric enjoins."—Would that much of what Mr. Southey laments in the improper bestowment of preferments, especially in relation to what are disgracefully called "family livings," did not apply still; though in this, as well as other matters, there has been of late a manifest improvement. But we purpose touching upon this matter in a future page.

While alluding to past times, we will add to our note a curious illustration of the manner in which, in ancient days, the priesthood of Rome defended their pluralities and other abuses. When in 1237 the Pope's Legate submitted a canon at the Council of London against pluralism, the Bishop of Worcester arose, and, taking off his mitre, addressed the daring innovator as follows:—

"Holy Father, we have a great many persons of blood and quality, pluralists, who have as yet no dispensations to secure their promotions. Some of these gentlemen are advanced in years, and have made all along a very creditable figure. Now it would be a great hardship such men should be stript of their estates, and reduced to poverty and contempt. On the other hand, some of our pluralists are young gentlemen of stomach and spirit, and are likely to run the utmost hazards rather than suffer themselves to be reduced to a single benefice. And, to deal clearly, I was formerly somewhat of this temper myself!"

This chivalric spirit and virtual appeal to the sword prevented the correction of the abuse at that time; but not many years after another Legate carried a decree "that any person instituted to a living should be obliged to resign all his other preferments having cure of souls, and swear to reside upon his living." He complained, that "*people of figure and interest*" accumulated preferments, and "stole rather than enjoyed the profits." But though the decree was carried, the practice was connived at, and became one of those disgraceful scandals which the Church of Rome handed down to Protestant England; though with this not-to-be-forgotten difference, that the impoverished revenues of the Reformed Church furnish a pretext for pluralities which the Church of Rome could not plead.

* A good-humoured correspondent says that we borrow Americanisms, and do not write English, because in our last Number we happened to use the verb *progress*—"thus progresses our simile." We are far enough from being anxious to vindicate our phraseology, provided it express our meaning; but the verb "progress" was classical English in the old days, from the writers of which we learned it; and was probably carried out to America by the pilgrim fathers as a vernacular English word; and there kept its ground, while it fell into disuse in the mother land. We are surprised that Dr. Dwight, in his defence of Americanisms, should have said "The verb *progress* can plead nothing more in its own favour, so far as my knowledge extends, than that it is more concise than the phrase for which it is substituted." Had Dr. Dwight, then, forgotten its introduction into Dr. Johnson's Dictionary, with a reference, if we recollect rightly, to Shakspeare? But we will adduce an authority with which Dr. Dwight, we may suppose, was familiar—Milton—in whose prose works we find the word introduced in the following extraordinary passage. As we seem to have fallen into a vein of note-making, we cannot resist the temptation of quoting one of the most characteristic paragraphs in all Milton's writings;—a passage the eloquence of which is not surpassed by any thing in Hooker or Jeremy Taylor, or in his own pages; while the sentiments constitute such a strange and exceptionable medley as to leave the mind in the wildest astonishment. He says,

the Church of England will be no welcome retreat for those whose only addiction to it is to procure an easy livelihood in a respectable "profession."

We have, then, a Church not only solid in its basis, but rapidly improving in its administration, and which God is visibly honouring with His abundant blessing. Yet this is the church respecting which the ruthless cry has gone abroad, "Down with it, down with it, even to the ground;" and the time chosen for that proscription is the very moment when its greatly improved condition, and still brighter promises, ought to have rendered it doubly dear to every Christian heart. Yet it is well that the storm, if come it must, should have come now. We doubt whether some years since our Church could have weathered such a tempest. Its clergy—we admit it with sorrow—were too generally sunk in spiritual apathy; its poor were untaught; little or nothing had been done to supply the want of churches within its pale; and the whole garrison was utterly unprepared for a vigorous assault. But very different is the case now; and if the besiegers approach, they will find that it has not a few champions within its walls, and not a few friends without. Above all, we fully believe—and in that is our stay—that "the Lord of hosts is with us, the God of Jacob is our refuge."

We mentioned in our last Number that the Bishop of Exeter was pleasingly constrained, by what he witnessed during his visitation, to abate—nay, to relinquish—the gloomy idea which he entertained when he commenced it, that the Church of England was in danger from a fair representation of the people in Parliament. We are happy to find, in like manner, that Archdeacon Hodson, in a distant part of the country—in the heart of a dense mining and manufacturing population, and not unaware, we presume, of what is passing in his own neighbourhood; where there is, to say the least, a very fair average of Radicalism, Political Unions, and that new species of Dissent upon Principle, accompanied with bitter and uncompromising hostility to the Church of England, of which Mr. James at Birmingham and Mr. Sibree at Coventry are among the chief Mufti—still does not believe that "we have any just cause of alarm as to the safety of our Established Church." This opinion he expressed in his Charge of 1831; and he adds, in the autumn of 1833, "To that opinion I am still disposed to adhere, notwithstanding the threatening aspect which events have continued to wear during the intervening period."

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in his second book of the Reformation:—"Then, midst the hymns and hallelujahs of saints, some one may perhaps be heard offering at high strains in new and lofty measures, to sing and celebrate Thy divine mercies and marvellous judgments in this land throughout all ages, whereby this great and warlike nation (instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from it the rays of its old vices), may press on hard to that high and happy emulation, to be found the soberest, wisest, and most Christian people, at that day when Thou, the eternal and shortly-expected King, shalt open the clouds to judge the several kingdoms of the world; and, distributing national honours and rewards to religious and just commonwealths, shalt put an end to all earthly tyrannies, proclaiming Thy universal and mild monarchy through heaven and earth. Where they undoubtedly, that by their labours, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive (above the inferior orders of the blessed), the regal addition of principalities, legions, and thrones, into their glorious titles; and in super-eminence of beatific vision, PROGRESSING the dateless and irrevoluble circle of eternity, shall clap inseparable hands with joy and bliss in overmeasure for ever. But they, on the contrary, that by the impairing and diminution of the true faith, by the distresses and servitude of their country, aspire to high dignity, rule, and promotion here, after a shameful end in this life (which God grant them), shall be thrown down eternally into the darkest and deepest gulph of hell, where, under the despiteful control, the trample, and spurn of all the other damned, that in the anguish of their torture shall have no other ease than to exercise a raving and a bestial tyranny over them as their slaves and negroes, they shall remain in that plight for ever, the basest, the lowermost, the most dejected, most underfoot and downtrodden vassals of perdition."

But still he discerns—and who can do otherwise than discern?—dark and portentous clouds in the horizon. And what is the most dark and portentous of them all? It is, what the pious and amiable Archdeacon of Stafford feelingly mourns over, "the altered tone and conduct of the great body"—we hope, and in part believe, that he has mistaken noise for numbers—of the Dissenters, more especially of those entitled "orthodox and evangelical." And is it not a fact that there has been such a marked alteration? In proof, let our readers turn to a most interesting and important Episcopal Charge delivered three or four years since by a Prelate peculiarly well informed in whatever relates to the state of religion in this country; who, stationed in the metropolitan centre of business and intelligence, devotes to every thing connected with the duties of his high office his large powers of mind with the most minute and unwearied assiduity; and who, from his straight-forward manliness of character, love of truth, and freedom from party spirit, was not likely to have spoken flattering words which he could not justify. And what says this Prelate in relation to the point in hand? The following is an extract from his Charge:—

"In the great body of Protestant Dissenters who hold, in common with ourselves, the fundamental doctrines of the Gospel, I perceive no increased hostility to the Established Church. On the contrary, indications, I think, may be discerned of a mitigated dislike, a more candid interpretation of our ministerial labours, and a readier disposition to co-operate with us in the promotion of those objects which do not immediately involve the question of our religious differences; sometimes even in cases where those differences appear to be involved. I am bound to notice the liberality with which some opulent Dissenters have contributed to the erection of churches and chapels."—*Bishop of London's Primary Charge.*

We believe this testimony to the letter; and it carries with it the greater weight, since the Right Reverend Prelate who records it, though no man has shewn himself more alive to every work of Christian charity in which, agreeably to his views of duty and consistency, he considered that he could lawfully engage, has not seen it right to unite himself to that particular institution in which Churchmen and Dissenters are more immediately thrown into occasional intercourse; so far at least as is necessary for the specific object of circulating from one common fund the word of God.

But is this testimony, so well founded three or four years ago, applicable now? Are those of the Dissenters whom the Bishop of Exeter honourably distinguishes by the title of "Evangelical," and concerning whom the Bishop of London testifies that they "hold in common with ourselves the fundamental doctrines of the Gospel," advancing in that course of candour towards the Church of England, and that willingness to co-operate with her ministers in the promotion of religious objects, for which credit is given to them in the above extract? Our reply, as respects too many of them, especially in large towns*, shall be given in the words of the Archdeacon of Stafford:—

* We are the more particular in again making this distinction, because it is neither just nor politic to overlook the wide differences of opinion which prevail among the Dissenters in relation to the Established Church. In most of our large towns, the majority of them, we are informed, take no part whatever in the present crusade against our communion; and a very considerable portion of them strongly disapprove of the recent proceedings of some of their brethren; believing the Church of England, though they think it faulty, to be still a public blessing; and dreading much religious declension among their own body, from the spirit of strife and secularity which has found its way into their sanctuary. Such persons are among the first to lament that the violence of their misguided brethren has, in some cases, placed the clergy and lay friends of the Church in their neighbourhood in a painful position, as respects their conduct towards those whom it is their sincere desire to esteem, and, so far as they

"In adverting to the external sources of disquietude which have of late assumed increasing importance, it is impossible not to notice the altered tone and conduct, as respects our Church, of the great body of Dissenters. That Church they used, professedly at least, to regard in common with ourselves—and not with ourselves alone, but with many distinguished ornaments of their body, who have long since retired to their rest—our national church they used to regard as the bulwark of the national faith, and as entitled (notwithstanding her many alleged defects), because of her faithful guardianship of the best interests of the nation, to their affectionate and grateful esteem. To these sentiments I have reason to believe that the oldest and wisest amongst the Dissenters of the present day, especially amongst their lay members, still adhere; and that they deprecate and deplore the bitter and ungenerous attacks which, from the pulpit, the platform, and the press—in the grave proceedings of some of their deliberate assemblies, as well as in the unguarded effusions of popular debate and amidst the unseemly ardour of political partisanship, and (what is worse than all) in a tone and spirit too nearly allied to that of infidels and blasphemers—have been unsparingly and unceasingly poured forth against the Church of England and her clergy, by numbers calling themselves, by way of distinction, or called by others, 'orthodox and evangelical' Dissenters.

"It is, indeed, an affecting and humiliating spectacle to see the professors of pure and undefiled religion, and, still more, its professed ministers and teachers, confederated with men of no religious creed, or worse than none, in an open and undisguised warfare against the Protestant Established Church of this kingdom; regardless, equally, of the character of their associates, and reckless of the consequences to themselves of so unholy a combination. We might well ask, and if our bigotry bore down our Christianity we might ask with triumph, can religion be otherwise than in a state of rapid and progressive decay amongst men who can thus merge, even in temporary oblivion, all the vital points of difference between them and their allies, and deem hostility to the established church a sufficient bond of union with those whose principles they abhor, and whose practices, it may be, they condemn?" pp. 24—26.

Now, if any Dissenter shall happen to glance over these pages, we request him to bear in mind who it is that pens the above mournful statement. He may have been accustomed to read fulminating and indiscriminate invectives upon Dissenters in party-spirited publications, or to hear them uttered by those whose quarrel with a seriously-minded Non-conformist was secretly more on account of his piety than his dissent; and he might feel greater cause to pity than to be offended with *such* deponents. But the above statements come from a very different quarter: they proceed from a clergyman (and he speaking the language and feelings, as we well know, of many men of kindred mind) whose character and writings breathe the loveliest spirit of piety, meekness, candour, and conciliation *; and who, so far from wishing to persecute or disparage any man who, differing from him upon questions of ecclesiastical polity, is still united to him as a disciple of the same Divine Master, does not shun, in a solemn official address to his Reverend Brethren, to record the following sentiments, even at the risk of any misconstruction which might be put upon his concessions

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feel consistent with their duty, to co-operate with in religious and benevolent undertakings. But even in our large towns these strifes are not universal—we may say, not general, if we may judge by the complaints made by the leaders of the conflict, that they cannot get their brethren properly to understand their rights and duties, and to act with due zeal and spirit in overturning the Established Church—and that, though there is much noise and apparent fervour, all the work is obliged to be done by a very few heads and hands. So much for populous places. But in many of the remoter districts the storm is heard only afar off; so that the Independent minister and the Methodist preacher find no difficulty in co-operating with the clergyman in carrying on the business of a Bible Society, or in signing a petition for the better observance of the Lord's-day, without heat or collision. We know how mortifying this is to bigots *on any side*; but to our minds it is a very pleasing spectacle.

* We wish that our limits allowed of our proving what we have asserted, by a series of extracts from a volume of sermons lately published by the Archdeacon as a memento of affection to his late flock at Birmingham. The circulation of volumes of sermons is usually chiefly local; and too many readers never cut open reviews of them, except they involve some controversy; but the discourses of Archdeacon Hodson will be a treasure to any family in which sound doctrine, piety, affection, faithfulness, Christian simplicity, and spiritual edification, are valued above the gewgaws and novelties of the day.

should they fall into the hand of any man who, like Dr. Johnson, "loves a good hater," or would think the Church well served by the adoption of what De Foe wittily called "the shortest way with the Dissenters*."

"It is with unaffected pain that I make these observations: and if I do injustice to those who are the subjects of them, I hope that God and they will forgive me. If I know my own heart I would not willingly indulge one unchristian feeling towards them, nor use, in speaking of them, a single harsh or uncharitable word. Far be it from me to deny to others that right of private judgment which I claim for myself, and the exercise of which I deem one of the fairest portions of my birthright as an Englishman, and my privileges as a Protestant. For the conscientious Dissenter, who 'loves the Lord Jesus Christ in sincerity,' I wish at all times to feel an unfeigned respect. With pleasure I acknowledge the eminent services which many valuable writers and preachers of that class, both of earlier and later periods, have rendered to the cause of our common Christianity: nor am I ashamed thus publicly to own that towards many individuals of their body, with whom I have had the pleasure of acting in the support of various charitable and religious institutions, I have long entertained, and do still entertain, sentiments of sincere and affectionate esteem. I never could participate in those feelings of alienation, and those expressions of scorn, with which it has been too much the fashion amongst members of the Established Church—and, I regret to add, amongst members of the clerical body—to assail, indiscriminately, the whole mass of the dissenting community: not because I do not deem dissent an evil—an evil of portentous magnitude, and one which in its operation produces, even by the confession of Dissenters themselves, more incurable disorders than those which it seeks to heal—but because I think that it is an evil which we have in a great measure brought upon ourselves by past pertinacity or remissness; and, moreover, because I cannot but acknowledge that God, in his providence, has been pleased to bring good out of this evil, by making the zeal of Dissenters the means of rousing the dormant energies of our Church, and also of providing, through the medium of dissenting teachers, religious instruction for large bodies of our people, who, but for them, would have been left in a state little short of heathenish ignorance. But, although these and similar considerations should, as it appears to me, abate the asperity of feeling and repress the acrimony of invective which have been too wantonly indulged towards the dissenting part of the community, they afford no plea whatever for gratuitous dissent: still less do they affect the question, either of the lawfulness and expediency of church establishments in general, or of the legitimate claims of our Established Church in particular, to public estimation and support." pp. 26—29.

As the course of our argument has led us to speak with severity of some recent effusions from the pens of Dissenters—and Dissenters, we lament to say, "who hold in common with ourselves the fundamental doctrines of the Gospel;" not Socinians, or Infidels, from whom hatred to the Church of England might be expected in the very proportion in which it is honoured to promote the glory of God and the salvation of souls—we had thought of proving that our language is not overcharged, by stringing together a few paragraphs of quotation from some of their writings. But we sicken at the task, and have no taste for seeking out the choicest morsels of scurrility; and, as the fact is notorious, we are glad to be spared the irri-

* De Foe's wit, however, did not keep his limbs out of the stocks, or his ears out of the pillory. His pamphlet was a keen ironical satire upon the Sacheverell party, whose style he imitated, under the garb of a zealous Churchman complaining that the nation had compromised the word of God in allowing to the Dissenters toleration, and recommending, instead of trifling fines and penalties, to imprison, scourge, transport, hang, or otherwise exterminate them, in a mass, like rats in a farm-yard. Some of the Dissenters were actually alarmed; and some bigots, who disgraced the Church by calling themselves Churchmen, began to boast of the book as the best thing they had ever read, till, the irony being discovered, they were indignant at the writer, and political parties running high, actually procured his condemnation for a libel upon the Dissenters. The plea of the work being ironical, and evidently meaning exactly the reverse of what was alleged against it, was not listened to, and De Foe was actually condemned to the pillory; which the populace, however, adorned with laurels, drinking his health, and forming a guard of honour round him. To read what some Dissenters have of late written, one might suppose that our Church and clergy in the present day, instead of being, as we believe, the most tolerant ecclesiastical communion that ever existed, were actually panting to carry De Foe's plans into execution.

tating and invidious office of proving it. If, however, our readers wish for a sample, let them, turning from isolated individuals—from the Beverleys and others, who may or may not speak the language of their brethren—take up the accredited, legitimated tracts of what is called the Society for promoting Ecclesiastical Knowledge. We freely confess that we have read very few of them, having never purchased a single number, and being only acquainted with such as some kind Nonconformist well-wisher has chanced to send us for our instruction; but even these few are sufficient, and more than sufficient, to prove all that has appeared above in the text or extracts *.

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* The Rev. John Scott, in his excellent sermon entitled "Reformation, not Subversion, an Appeal to the People of England on Behalf of their National Church," published in 1831, adverts in a note to a tract of the Society upon Tithes. Mr. Scott—the son of a venerated sire—is another of those Churchmen who, like Archdeacon Hodson, has cheerfully united with Dissenters in those works of Christian charity which did not compromise his consistency as a Churchman; and his testimony is to the same effect as the Stafford Charge. Surely pious and thoughtful Dissenters should pause, when they perceive who are the men whom they are detaching from them. But our reason for alluding to Mr. Scott's note was to state from it, in proof of our remarks upon the divided opinions of Dissenters on the matters in question, that one, whose name ranked highest in his estimation on the Society's list, had written to him to disclaim all knowledge or approbation of the tract on tithes; adding, that the Society's publications and proceedings were to be brought under serious review. That there was ample ground for revision, appears clearly enough from the passages quoted by Mr. Scott, notwithstanding the utterly false profession in the Society's address, that "all their publications will be strongly characterized by the spirit and language of genuine piety," and "not transgress the rules of candour and courtesy." Mr. Scott adduces some extracts from the tract on tithes, shewing how far these promises are fulfilled: as for example: "It is estimated," says the tithe tract, "that the property in the hands of the Established Churches amounts to more than two hundred millions of absolute value. By the appropriation of this to a national use, more than seven millions annually would be saved on the score of interest; so much of the national debt might thus be liquidated as to afford an opportunity of borrowing the remainder in a two per cent. fund. This would be an equitable adjustment with the fundholder, and would occasion a saving of another seven millions annually, or fourteen in all. Thus taxes might be remitted not only to that amount, but to one-half more, or twenty-one millions; for the remission of one tax makes another more productive. The abolition of twenty-one millions of taxes, after the annihilation of tithes, would enable us to get rid of poor-rates, which are another seven millions. How have we been hood-winked by the clergy, and by that unnatural fiction of the union of church and state! Under an enlightened administration, determined to seek the good of the whole nation, Britain might be raised to the very highest pinnacle of temporal prosperity, and with incalculable benefit to the paramount interests of morality and religion!" Again: "What a Noah's ark the parsonage exhibits! Where study and devotion should indulge in calm retreat, amidst Hebrew Bibles and Greek Testaments, shelves of divines and commentators, and rows of polyglots and lexicons,—the tithe calf is heard lowing after its mother, the pig's discordant sounds disturb the meditations of its new owner, the fowls, ducks, and geese, join their voices to add to the confusion; while the eye shares in the torments of the ear, by the ludicrous profusion every where exhibited, of baskets of fruit and eggs, dishes of milk and hives of bees, tithe sheaves, piles of turnips, and heaps of potatoes, presenting themselves in wild disorder on every hand."——But enough of such falsehood, such spoliation, and such buffoonery—our words break down under us. We would hope, though we know nothing of the fact, that, in the three years which have elapsed since Mr. Scott wrote, the Society has found leisure to "review" this ingenious production. The most recent specimen we have seen of the Society's lucubrations came to us as a donation from some indulgent friend, in the shape of a reprint, in a Brighton newspaper, of a tract animadverting upon a sermon by Dr. Chalmers in defence of Church Establishments, preached in London, and reported (not being published by the writer) by some literary pirate. The Society's reply is a most flippantly inconclusive performance.—Poor Dr. Chalmers! Even Mr. Binney must have a nibble at "the Scottish Churchman," who practised, he says, "a sort of fraud" upon his audience, by delivering a defence of church establishments in the "National Scotch Church;" the fraudulency of which we cannot perceive. Dr. Chalmers has not, it seems, replied to these attacks. Eagles do not catch flies, though flies sometimes attempt to phlebotomise eagles.

And why, it may be asked, this altered tone? We confess that we scarcely know how fully to account for it; but we believe that it has arisen in part from the increased political importance which the Dissenters have gained of late years from a variety of circumstances—among others, the Duke of Wellington's repeal of the Sacramental Test, and Earl Grey's Reform Bill, however right or wrong those measures in themselves. A sudden influx of prosperity is very apt to turn men's heads, and to cause an effervescence which is not to the soul's welfare; and some of our Dissenting friends seem to be suffering under this temporary intoxication; from which we trust they will soon awake to their wonted calmness and good judgment. In part also we believe that it has arisen out of the unfair and acrimonious dealing of some of the opposers of the Bible Society—not the old class, but the "evangelical" opposers—who, failing in their immediate object, have never ceased endeavouring to sow discord between the Dissenting body and the members of the Church in that institution. And who have been the active, disguised, fomenters of this warfare? The Dissenters suppose, of course, the Clergy. But they are mistaken. Many of the clergy have indeed felt scruples respecting the present constitution of the Bible Society, and its not commencing its meetings with prayer; but their language, and even their protests, have been peculiarly mild and forbearing;—but the chief instigators of this strife, among what are called the Evangelical body, have not been clergymen, or even always members or friends of the Church of England. Let the Dissenters inquire into this fact.

We may add, that if the spirit of some political *ism*—we give it no name—has inflamed many of the Dissenters against the Church, some contrary political *ism* has inflamed many of the Church against the Dissenters; and thus have men accounted "Evangelical," on both sides allowed Satan to intervene, and to persuade them they were fighting "the Lord's battle," when the real issue was more an affair of the hustings than of the temple. How few, comparatively, at the late elections, either of Dissenters or Churchmen, could sufficiently put aside their political feelings to remember that they were citizens of a better country, and that there are distinctions of greater importance than even that of Whig or Tory. "I cannot vote for you, sir," said a Dissenter to a friend of ours, "because, though you fear God—which I am sorry to say your opponent does not—and are anxious to do good, and in every way qualified for Parliament, you are *a Conservative*, and we must have men who will support *our interests*." "My good sir," on the other side, said a pious clergyman to another friend of ours, "I have always respected your piety, talents, and excellence of character; and I doubt not your personal attachment to our constitution both in church and state; but you must excuse my voting for you, after what you have said of parliamentary, and still more of ecclesiastical, reform. Mr. ———, I allow, is not your equal in any respect; but he has pledged himself to vote on the *right side*." We give the substance, if not the exact words, of both conversations. Now, while men called Evangelical thus fight in the world's spirit, we see little prospect of union. The Dissenter has to decide whether he will cherish a political alliance with Infidels and Socinians, or a spiritual friendship with pious members of the Church of England; and the Churchman has to decide whether he will prefer an amalgamated political Churchism under the banners of some anti-evangelical leader, or that brotherly spirit towards all who love our Lord Jesus Christ in sincerity which would make him refuse to spurn a godly Dissenter, in order to gratify an ungodly partizan who for political objects calls himself a Churchman.

It may be asked, is there no third course? May not Evangelical Churchmen and Evangelical Dissenters go on as they have hitherto done—uniting

for example, in the Bible Society, but not interfering with each other's views of politics or church government—that is, so long as each is careful to give no *just* cause of offence to the other, and both avoid forming anomalous parties of irritation or selfish interest, fenced round with the sacred name of religion, though not in any sense religious? Our belief is that it is still very possible, and very desirable; but, then, more moderate counsels must prevail than have of late been visible in some quarters on either side. Our advice to both is, to throw overboard a few noisy factionists—we mean of their own, not their opponents'—and we shall yet have peace both above and below deck. We are not recommending a hollow, deceitful truce; an outward shew of union where there is no union of heart. Precisely the contrary; for it is this very species of union which we are complaining of; the union which could enlist spiritually-minded men under the banners of the Duke of Cumberland! What we desire is real Scriptural union; and if we read either the Bible or experience aright, there is an ample basis for it. It still exists where faction has not scared it away. It is a union founded upon the essentials, and not upon the mere adjuncts and externals, of religion—upon our Divine Master's prayer, "that they all may be one," even as He and his Father are one; and not upon a party-spirited badge, which may be worn, just like a Blue or an Orange cockade at an election, by men who care nothing about religion, except that it is a convenient watch-word for securing votes and mustering parties. But we would ask, which is the most *natural* sympathy,—that between a Leighton and a Doddridge, grounded upon spiritual principles, though accompanied by differences of opinion upon matters of church government; or a secular compact, under the abused name of religion, between the former and a Laud or Claverhouse, and between the latter and the Infidels, Socinians, and Political Unionists of the present day, the sole basis being the broad principle of pulling down the Church of England?

But—not to go further into this topic at present, as it will come before us under a future head of our intended remarks; and not to dwell longer upon the late outburst of violence against our Church, which has been greatly increased by the exaggerated, and often wholly mendacious, tales of clerical abuse with which so many newspapers, pamphlets, and speeches have been replenished, so that the public mind has been in a constant state of inflammation—let us turn to our Dissenting friends themselves, and expostulate the matter a little with them. They perhaps suspect us, because we are Churchmen—and churchmen we are, by conviction and affection: almost all the usual writers in our pages are clergymen—but, if it will conciliate their favourable hearing, we have no objection to tell them a secret. There are, then, two ways of conducting a periodical publication: namely, first, the easy and popular one of always flattering your friends and vilifying your enemies; adhering to a party through mud and mire; seeing all good on your own side and all bad on the other; raking together every vexatious story about those whom your sect or party wishes to put down, but never whispering the words *defect, abuse,* or *reform,* at home;—all which is sure to make your work admired and read, for your party will laud it, and your enemies are out of doors, and if they abuse it this only enhances your merit with your friends. Secondly, the more arduous and highly unpopular way, of speaking as little harshly as possible of those who will never read or hear of what you say, or be benefited by your remonstrances, though it might be very gratifying to some of your own way of thinking to have as many good reasons as possible for not loving their enemies; and, on the contrary, applying the probe deeply, where you think it is needed, to the peccant humours in your own corporation; speaking true things, rather than oily ones; trying to amend, rather than to flatter; not shunning to

point out defects with a view to remedy them; feeling so conscientiously attached to the communion you belong to that you can afford to be plain-spoken; not thinking it necessary to assume a renegade's suspicious ardour when you can shew instead of it long-tried attachment;—all which will give great offence to those of your friends who are either timid or party-spirited, and will certainly not make your pages flutter on the golden pinions of popularity; since the zealots of your party will account you lukewarm, while your opponents will dread you the more, and therefore revile you the more, for being honest.

Now our secret to any Dissenter who may read these lines, is this: that we have been more versed *, at whatever risk, in the latter than in the former of these practices; and that therefore he ought, as a fair-dealing man, to give us credit for wishing to speak truth to him, when we have not failed to speak truth, however unwelcome, on the other side. By all the displeasure which we have ventured to incur at home as pleaders for Church Reform, ought our Dissenting brethren to admit that we may at least speak from sorrow and conviction, and not from party-spirit, when we turn round and tell them that they have grievously sinned—some of them, we accuse not all—before God and man, by the spirit and conduct which they have evinced of late towards the Established, and we scruple not to add the Scriptural and Apostolical, Church of England.

We appeal from the small band of obstreperous political religionists to the great body of their brethren, and particularly the Dissenting Laity; to those who hold, in common with ourselves, the doctrines of Holy Scripture; who acknowledge the same Divine Redeemer, and as penitent transgressors repair in faith to the same—the only—Fountain opened for sin and for uncleanness, and to the same Spirit of grace, holiness, and consolation. Why, brethren in Christ, are you thus incited, if incited you are, to endeavour to crush and devour us? In what is our Church worse than it was when your own most godly champions delighted to account it as honoured of God and a blessing to mankind? † Its Orders, its Articles

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* Perhaps in one respect too much so; for the honest admissions and remonstrances of friends are sometimes unfairly taken advantage of by enemies; and the frequent dwelling upon the way to make things better, may cause men to forget what is already good. But our maxim in all these discussions has ever been, that the Church of England can *afford* to be honest: she needs no dissembling or veiling. We are grinding diamonds, which if carefully manipulated will take a high polish without being scratched; and not glass, which is too brittle to bear the finest tool of reform. We can dare to concede to Dissenters whatever truth or candour demands, and to acknowledge on our own side whatever is defective or needs amendment; and yet, after all, the communion to which we belong remain unscathed, and come out brighter by purification. We consider ourselves as speaking to the friends of the Church, among whom chiefly our pages circulate; if we were addressing its opposers, our tone might sometimes be very different.

† Testimonies to this effect lie before us as thick as leaves in Vallombrosa, or bullets on the Field of Waterloo; but one quotation from Archdeacon Hodson's Charge may suffice:—"The learned Bishop Stillingfleet, in his work entitled The Unreasonableness of Separation, after a careful review of the rise and progress of Separation—in the course of which he cites the testimonies of several of the most eminent Nonconforming divines in England, and of the most celebrated Continental Reformers—thus states his conclusion: 'All the old Nonconformists did think themselves bound in conscience to communicate with the Church of England; and did look upon separation from it to be a sin, notwithstanding the corruption they supposed to be in it.' 'That all men were bound in conscience to go as far as they were able towards preserving the union of the church, was not only asserted by the Nonconformists, but by the most rigid Separatists of former times, and by the dissenting brethren themselves. So that the lawfulness of separation, where communion is lawful and thought so to be by the persons who separate, is one of the newest inventions of this age.'

"The pious and excellent Matthew Henry may be allowed to speak for the Nonconformists of his day. 'Let us, much more, give God praise,' says he, 'for the

of faith, and its Liturgy, have not changed *, and its practical administration has greatly improved. Go into our towns and villages, and you will hear on every side of what God in his mercy is working through the instrumentality of those men whom some are fain to despise as the hired menials of an Act-of-Parliament Church. Examine the principles and character of a very large portion of the young men who are looking forward to the sacred office; look at our institutions of piety and benevolence. But you say, you admit the fact that our Church has greatly improved in its practical administration; you will spare the proofs; you will give us all, and far more, than we ask for; you will even concede, for argument's sake, that our orders, our services, our clergy, our institutions, were perfection itself; and then, with all this accumulation of practical piety and actual benefit to the souls of men, you will swing us off on the hinge of an abstract principle, and, in the words of good Mr. Binney—whose name has of late been so much talked of that we may not pass it by—will tell us, "I am an enemy to the Establishment;" "the Established Church is a great national evil; it is an obstacle to the progress of truth and godliness in the land; it destroys more souls than it saves; and its end is most devoutly to be wished by every lover of God and man †." Upon the rashness of a

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national establishment of our religion, with that of our peace and civil liberty; that our Canaan is not only a land flowing with milk and honey, but (which is of much greater advantage) that it is Immanuel's land (Isa. viii.); that the Christian religion —that choice and noble vine, which was so early planted in our land—is still growing and flourishing in it, in despite of all the attempts of the powers of darkness to root it out; that it is refined from the errors and corruptions the Church of Rome had, with the help of ignorance and tyranny, introduced; and that the Reformation was in our land a national act; that Christianity, thus purified, is supported by good and wholesome laws, and is twisted in with the very constitution of our government.' Speaking of the Protestant Dissenters, he adds, 'The mercy is more sensibly great, because it is not long since our religion, and all the defences of it, with all its supports, were on the brink of ruin; and, like Isaac upon the altar, lay ready to be sacrificed to the malice of our Popish enemies; and had the ship then sunk, our cabin could not have been preserved.'—Separation without Rebellion."

* Dissenting writers, intent upon higher quarry, have not, we believe, of late dwelt so much as formerly upon the alleged faults of our Prayer-Book. Perhaps they have passed the matter by, as too well known to need mention; though we should be more pleased at learning that they had done so in compliance with the good advice of the venerable Nonconformist Mr. Baxter, who says, in his *Poor Man's Family Book*, "Do not peevishly pick quarrels with the prayers of the Church, nor come to them with humorsome prejudice. Think not that you must stay away from church, or go out, for every passage that is [in your view] disorderly, unmeet, yea, or unsound or untrue. For the words of the prayer are the work of man; and while all men are fallible, imperfect, and sinful, their prayers and praises will be like themselves. And he that is the highest pretender and the peevishest quarreller hath his own failings. If I heard him pray, it is ten to one I could tell you of more, in methodicalness at least, and sometimes falsehoods, in his words. We must join with no church in the world if we will join in nothing that is faulty. Nor is every fault made mine by my presence. I profess to come thither to worship God according to the Gospel, and to own all that the pastor saith which is agreeable thereto; but not to own all that he saith, whether in preaching or in prayer, in God's name, or his own, or our's."

We recommend this passage to Churchmen as well as to Dissenters; and particularly to all Church Reformers. To amend what is defective is a duty; but it is no duty to exaggerate it, or to cause a schism, without dire necessity—and then indeed it ceases to be what the Scriptures would call schism.

† *A-propos* of Mr. Binney, whose superb quarto Address at the Weigh-house, appropriately robed in glazed bishop's-purple, lies before us, putting to shame a heap of poor insignificant octavo Episcopal and Archidiaconal Charges, and other small affairs of that kind;—*a-propos*, we say, of Mr. Binney: A correspondent has sent us a paper printed at Rochester, being an extract from the St. James's Chronicle, and containing two parts—to wit, a Letter to the Editor of that journal, and sundry remarks upon the same by the Editor himself. The letter, which is signed "Thomas Powell, Curate of Pudsey," consists, first, of a reprobation of Mr. Binney's discourse; and, secondly, of an inference thence arising. The reprobation could not be in terms too strong, provided only they

mortal man daring to pretend to read the inscrutable book of the Divine counsels, and to assert, "without *if* or *but*," that fewer souls are saved

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were Christian and gentlemanly; but the Weigh-house corrosive sublimate becomes greatly sub-muriated and dulcified by comparison with the eloquence of Pudsey; so that "the person Binney" will doubtless be ten-fold more anxious to throw open Oxford and Cambridge, in order that his sons may learn how to address a theological opponent better than he could have done by a meagre course of elocution at Highbury or Homerton; that is to say, after the following manner, befitting the courtly meridian of St. James's: "It is my firm conviction that the expressions used by *the person Binney* were spoken under the influence of Satan, and that the speaker was but *the mouth-piece of an evil spirit*."

But it was not for the sake of the reprobation, but of the inference, that we alluded to this paper: which inference, mathematically drawn by the Curate of Pudsey, and impressed with impassioned earnestness of persuasion by the Editor of the St. James's Chronicle, is—what do our readers think?—A mouse once burrowed under St. Paul's cathedral: to remove the nuisance pull down the edifice: was it that? Not exactly, but vastly like it. Hear our brother of St. James's. "Upon looking through the list of contributors to the Bible Society we find the proportion of Churchmen to Dissenters, taken *per capita*, to be about nineteen-twentieths; and the contributions of Churchmen, rated *ad valorem*, to be much more nearly ninety-nine-hundredths." This to us is very pleasing intelligence; for if the proportion be as is here described, it shews that the clergy and laity of the Church of England are more alive to their duties, and to the claims of the Bible Society, than many persons are willing to give them credit for. But then for the inference. Why, of course it is, that the nineteen should not be afraid of the one; or the ninety-nine guineas suffer themselves to be outfaced by a solitary sovereign and a shilling grimacing at them in a corner. Yet no. Will it be believed? The inference is precisely the contrary: the great majority are to yield to the minority: the nineteen are to run away, and leave the one in possession of the field; and nine hundred and ninety golden guineas are to give up their rights and their duties, because a ten-pound note with a half-sovereign enclosed has affronted them. We are to break up the magnificent fabric of the Bible Society, because a clergyman, who writes in the meek and discreet style above quoted, has found out "sheep-clad *wolfisms*" in it;—that its sweetness, if we may pursue our chemical figure, is but sugar of lead, and its smoothness butter of antimony; deadly poisons under specious names. The nineteen Churchmen are to miche, to please "the thing Binney!" By all means pull down the cathedral.

But we are not disposed *tantam rem tam negligenter agere*. It is a very serious question; and though we cannot but censure Mr. Powell's unadvised language, we can well understand his conscientious scruples. It is no secret—we at least wish to make none of it—that the conduct of some of the Dissenters has been such that many pious Clergymen naturally feel some pain in meeting them upon a platform, or in a committee room, even for a neutral object; for an object far above all party strifes, or even conscientious divisions. But shall the friends of the Church on that account quit the Bible Society, and resign to the Dissenters this great and honourable work of Christian duty and mercy? If the proportions of the two bodies are any thing like what the St. James's Chronicle describes—if they are even half that—it would be preposterous for so large a majority to turn themselves out on account of the small minority. If the hundred churchmen duly occupied their places, the presence of five or six Dissenters, even if they were of the Binney genus, would not be felt; but in many cases there might not be a single one of this class.

One word only can we add, within the dimensions of this already over-grown note; which is, that if a separation is eventually to take place in the Bible Society—of which we see at present neither sign nor necessity—let it be the act of the Dissenters, and not of the Clergy. Let not the men of the world have it to say that we loved our *party*, as they will term it, better than the word of God. We may be actuated by principles of a hallowed and spiritual character; but the public will account it a mere matter of pecuniary interest or political ascendency. If the Dissenters should abuse the open arena of the Bible Society to party purposes, we could not consistently continue to act with them; but if they deport themselves becomingly there, we would not be forward to notice what had passed elsewhere, in such a way as to lead to the inference that it is not religion, but tithes and Easter-offerings, that are at stake. There is no magnanimity greater than that of suffering persecution in a righteous cause; and the world is keen enough in discerning who is the persecutor and who are persecuted; and if they see a Clergyman with meekness and wisdom passing by what might well irritate him, for the sake of promoting so blessed an object as that of giving the word of God to a lost world, they will not suspect that he is not a sound Churchman because he knows how to bear and forbear, and to put the adversary to silence by

than would be if the Church of England did not exist, it is not necessary for us to descant. If Mr. Binney can really prove what he has asserted, there is an end of discussion. We depone, and we have often endeavoured, and we believe satisfactorily, to prove, that a Church Establishment may be, and is, "a means of grace;" but if Mr. Binney has had a miraculous insight into the Lamb's book of life, and actually knows —not asserts or suspects, but *knows*—that our Church "destroys more souls than it saves," then all other arguments must bend to one of such palpable fact. Our Lord rebuked those who asked if there are many that shall be saved; and he also told us that the wheat and the tares must grow together till the harvest; but Mr. Binney not only knows the number (for if he does not, his balance-sheet is a presumptuous party-estimate), but he can also antedate the harvest, and adjudge the award. But if his prescience thus serves him in the argument between the Church of England and the Dissenters, might he not, with great advantage to the cause of truth, carry it a little further—as, for example, to settle the disputes between the Weigh-house infant font and the neighbouring adult baptistery; or between Congregationalism and Presbyterianism? How would "the Scottish Churchman" quail to learn from infallible authority, that Presbyterianism destroys more souls than it saves! And how would the descendants of Gill, and Booth, and Robert Hall, tremble to have their conversions and religious experiences put into the scales of the Weigh-house, and be found wanting! For surely the same foreknowledge that made this discrimination in the case of one church could not be at any loss to do so in the case of all others.

And are you, Christian Brethren, convinced by assertions like the above? Do you really believe that all the churches; the ministers; the reading of God's word, of which such large portions are interwoven in all our services; the administration of the sacraments; and the offering up of solemn prayer and thanksgiving from Sabbath to Sabbath in so many thousands of places of Divine worship in every corner of the land, so far from being means of grace and salvation, are only instruments of spiritual destruction? Do you really believe that the affectionate labours of a faithful servant of Christ are actually converted to poison by being employed within the precincts of a national church? Are you perfectly sure that the voluntary principle, as it is called, would furnish and perpetuate a full supply of religious ordinances, either in remote and scattered, or in poor and populous neighbourhoods? Do you find nothing done to your hands

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patient continuance in well-doing. We have been informed that the Bishop of the see in which Archdeacon Hodson's Charge was delivered, some time after being insulted by some political Dissenters in a large town in his diocese, presided at a Bible Society meeting in the place just as if nothing had happened, and probably in the presence of some of the very individuals who had opposed him. Was there not more magnanimity in that, and was it not a more judicious course as respects the Established Church, than if he had taken pique, and said he would never again sit down in a room with a Dissenter? Every person present would see in his Lordship a man who knew how to bear persecution for conscience sake; and the Dissenters would doubly respect such a proceeding, because they would know that their own conduct has furnished a very cutting, though unsound argument, for those in the Church who, disliking the Bible Society, wish to vex their brethren who approve of it. Let the Churchmen put the Dissenters in the wrong; but if they quit the Bible Society, they will put themselves in the wrong, and only be laughed at, not feared or respected, by the Dissenters. If we are forced out by principle or persecution, that is the fault of others, and not ours, and public feeling will be with us; but let it not be said that we stalked off in resentment and offended pride. We remember a school-boy who would not eat his dinner because "the thing" of a pedagogue affronted him. He thought it a magnanimous resolve; but, alas! he gained no sympathy to compensate for his lack of pottage.

by the parochial minister? Do you yourselves enjoy no benefit from the established ordinances of religion? * Do your preachers find it necessary, in the worst-instructed parish, to begin with those topics which it often takes scores of years for a missionary to impress upon the heathen, with perhaps but very partial success after all his labours? Have your most illiterate neighbours never heard of a God, a resurrection, a heaven, a hell? Nay, are they ignorant even of many of the peculiar doctrines, facts, and precepts of Divine revelation? And would you revert to absolute national Paganism; blotting out the public observance of the Lord's-day, banishing religion from every public institution—in short, becoming, so far as law and government are concerned, a nation of Atheists? For how, with any consistency, setting out upon the principle which you begin with, could we do less than go to the full extent of this consummation? †

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* We must again illustrate out text with another note from Archdeacon Hodson.—"We deny altogether that even the conscientious Dissenter, though he be by his religious scruples precluded from communion with the Established Church, is therefore not a sharer in the benefits which she confers. He does actually share those benefits, in common with all the inhabitants of the land, as he would soon discover were her existence to be destroyed; unless, indeed, it be not a benefit (to single one only out of many, both temporal and spiritual) to possess a safeguard, so far as human institutions can go, secure and (we trust) indestructible, against any national or general departure from pure, scriptural, Protestant Christianity. If proof be demanded that we do possess this advantage in a church like ours, having fixed Articles and a national Liturgy which cannot be altered but by authority of law, we refer, for negative proof at least, to the state of many Dissenting congregations, which, for want of such a fixed standard of faith, have gradually fallen into Antinomian, Arian, or Socinian heresies: we refer to the declaration of Socinian writers themselves, who ascribe the tardy progress of their sect in this country to the influence of the Established Church: and, lastly, we refer to the States of America—the vaunted theatre of free opinions and unshackled churches—where, to borrow again the authority of the same writers, Socinianism does extend itself beyond their most sanguine expectations; and where the result of the experiment so often referred to with exultation by those who would assimilate our churches to theirs—the experiment, I mean, of a free-trade in religion—is thus stated by eye-witnesses of undoubted credit. 'Our exertions have been stimulated,' say the Rev. Messrs. Mills and Smith, in their missionary tour through the Western States, 'by a deep conviction of the deplorable state of that country. Never will the impression be erased from our hearts that has been made by beholding these scenes of wide-spreading desolation. The whole country, from Lake Erie to the Gulf of Mexico, is as the valley of the shadow of death. Darkness rests upon it. Only here and there a few rays of Gospel light pierce through the awful gloom. This vast country contains more than a million of inhabitants. Their number is every year increased by a mighty flood of emigration. Soon will they be as the sands of the sea shore for multitude. [The above report was made twenty years ago. The present population of the same extensive district is estimated at four millions.] Yet there are at present only a little more than one hundred Presbyterian or Congregational ministers in it. Were these ministers equally distributed throughout the country, there would only be one to every ten thousand. But now there are districts of country containing from twenty to fifty thousand inhabitants entirely destitute.'"

But Archdeacon Hodson, it may be said, is quoting an old, stale authority. The United States were a young country then; but now—Well, and what now? Why, are there not revivals, and overflowings of godliness which burst the banks and fertilize the land on every side? Let our Dissenting friends hear the answer of the Seventh Report of the American Tract Society:—"Ministers of the Gospel to supply the destitute millions of our country are not to be found." "The census of 1820 extended within a small fraction over 600,000 square miles. If from this we deduct 60,000 embracing portions of the country where the privileges of the Gospel are most richly enjoyed, we have remaining 540,000 square miles of inhabited territory, probably embracing nine millions of our population, more than one half of whom (that is, about five millions), it is estimated, by those best acquainted with the subject, are unsupplied with stated evangelical preaching." *Non noster hic sermo.*

† Not, however, that we really fear that things would be suffered to arrive at this pass; for, long before Christian men came to such a fatal result, they would begin to find that some kind of national religious establishment was necessary, and would demand and form one. This we see exemplified in the case of Congregational Dissenters themselves, when they send out missionaries to the heathen. If our readers, with-

But you stop us short in our questions with one wide query: "How, then, did the church of Christ increase, multiply, and prove itself upon the

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out travelling far, would wish to learn some striking proofs of this, we recommend them to consult the Notes appended to Dr. Dealtry's Prayer-book and Homily Society Sermon, before alluded to. The sermon itself contains so powerful an appeal to Scripture in proof of the lawfulness and importance of Church Establishments, that we shall spare ourselves all that we might have attempted to say to our Dissenting friends on that topic, by referring them to Chancellor Dealtry's discourse; but we will transcribe a portion of one of the notes, as corroborative of what we have said above.

"It is gratifying to observe," says Dr. Dealtry, "that our various Missionary Societies, to the great benefit of many ignorant and miserable men, have given no countenance to the perversions of Scripture which have just been noticed. Their conduct proves that they are influenced by no such delusions.

"The encouragement and special protection afforded by the chiefs to the missionaries in New Zealand, forms, under Providence, the only hope of Christian civilization to that degraded but interesting people. And where is the good man, by whatever name he may be distinguished, who would not rejoice to hear that the rulers of that country were, by the peaceful exercise of their authority, planting schools and locating the preachers of the Gospel in every district of the land? Where are the Christians who would not have deemed it matter of mutual congratulation, if Shungee had, according to the opportunities which he possessed, associated his name with so benevolent an undertaking?

"In looking through the statements which have been published, concerning the proceedings and wonderfully successful labours of the excellent men who have been sent out to the South-Sea Islands by the London Missionary Society, the reader can scarcely fail to be struck with the manner in which they were assisted by the influence of the native Kings and Chiefs, and the happy effect of that interference upon the general population. Not only did these rulers attend the public worship of God, and commemorate the dying love of their Redeemer, and join with their subjects in confession and prayer; but they adopted, likewise, a course of active exertions for diffusing the knowledge of the Gospel, which in their case was peculiarly valuable, because it had all the benefit of their official influence. They took many steps, which private Christians could not have taken; and there are few occasions, in which they personally interfered for promoting good morals and for the extension of Christian truth, where the influence of their station and authority must not have been strongly and beneficially felt.

"Whether, for example, they take individually a prominent part in the services of public worship; or preside or address their subjects at religious meetings; or carry with them a portion of the Holy Scriptures, to be circulated by their own hands in districts placed under their authority; or invite missionaries to accompany them to their homes, with a view to the Christian instruction both of themselves and their people; or establish schools under Christian guidance and direction, in their houses or their territories; or demolish idols, and put an end to the worship of them; or institute Divine worship in their households; or enjoin the observance of the Lord's-day upon their people; or command the multitudes assembled on a festive occasion to suspend their mirth when the sun went down, and to be seated in silence, that the worship of God might not be interrupted by their mirth; or appoint a day of national fasting and prayer; or zealously employ themselves in the increase and establishment of missions (see Tyerman and Bennett, Mr. Ellis, &c. passim): whatever they do for the furtherance of the Gospel must necessarily carry with it the influence and authority of their station.

"This was obviously felt by the missionaries; and so far were they from supposing any rule of Scripture to be violated by such conduct, that they evidently derived great satisfaction from it, and expressed themselves, on more than one occasion, in strong terms of gratitude to the chiefs for their friendly interposition."

As an evidence of their views and feelings, Dr. Dealtry subjoins some passages from works which bear upon the subject, adding, "I have not observed a single instance in which the missionaries condemned the interference of the chiefs in promoting, by the peaceful influence of their exercise and authority, the Christian improvement of their subjects. I find many proofs of a disposition and feeling exactly the reverse."

Nay, they did not object to endowments upon the very principle of the Church of England. We wish we had room for more than the following scraps of our valued friend's illustration.

"'Mr. Henry addressed the people on the necessity of apportioning to their teachers a sufficient quantity of land for cultivation: and as it is our wish that one of the brethren from the Society Islands should come and settle here, he inquired whether, in such case, they would provide house and garden-room for him. All the chiefs

voluntary principle equal to every exigency, before Constantine encumbered it with his patronage, and paved the way for schisms, heresies, and a thousand other enormities, from which it had till then been free?" Now, if we thought that either those whom we now specially address, or our own usual readers, would bear with twenty or thirty pages on such a topic, there is no task which we should more confidently undertake than a circumstantial reply to this question. But we must confine ourselves to two or three paragraphs.

Christianity, at its first promulgation, was propagated—for how many years and to what extent we know not—by direct miracle; but our Dissenting friends, who, it is but justice to say, have not been carried away with the absurdities of Irvingism*, do not expect modern miracles; except indeed that standing miracle of the Holy Spirit operating in the church of Christ through the medium, ordinarily at least, of the Divinely appointed means of grace. But, deducting from the account this miraculous power, there is nothing in the aspect of the Christian church during the first three centuries, before the days of Constantine, which proves that Christianity was either more efficacious, or more pure, than it would have been under a national church establishment—which, by the way, could not possibly exist in the Apostolic times, princes and nations not being then converted to the

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were delighted with the idea; and each declared, that if the missionary would settle in his district he would give him as much ground as he desired, and would furnish him with a comfortable habitation.' (*Tyerman* and *Bennet*, ii. 74.)—The system of the Church of England as it respects the fact of endowments, and partly as to the mode, introduced by judicious and pious Dissenters into an island of the Pacific! And obviously approved by Messrs. Tyerman and Bennet; for, in a subsequent page, they express no equivocal opinion upon the conduct of those governments which neglect to provide for the religious instruction of the people. Speaking of New Holland, they say:—

"'The want of regular means of grace among our own countrymen and their families (colonists as well as convicts) throughout the greatest part of the immense tracts of land in the course of clearance, and where population is rapidly increasing, must be accompanied by evils daily growing more inveterate and difficult to remedy, even when greater exertions shall be made to maintain and propagate Christianity among the progeny of those who are in courtesy called Christians, who constitute no small part of the aggregate community here. Scattered, however, among the remote villages and farms, there are numbers of young people who would be glad to hear the Gospel, had they the opportunity. We merely state the fact, laying the shame at no man's door. It is, however, deeply to be lamented that Protestant governments take so little care to convey the knowledge of their true religion, wherever they carry their arms, their commerce, or their arts, in colonization. The ambitious and avaricious professors of a corrupt Christianity, and the fanatic followers of the False Prophet, have always been wiser in this respect than Britons.'—Tyerman, &c. ii. 169.

"In accordance with these just views upon the subject, one of their last acts in New Holland was to settle the terms on which an extensive allotment of land should be made by government for a missionary settlement at Newcastle. The time will doubtless arrive, when certain economists of New Holland will complain loudly of the expense which their country incurs by the cost of this Establishment, and many of the occupiers of this extensive allotment will expatiate upon the hardship of supporting a religion which they do not profess, and from which they derive no benefit. If the government, or the great land-owners, had given to the settlement (for ever) a certain proportion of the rent or of the produce of this or some larger allotment—thus constituting the Society joint-landlords with the future purchasers of the remainder of the soil or produce—the cry would probably be greater and more general."

We admit that these facts are only *argumenta ad hominem*; but they shew the way in which the piety and sound understanding of the most rigid Dissenter may and must operate, when he is placed in a predicament to call them forth. Yet for an untenable abstract principle he would overturn all the national churches of Christendom!

* We use the popular word for intelligibility; but it is very unfair to make Mr. Irving the father, though he may be the Coryphæus, of modern miracles. There are some, who ought to have known better, who fanned the flame, and have been among the first to be scorched by it.

faith:* so that the absence of allusion to such an appointment in the New Testament, even if we granted that absence to the extent pleaded for, would prove nothing; any more than it is proved that printing Bibles is wrong, because nothing is said by St. Paul of printing them; the art of printing not being then practised, or national establishments, under the circumstances of the case, possible.

We say that Christianity was not then, deducting miracles, more efficacious than now. But see, it is said, how from town to town, and country to country, the Gospel flew, as upon the wings of eagles, till its pinions were relaxed in the sunshine of Establishments, and its neck bowed to the ground by the golden chains of secular prosperity. It is true, we admit, that through the overruling providence of God persecution is often made to refine his church, and to render its converts more zealous in diffusing his holy Gospel—though we suppose our Dissenting friends do not actually wish that the great ones of the earth, instead of professing to be patrons of Christian institutions, should absolutely endeavour to exterminate them;—but, notwithstanding this admission, the annals of modern missions prove that neither the inherent vigour of Christianity, nor its power to excite the servants of Christ to active zeal, has diminished since the days preceding Constantine. We do not believe, for example, that any instance of conversion, not miraculous, in the early ages, is more striking than the successes of the Gospel in the South Seas, through the labours, under the blessing of God, of modern missionaries. If all national Church Establishments were abolished, we doubt not that five hundred years hence men would look back with reverence and admiration at what was achieved by voluntary effort in the days of Church Establishments, which are said so greatly to impede it.

But to the question of degeneracy and corruption. No Christian will extenuate, much less defend, the sins, negligences, and ignorances of every established church that has ever been founded; but if such things existed—as unhappily we can prove they did—long before the days of Constantine, the evil is traced back to the corrupt nature of man, and not to National Establishments. Our Dissenting friends seem to take it for granted that the moment princes became either really or nominally nursing fathers to the church, the fine gold became dim; so that the three centuries after Constantine furnished a mournful contrast to those which preceded them. But is this the fact?

Look even at the earliest days, when Apostles preached, and miracles were wrought, and persecution refined the church. What confusions, what strifes, what false doctrines, what unholy practices! How early was the fundamental doctrine of justification by faith perverted! How soon did Antinomianism take root, faith being separated from holiness, and men sinning as if literally "that grace might abound." Read the keen remonstrances of St. Paul, St. Peter, St. John, and St. Jude. What essentially grosser heresies were ever introduced in the worst times of Establishments, than those of the Gnostics; the Nicolaitanes; the deniers of the Lord that bought them; the abettors of the "mystery of iniquity," which had already begun to work; the perverters of the grace of God into lasciviousness; the followers of Antichrist; the substitutors of gain for godliness (before national endowments, be it observed, existed); the awful immoralities of the Church of Corinth, and the profanation of the Lord's Supper into worse than a licentious Pagan feast;—and all this amidst the miraculous effusions of the Holy Spirit, and before the first love of the early church had grown cold. "No new opinion, right or wrong," says Mr. Newton, "has been started since the close of the Scriptural canon." Even in the days of the Apostle Paul, says Milner, "the glory of this church (Jerusalem—not an Established Church), was on the decline." Mr. Scott, the commentator,

says that "the corrupt leaven" was even then at work which ultimately produced all the errors of "the great apostasy" of Rome. And the Congregationalist, Dr. Doddridge, says that "the Papacy availed itself" of the corrupt doctrines and practices of that early day "for acquiring and exercising its iniquitous dominion."

In the second century, evil still more abounded, and this notwithstanding the Church of Christ was poor and persecuted. Mr. Brown, in his Ecclesiastical History, remarks that "scarcely one article of religion was left uncorrupted by some one or other of the sects." Heathen rites were blended with Christian worship; ambition and worldliness made fearful ravages; superstition in every shape abounded; we have even the germ of purgatory, and of the worship of saints and angels; "and though," says Milner, "it is more common to represent the most sensible decay of godliness as commencing a century later, to me it seems already begun."

In the third century these corruptions advanced so greatly and notoriously that it were superfluous to bring any proof beyond a general reference to ecclesiastical narrative. During that century flourished some of the worst heresiarchs who have deformed the Christian church; and the whole description of the times by historians involves those very features which the advocates of the voluntary principle now ascribe to the public establishment of Christianity. Milner says: "During this whole century the work of God, in purity and power, had been tending to decay. The connection with philosophers was one of the principal causes. Outward peace and secular advantages completed the corruption." Yet he adds: "Notwithstanding this decline both of zeal and of principle—notwithstanding this scarcity of evangelical graces and fruits—still Christian worship was constantly attended, and the number of nominal converts was increasing; but the faith of Christ itself appeared now an ordinary business: and here terminated, or nearly so, as far as appears, that first great effusion of the Spirit of God which began at the day of Pentecost. Human depravity effected throughout a general decay of godliness; and one generation of men elapsed, with very slender proofs of the spiritual presence of Christ with his church." And Mosheim still more pointedly mentions those very abuses which are now ascribed to Establishments. He says: "The Bishops assumed, in many places, a princely authority; particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical function the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the prebysters deserting thus their functions, boldly usurped their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order." Now unless the voluntary-principle advocates will go to the length of asserting that it is the duty of princes and governments not only not to protect, but absolutely to persecute the church of Christ, in order to keep it unsullied, we see not how they can avoid the inference, that it is not national establishments, but the frailty and sinfulness of man, that have corrupted the Gospel, and so often rendered its external prosperity injurious to its internal purity.

We might go on to shew in detail, that during the century after Constantine the state of things was not essentially worse than in the century

before; but our limits oblige us to restrict ourselves to a single, but quite conclusive, passage from Milner on this subject, who says: "It has been frequently said, that the great corruption of the Gospel began from the days of Constantine. This I have shewn already was not the case. The corruption had begun a considerable time before; nor does it appear that the general decline of vital religion was greater than might have been expected from the general course of things; and if no establishment at all had taken place, it would probably have been more rapid. There would certainly have been this remarkable difference, namely, that half of the Roman world, without the aid of the magistrate, would have remained destitute of even the forms of Christianity. Corruption of doctrine and discipline ought not to be laid at the door of Ecclesiastical Establishments, but to be imputed to the degeneracy of men themselves. It would not be hard to point out many persons in our own country, who voluntarily separate from the Establishment, and who are nearly void of church discipline, and even more deeply and more systematically corrupt in doctrine than the most heterodox and unevangelical theologians who inconsistently remain members of the Church of England. The best ecclesiastical establishments cannot prevent the decay of vital godliness; but, under the providence of God, they strengthen the hands of sincere, humble-minded believers, and check the influence both of open and of disguised enemies of Christianity*."

All that we implore of our Dissenting friends is seriously to inquire into the whole subject, and not to be led away by general declamations against the unlawfulness and corruption of national church establishments. Let them poise matters in equal scales—not the scales of the Weigh-house, but the scales of the Sanctuary. It is, Christian brethren, we repeat, a fearful experiment which some of your teachers are urging upon you,—to make war upon all the established churches of Christendom; and to leave the whole supply of religious instruction, particularly of the poor and of remote districts, to the casual supply of voluntary zeal, which is unable even to make up for the present deficiencies of the vast national apparatus; and as to taking its place, and doing its work, would be most lamentably inadequate. We feel persuaded that few of you are prepared to go this length: you are Dissenters *de facto*—you disapprove of some of our rites or services; or you see something that offends you in our clergy—but you are not Dissenters upon principle, according to the new notion of Dissent. Nay, if we may believe many communications which we have received from members of your body, you are inexpressibly grieved, not to use a harsher word, with the contentious and political spirit of late displayed by some of your teachers, and lament that the bread of life cannot be eaten without the wormwood of strife and party-spirit. But it is for you, and not for us, to enter into this painful topic, which in our hands might assume an invidious aspect; but it is ours to lament that you should ever on our side have been exposed to obloquy and misrepresentation. In this we unite not: we do not assert of you that your ministers and religious ordinances "destroy more souls than they save:" we rejoice in expressing our conviction, that in those desolate days when the Church of England was sunk in apathy, the spiritual services of the Methodists and Evangelical

* For a further developement of this argument we refer our readers to No. 2 of the publications of the "Glasgow Association for promoting the Interests of the Church of Scotland." Dr. Wardlaw, whom we lament to find among the champions of the anti-national principle, had strongly appealed to the state of the church of Christ before Constantine: in reply to which the Rev. J. Gibson of Glasgow has entered into the history of that period, as well as into the general question, with much ability and powerful adduction of proof. We have gladly availed ourselves of Mr. Gibson's collections in the remarks in the text.

Dissenters were an inestimable blessing to the land. But as a system we believe Dissent to be an evil greater than we can express; and if carried to the extent of the subversion of the national churches of England and Scotland, to say nothing of other Protestant countries, nothing but a direct special miracle, which we have no right to look for, more especially when we set aside the obvious means of grace, could prevent the ultimate extirpation of Christianity from the earth. Such a calamity we know will not, and cannot, happen, for God is not unfaithful to his promises; but, then, neither do we believe that national Christian churches can or will be abolished.

We have not opportunity at present of discussing with our Dissenting friends the claims of our own Church *, or even the general principle of Establishments: all we ask of them is to inquire; all we fear is precipitancy, and taking for granted that the subject is set at rest on their side, because their teachers tell them so. If they separate from us upon this initial point, then we confess that union is impossible; for even were our Church cleansed of every imperfection, we should still be no nearer a comprehension; but if they once admit the lawfulness of an established communion, we do not even yet despair of great advances being made towards the unity of the Spirit in the bond of peace.

We have devoted so much space to our first head of CONSERVATION, that we have left little for REFORM, and none for EXTERNAL COMPREHENSION and INTERNAL UNION; which we must defer—*absit omen!*—to a future occasion.

But, in truth, of *Reform* we had not intended to say much; first, because we have devoted so many pages to it that we fear we should weary our readers, especially as we could add little to what we have already said; secondly, because the question has advanced so rapidly in public opinion that our very newspaper readers can now enumerate the five or six commonplaces which constitute the most pressing heads of external amendment; thirdly, because even those of our Reverend brethren and Episcopal fathers who till of late resisted what they considered innovation, on account of its supposed danger, now acknowledge that there is greater danger in standing still, and have therefore changed their ground, from that of opposing all reform, to that of not allowing the reform to be interfered with by secular intrusion †; and fourthly and lastly, because ecclesiastical reform, in

* There is an endless variety of valuable works on this subject, a few at least of which our Dissenting lay friends ought to procure and study. Every day adds to the number; and as new books are read, while old ones are laid aside, we see no evil, but much good, in these additions. Mr. Hartwell Horne has just issued a very seasonable and valuable publication on the "Conformity of the Church of England, in her Ministry, Doctrine, and Liturgy, to the Apostolic Precept and Pattern." It consists of a sermon, with an address delivered on occasion of his reading the Thirty-nine Articles of Religion upon undertaking the incumbency of a London benefice, to which he has recently been appointed on the presentation of the Archbishop of Canterbury. There is a very useful appendix of notes upon Episcopacy and the Services of the Church of England; but the author does not touch upon the abstract principle of national Church Establishments, which we therefore presume he did not consider to be questioned among those whom he addressed; nor is it a principle likely to make its way where it is examined without prepossession or party-spirit.

† The addresses or petitions to the Archbishop of Canterbury all agree, we believe, to admit whatever reforms THE CHURCH shall consider desirable; meaning, so far as we can understand, that the clergy will resist, at whatever risk, any changes agreed upon by the three estates of the realm, unless his Grace shall personally concur in them; or unless a Convocation shall be summoned, and shall consent to ratify them. We have several publications now before us which we can only construe as breathing this spirit. Thus one of the Oxford tracts says to the clergy: "Be prepared for petitioning against any alterations in the Prayer-Book which may be proposed; *and should you see that our fathers the Bishops seem to countenance them, petition still.*" Mr. Keble,

regard to various external arrangements—such as tithes, pluralities, non-residence, and so forth—will most likely be achieved ready to our hands by

in the preface to his sermon preached before the University of Oxford, says that if the clergy "submit to any profane intrusion"—meaning any enactment of the three estates of the realm—they must "declare, promulgate, and record" that "they yield to it *as they might to any other tyranny*." A "Presbyter of the Diocese of Canterbury," in an address on the election of bishops, quotes by name the Archbishops of York and Dublin, and the Bishops of London, Winchester, Bath and Wells, Chester, Chichester, Hereford, Lichfield and Coventry, Llandaff, and Norwich, as being "united with Dissenters, Papists, Socinians, and other reckless laymen," in openly violating the rules of the catholic church, setting aside the Divine commission, and making the express injunctions of the Holy Ghost of none effect. He alludes to the Irish Church Reform Bill, respecting which one of the Oxford tracts recommends "the Irish Church to meet in synod and protest herself against what has been done, and then proceed to establish or rescind the state injunction, as may be thought expedient." Mr. Cator, the rector of Cashalton, in a Visitation Sermon lately preached before the Bishop of Winchester—one of the above-named delinquents—and which he has thought it his duty to print, reads his Lordship a most severe admonition, and declares that "the voice of the clergy has been suppressed by their superiors in office." We affirm—and we will insert the reply of any gentleman who will prove the contrary—that there is no individual in the united kingdom who more deplores this spirit and language than the Most Reverend and highly esteemed and beloved Prelate, his Grace of Canterbury, who is thus attempted to be made a rallying point for disunion and intestine war; instead of being, as he is, pre-eminently a man of peace, of conciliation, and of aversion to extreme and violent counsels. The Oxford tracts are intended, it is said, to concentrate the friends of the Church into one solid phalanx, under the watchwords of Anti-Erastianism (see Mr. Keble's preface), and Apostolical Succession. We can only reply, and with much grief we do it, that such doctrine as we have above quoted is a kindled torch thrown among us, which, if not timely extinguished, will inflame the whole edifice. We would not make invidious comparisons; but we may boldly say, without disparagement to any other Prelate, that among the names above held up to the odium of the clergy and of the lay members of our communion, are several which we should single out from the whole Right Reverend bench as pre-eminent for those qualifications and Christian graces which become their exalted and responsible station in the church of Christ.

But we must pass over for the present these afflicting topics, which will better present themselves for notice under the fourth head of our cursory observations. There is, however, one particular which it may be well to notice.

It seems to be taken for granted by those Churchmen who assume the principle of the Oxford tracts, that, in the event of their throwing off their connection with the state—as would be practically the case when they proceeded to reverse the decrees of the legislature, and to act as a body with whom King, Lords, and Commons could not interfere—that the property now enjoyed by the Established Church of England and Ireland would, as a matter of course, be continued in their possession. We ask nothing, it is said, of the State, but to let us alone. We will be contented with our own endowments, our lands, our tithes, our offerings, and fees; and we will have a synod to regulate these matters as we judge best. But do not our friends see, that if they thus withdraw from the state, they are not likely in fact (for we are not at present arguing the principle) to be allowed to retain those revenues which public men, let us Churchmen say what we may, will consider as connected with the national *Establishment*, and not with the Prayer-book and Thirty-nine Articles. Those revenues, when Popery was established, were allotted to the Roman-Catholic priesthood; when Reformed Episcopacy was established, they followed the new state church: when Presbyterianism, in the days of Cromwell, prevailed, they were appropriated to the Presbyterian incumbents; and when Reformed Episcopacy came back again, glebe and tithes came back with it. But does Mr. Keble suppose, that if what is now the national Established Church of England were to throw off its connection with the State, as he advises, and to become only, what Mr. Bentham called it, "the sect of the Thirty-nine Articles," it would be allowed to enjoy the tithe, glebe, and other revenues, which have always been appropriated to the NATIONAL church? We should be prepared to follow it, upon religious principles, in its adversity; we could not in conscience be Papists in doctrine, or Presbyterians or Congregationalists in discipline; but we should find it difficult to persuade statesmen that every parish was bound to pay tithes to the Episcopal minister, any more than to the Independent, when Episcopacy ceased to be the nationally recognised religion. If the bishops, clergy, and lay Episcopalians of Ireland were to meet and rescind Acts of Parliament—than which nothing would more delight Mr. O'Connel—they would thereby throw off their connexion with the state, and become a Dissenting church, and Popery would instantly become the established religion, and succeed to the church property. We at present speak of facts, not of principles;

some who concern themselves little with matters of spiritual utility. Thus does God in his providence often over-rule the devices of secularly-minded men for the good of his church; for a great good, come from what quarter it may, will be even this external purification.

We think, therefore, that the friends of the Church would at this moment be wasting their strength in making these the prominent subjects of their exertions. They ought undoubtedly to hail, and to assist, whatever is done rightly in these matters; and to urge more, if enough is not done; but at the present crisis their efforts in the matter of Church Reform were better directed to questions of more immediate spiritual utility. As to the rectification of the chief of those external abuses against which men of piety have so long reclaimed, we have no fear that public opinion or legislative enactment will stop short of very extensive measures; and we think that the friends of the Church will have more to do in defence than in attack, in guiding than in spurring, in checking rashness than in stimulating quiescence*. The times are wonderfully changed since that conscientious nobleman, Lord Mount Cashel, was not able to find a single individual to second him, in moving for an inquiry into Church grievances.

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though we are quite prepared to go into the whole principle of the alliance of Church and State; and to shew how far it lawfully extends, and where it becomes unlawful.

Perhaps some of our readers may think that we have too readily taken for granted that those of the clergy who concur in the sentiments above alluded to do really wish for reform in the matter of pluralities, non-residence, sinecures, the commutation of tithes, frequent translations, and so forth; and that the hypothetical cast of their addresses, to the effect that *should* any reform be needed they will agree to what the Most Reverend Primate agrees to, is only looking one way and rowing another; but as the declaration itself is positive, though grounded on an hypothesis, we have not thought it fair to do otherwise than give them full credit for wishing real and adequate reform. That wish may be of recent growth, but it would be uncandid not to suppose it sincere. Archdeacon Hodson exactly expresses our views upon this point where he says: "The opinion has certainly prevailed that the clergy, as a body, and especially the heads of that body, are opposed to all measures of ecclesiastical reform. Truth compels me to own that there was a period, and that not long gone by, when such a persuasion was apparently but too well founded; and it has been lamented, not without reason, by many of the Church's most cordially attached friends, that the want of foresight on the part of her guardians, and of the spontaneous application of timely remedies, has left her exposed to the malignity and hostile movements of those who seek her overthrow. In making this admission, we, in fact, admit only that our civil and ecclesiastical rulers partake of that deeply-seated infirmity of our nature, a disposition to overlook defects with which usage has made us familiar, and to cling with dangerous partiality to errors in which we are participant, and the abandonment of which will involve some real or supposed sacrifice of personal ease and secular advantage.

"But, whatever truth there may have been in these imputations hitherto, the present rulers of our Church are, I trust, sensible of their duty, and alive to its importance; and we may indulge, I think, a confident expectation, that, while they will omit no endeavours to strengthen, by the aid of legislative enactments, the outworks and bulwarks of the Establishment, they will, with cautious but steady hand, apply such remedies as may seem fitting to the internal disorders of the Church." pp. 43, 44.

* Look, as one example among many, at the question of the composition or commutation of tithes. We have urged this measure frequently and earnestly; and we rejoice that it is likely before long to be consummated. But let the friends of the Church—chiefly the laity, for the clergy, whose pecuniary interests may appear to affect their pleadings, had better reserve themselves chiefly for the *spiritual* part of the conflict—see that commutation is not made a pretext for spoliation. There has just been held a county meeting in Devonshire to petition both Houses of the Legislature to estimate tithes, with a view to commutation, at one tenth of the *rent*, instead of the *produce*; respecting which bright and notable proposition we will only say, that it ought to have been accompanied by another petition to the same illustrious assemblies, to "commute" or repeal the Eighth Commandment. The old English ballads tell us there were merry days in England when

"Some they talk of famed Robin Hood,
"And some of his archers bold;
"But I'll tell how he served the Bishop of Hereford,
"And robbed him of his gold:"

His Lordship's motion might not be as judicious as it was conscientious; but ten-fold more injudicious has been the ominous death-like silence thrown around ecclesiastical abuses, till the nation has burst out into a clamour, and magnified evils which it was found so difficult to extirpate. Have our nobility forgotten what a member of their own order, Lord Bacon, said respecting pluralities? "The attendance which chaplains give to your Majesty's court," he was addressing the King, "and in the houses and families of their lords, were a juster reason why they should have no benefice at all, than why they should be qualified to have two *."

But our present topic is reform of a more directly spiritual kind; on which subject we cannot express our views and feelings so well as in the following statements of Archdeacon Hodson, the whole drift of whose Charges is of a religious, and not merely "professional," character.

"Far be it from me to disparage any wise and temperate expedients for the remedying of existing evils, which have been, or may be, devised. No one wishes for the correction of those evils more earnestly than myself; nor am I altogether insensible to the value of some particular remedies which have been suggested. If effectual measures can be adopted, as I trust and believe they will, to render the discipline of our church more vigorous, and the proceedings of her courts less dilatory—to improve her system of tithes, and make the machinery of church-rates at once less burdensome and more effective—to diffuse more equally her revenues, and render her ancient establishments more useful—to diminish, and by degrees to do away with, pluralities, and to make the residence of the clergy general,—no one will rejoice in the adoption of such measures more unfeignedly than myself. Still, I cannot but feel that the grand point to be aimed at is, the elevation of personal character and ministerial qualification in all classes of the clergy." pp. 10, 11.

"Suffer me, however, my brethren, before we part, to remind you and myself, how ineffectual must be all our endeavours to meliorate the condition either of our Church generally or of our own parishes in particular, if we ourselves be wanting. The more our dangers and our difficulties increase, the more warily and wisely should we walk. The sorest evils which can afflict the Church are ungodly, wordly-minded, careless clergymen: its true conservatives, those who devote themselves, in practice as well as by profession, to their high and holy calling, and labour by example as well as by teaching to win souls to Christ; who 'point to heaven, and lead the way.' The success of every measure adopted for the good of the Church must evidently depend, my Reverend Brethren, on our own *personal character and exertions*. It is in vain to improve our ecclesiastical system unless the spirit of those who administer it participate in the improvement. Acts of Parliament cannot reach the heart. All true reform must begin with *ourselves*, and begin *within*." pp. 47, 48.

In regard to Spiritual Reform, two questions occur: first, what particulars should it comprise; and, secondly, who are the proper persons to carry it into execution. On both these heads we purpose offering a few observations in our next number.

(To be continued.)

But the doings in Sherwood Forest were poor solitary achievements of glory, compared with the intended wholesale exploits of the Devonshire robbers. Lord Ebrington and his Whig colleagues, though zealous commutationists, refused the office urged upon them, of acting the part of Robin Hood and Little John in Parliament; so that the merry Devon yeomen were obliged to appoint to this duty two new captains, whom they picked up from two of the obscure towns.

* If any of our readers still doubt the duty and feasibleness of wholly abolishing pluralities, we would recommend them to peruse, in addition to other recent works which we have before mentioned, a little pamphlet—very brief, but very judicious and convincing—published by the clergyman who addressed two letters, already reviewed in our pages, to the Bishop of London on clerical education, and on making deacons assistant curates. This reform of the system of pluralism, among other reforms, we see plainly must be effected—not indeed rashly—but with an unflinching hand. Bit-by-bit measures will only mock the public feeling, do injury to the Church, and allow of interminable intrigues to get back what is lost. Pope Adrian the Sixth was forced to promise ecclesiastical reform in answer to the Centum Gravamina: but then he said it must be "pedetentim;" step by step. "Yes," said Luther, in his rude way, just like us poor Church Reformers now, "and he means a century between each step:" which would just allow ten thousand years to get rid of the hundred grievances.

VIEW OF PUBLIC AFFAIRS.

THE length of the preceding paper on Church Reform has left no room for various articles which had been prepared for press; and among them a few paragraphs on the state of public affairs; but several particulars on which we should have specially touched are already alluded to in that paper.

ANSWERS TO CORRESPONDENTS.

W. L.; E.; P.; C.; A LAYMAN; J. B.; R.; M.; H. B.; S. B.; C. P. M.; H. C.; W. W. W.; Catholicus; L. A.; E. O.; A SUBSCRIBER; J. C.; CANDIDUS; J. P.; and S. P.; are under consideration.

We are much obliged to M.; but it appears to us perfectly unnecessary. In regard to his inquiry, we are sorry that we can only repeat what we said last month. The West Indies present a field for Missionary operations of peculiar interest, and the Church Missionary Society is most anxious to send out pious labourers to occupy it; but there are questions of great difficulty and delicacy, arising out of the peculiar circumstances of the case, to which the Committee has for some time been devoting its serious attention; and negociations are still proceeding with a view to their removal. Under these circumstances M., we are sure, will not wish us to enter upon a partial and premature discussion.

We assure the correspondent who addresses us respecting the Newfoundland, &c. School Society, that we continue warm friends to that much-needed and excellent institution, and we shall be glad to learn that the appeal on its behalf has been successful.

We will not enter into the topics alluded to by ONE WHOSE EYES ARE UNSEALED, though we believe he is quite right in his observations upon them. There are always men who delight in war; war either for its own sake, or for the sake of some party or sordid interest; war with every thing and every body. We recommend our correspondent to leave such men, wherever they are found, to their own devices.

De G. thinks it due to truth to inform our readers that the hawker of the Forged Book of Jasher has been for many years "a regular swindler."

Never during any one month that we recollect (and we speak from ample experience, for the hand that writes this has opened every communication to this publication for some seventeen years) have we received so many letters of kindness, of confidence, and of congratulation, as during the present. This is an encouraging omen to us at the beginning of a new year; and we feel greatly obliged by the zealous interest which so many friends are pleased to take in our labours; but we should shrink from the task of inserting, more especially under blank signatures, their expressions of good-will. We feel especially indebted to those who have mixed wholesome advice with their prayers and friendship.

A COUNTRY CLERGYMAN has construed the Answer to Correspondents in our Number for last November too largely, in supposing that we have determined never again to notice the heresies of the Irving school. Our only meaning was, that it is not desirable to keep such questions constantly afloat as matters of prurient curiosity. Urgently as we have deprecated the intrusion, without strong necessity, of the passing extravagancies of the day into the pulpit, we feel even yet more forcibly the importance of not shrinking from this painful office when local circumstances (as in Mr. Blunt's case) demand that the faithful pastor should guard his flock against delusions to which they are exposed, and clear doubts or difficulties which may and do oppress the minds of some of the weak and unstable among them. This service Mr. Blunt, amidst his indefatigable labours, has been enabled to perform with much wisdom, meekness, and strength of argument, in two Addresses, which are brief and popular, and yet solid and satisfactory. He "tries the spirits" by three tests—the written word of God, the experience of the Christian church, and their own professions—and in all these respects he shews that they are wanting. He also shews that the word of God does not countenance the belief that extraordinary gifts were intended as the abiding heritage of the Church; and this being proved, all foundation for the delusion is taken away. The chief text adduced in favour of the perpetuity of miracles is Mark xvi. 17, 18; but, as Mr. Blunt clearly shews, its application was not even in the primitive days universal, and therefore it cannot be proved to be perpetual; the declaration not being less strong, or apparently unrestricted, in the latter aspect than in the former. Mr. Blunt replies satisfactorily, and with much kindness of spirit, to the argument, which it appears has shaken some minds, that if these things had been a delusion surely our Heavenly Father would not have allowed any of his children to fall into them; though we would add to what Mr. Blunt has said, that a good man may be weak minded; and that latent sins—such as spiritual pride, a love of vain speculations, and an overweening confidence in a man's own judgment—may lead an inquirer astray, and render even his prayers unfruitful. God will not give his children a stone when they ask bread; but, as Mr. Blunt truly remarks, in asking for miraculous powers they do not ask for bread.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

MEMOIR OF OLYMPIA MORATA.

(*Concluded from page* 78.)

OLYMPIA FULVIA MORATA was born in the year 1526. Her mother, Lucretia, was a model of matronly and domestic virtue, and testified, by her subsequent conduct in times of trial and persecution, that in strength of mind and principle she resembled her accomplished daughter. Her father, as has been already mentioned, was a parent admirably fitted to form the mind of so promising a pupil; in which grateful task he was assisted by associates of equal eminence. Even in her sixth year she enjoyed the tuition of Cælio Calcagnini, a learned canon of the cathedral, her father's intimate friend, who had stood sponsor for her at her baptism, and early discerning the superiority of her talents, advised her father to substitute, in her hands, the pen for the needle, and books for the ordinary employments allotted to her sex. The result was, that at the early age of twelve years Olympia was already "thoroughly instructed, not only in the Greek and Latin languages, but also in rhetoric and other learned sciences;" and, what is better, this precocity of genius was set off by great sweetness of disposition and the most engaging modesty. The cumbrous robe of learning floated as easily and gracefully round the youthful form of Olympia Morata, as if she had been in reality that "tenth Muse," whom, in after-life, she was perpetually styled.

In her thirteenth year she was removed from the bosom of her own family to the palace of Ferrara, to be the companion of the princess Anna d'Este. Here she was instructed, in common with her royal friend, by some of the most celebrated men of the age. Their favourite pursuit was the Greek language, which the simplicity of our own Lady Jane Grey, and of Olympia Morata, shews was by no means synonimous with pedantry; indeed, it was regarded rather in the light of an elegant accomplishment, than of an abstruse and recondite study. The taste for Greek literature which then prevailed had been doubtless much fostered by the presence and instructions of the Byzantine exiles, who, at the revival of letters, peopled with classical recollections the princely halls of the Este and the Medici, and made Europe re-echo with the well-nigh-forgotten name of Athens.

Olympia profited so well by the instructions she received as to excite great admiration for attainments so far beyond her tender age. Before she had completed her sixteenth year she had composed, in Latin, a defence of Cicero, whom some pedagogue had accused of being ignorant both of Greek and of philosophy; and, according to the opinion of Calcagnini, she wonderfully emulated the elegance of the object of her admiration. At the same age she wrote polished Greek and Latin letters, and translated much from

Italian into Latin. She also began to study philosophy and theology, in which, as in her other pursuits, she soon excelled to a high degree; penetrating, it is said, into the most difficult questions with great quickness of mind, and converting them to practical benefit. Her preceptor, Chilian, says that in many of these branches of study she was self-taught. In the preface to the first edition of her works, the Editor, Curio, her preceptor and "beloved father in Christ," circumstantially relates the particulars of her entrance into the Academy of Ferrara. "She wrote," he says, "observations on Homer, the prince of poets, whom she translated with great strength and sweetness. She composed many and various poems with great elegance, especially on Divine subjects; and dialogues in Greek and Latin, in imitation of Plato and Cicero, in such perfection that even Zoilus himself could have found nothing to criticise. And she wrote those three essays on the paradoxes of Marcus Tullius Cicero, which in Greek are called Prefaces, when she was scarcely sixteen years old; and declaimed, from memory, and with excellent pronunciation, in the private academy of the Duchess of Ferrara." Curio also writes to a friend: "You desire to be informed of our Olympia, because many deem the name and character fictitious. Her father was Fulvio Morata, a native of Mantua, a man famous for learning and probity, with whom I was very intimate. I have heard her at court declaiming in Latin, speaking Greek and answering questions, as well as any of the females among the ancients could have done. Do not feel a doubt respecting the Sapphic ode written in Greek, in which she celebrates the praises of the Most High. It is indeed the work of a real Olympia, whom we have known from her infancy, and whose other productions we possess. Nor does it at all astonish us; for she is skilled in Greek and Roman literature beyond what any one can credit, and she is also renowned for her knowledge of religion."

To herself Curio writes some years after: "I am much pleased with the hymn or ode translated into Greek, to which you have added the forty-sixth Psalm of David. I wish you would treat more Psalms in the same manner, and then we should not envy the Greeks their Pindar. Go on, my Olympia, wherever the Muse shall call you, and place a divine laurel on your inspired brow; for you have imbibed the poetical spirit from a fountain more sacred far than Pindar or Sappho. If you write any thing new, pray communicate it, that I may congratulate you afresh, and share your enjoyment. I wish, dearest Olympia, you would write more frequently, for nothing delights me more than the eloquence, piety, and sweetness of your letters."

Cheered by the smiles of a court, and the object of an intoxicating adulation, which her modesty induced her, in after-life, to ascribe less to her eminence in literature than to her position as a royal favourite, Olympia enjoyed, in addition, the maternal kindness of the Duchess, and the tenderest friendship with her accomplished daughter Anne. How truly sisterly was this union we may gather from her affecting allusion to it in a letter to that princess, when time and distance had interrupted their early intimacy.

Anne of Este was herself a remarkable woman, and her memory ought to be dear to every Protestant heart, on account of her uniform protection of the oppressed of the Reformed communion, and her strenuous endeavours to mitigate, in the bigoted and ferocious court into which she married, the fury of persecution. She was five years younger than Olympia Morata. In literary pursuits she was no unworthy rival to her talented friend; and all contemporary authorities unite in extolling in the highest degree her virtues, piety, wit, and learning. She married, in 1548, the Duke of Guise; whom, notwithstanding many errors, and worse, she tenderly loved; and whose assassination during the siege of Orleans

she sincerely deplored. During the continuance of this union, Anne was urgently exhorted by Olympia to avail herself of her influence with her husband, and of her unbounded credit at court, to mitigate the sufferings of the persecuted Protestants of France; and when Catherine de Medici, who governed the kingdom during her son's minority, with the assistance of the Duke of Guise, persecuted, first by snares and then by open violence, the pious servants of the church of Christ, Anne d'Este, following the footsteps of her mother, always favoured them. Thuanus relates, that when, on occasion of the massacre of St. Barthélemi, the whole of the ladies of the court were standing at the windows to behold the spectacle, Anne alone melted into tears, and earnestly entreated Catherine, that, if she wished well to the king and the people, she should command them to desist from the murder of the innocent. She preserved many of the intended victims from the rage of the assassins. That she was enlightened by the Gospel, Thuanus clearly intimates; for he says, "Anne was brought up from her earliest days at Ferrara, under her mother Renée, and was instructed in the doctrines which were there promulgated; for which purpose she was associated with Olympia Morata, a most excellent and learned lady."

We must anachronise our narrative, by introducing to our readers the letter before referred to, which Olympia wrote to her royal friend some years after their separation, and when Olympia was residing in Germany where she had found a welcome shelter with an affectionate husband from the rage of religious persecution, which had extended even to Ferrara. It is a letter of singular and affecting interest.

"Olympia Fulvia Morata wishes health, through Jesus Christ, to Anna d'Este, Duchess of Guise.

"Most illustrious Princess Anna,—Although we are now so widely separated from each other, believe me I have never forgotten you. Hitherto diffidence has prevented my writing to you; but an opportunity having presented itself, by the visit of a learned and pious man from Lorraine, I first eagerly embraced it to inquire of him what you were doing; and when he promised to see a letter from me forwarded to you, I felt persuaded that you, who were educated along with me from your infancy, would not be so hard-hearted as to refuse to read it*: for you know how familiarly (although you were my princess and mistress) we spent so many years together, and how completely those studies, which ought deservedly to increase more and more our mutual good-will, were in common between us. Indeed, illustrious princess, I call God to witness I wish you well from my heart; and if I can be in any way of service to you (not that I desire to live again in a court, for that, were I so inclined, I might do here †), either in the way of consolation or in any other matter, be assured that I will do it willingly and earnestly.

"But my most fervent wish is, that you should apply yourself seriously to the study of the sacred Scriptures, which alone can unite you to God, and console you amid all the miseries of this life. I have no other consolation, no other delight. For since (by God's goodness to me) I have escaped the idolatry of Italy, and accompanied my husband to Germany, it is incredible what a change He has been pleased to work upon my mind; so that I, who formerly felt such an aversion to Divine things, can now find pleasure in them alone. My mind, my inclination, and my delight, are all placed in them; and I despise riches, honours, and pleasures, which I was formerly wont to admire. Oh that you also, dearest princess, would take these things into your serious consideration! There is nothing lasting here, believe

* This alludes to the supposed disgrace of Olympia at the court of Ferrara.
† In Germany, where many splendid offers were at her disposal.

me—all things are subject to change: as the poet says, 'we must one day all tread the dark paths of death,' and time passes swiftly along. Neither are riches, nor honours, nor the favour of kings, of any avail; but that faith with which we embrace Christ can alone rescue us from eternal death and condemnation; which faith, as it is the 'gift of God,' you ought to seek by frequent prayer.

"It is not sufficient that you know the history of Christ—of this Satan himself is not ignorant—but you are required to have that faith which works by love, which makes you able to confess Christ among his enemies; for he saith, 'Whoever is ashamed of me, of him will I be ashamed before my Father:' nor would there ever have been any martyrs had it been permitted us to conceal our faith.

"Wherefore, my excellent princess, since God has so favoured you as to make you see the truth, and since you well know that all those persons who are now consigned to the stake are innocent, and submit to such tortures for the Gospel of Christ, duty enjoins you to manifest your sentiments, either by using your influence with the king in their favour, or, if that shall fail, in praying for them. For if without remonstrance or open displeasure you permit them to be martyred and slain, you will appear by your silence not only to connive at, but conspire for their murder, and to league with the enemies of Christ.

"Methinks I hear you say, 'If I should do this, I shall irritate the king or my husband against me, and raise myself a host of enemies.' Believe me, it is a light thing to be hated by men, when compared with the displeasure of that God who not only can 'kill the body,' but can consign the soul to unquenchable fires. If you have Him, in whose hands are all things, for your friend, no one can harm you but by his permission. Revolve, I pray you, these things in your mind, and give me the great satisfaction of knowing that you seriously cultivate piety, and live in the fear of God.

"Be diligent, I beseech you, in your study of Holy Scripture and in prayer. 'Whatever,' says Christ, 'you ask from the Father in my name, He will give you.' Remember that you are born to immortality, and oh! do not listen to those who thus argue, 'Life is very short, therefore let us gratify our desires, and enjoy the pleasures of this world!' Hear rather what the Apostle Paul says, 'If ye live according to the flesh (that is, if you give yourselves up to worldly pleasures) ye shall die,' that is, be delivered up unto everlasting death.

"I will write further on these matters, if I may hope that my letters will be agreeable to you; and will gladly provide you with books on Christianity; trusting that your desire is truly to 'learn Christ.' The great love I bear to you has dictated this letter; and, when God shall call me to His celestial mansions, my warmest wish will be that you should be a partaker of the same eternal rewards; and, should it be so (as in Him I trust!), great will be the happiness I shall derive from it, and my gratitude for it to God.—*Heidelberg, 1st June*, 1554."

We have already seen the Christian heroism which, in the spirit of the above admirable exhortations, Anne of Este was enabled, during the trying circumstances attending her first marriage, to display. She afterwards married the Duke de Nemours, and the marriage was auspicious; but he died in 1581, leaving her surrounded with an illustrious progeny. "Quitting worldly affairs," says an old chronicler, "she passed into heaven at Paris, in 1607, in the seventy-sixth year of her age."

Such was the royal companion with whom, for ten happy years, Olympia lived under one roof in the fondest intimacy; and with whom she shared the inestimable benefits of a truly Christian education. During these years, so rich in worldly consideration and enjoyments, the seeds

of the Protestant—that is, the Scriptural—faith were sown by the careful hands of the Duchess Renée, with such able coadjutors as Sinapius and Morata, Ochino and Curio, in the tender mind of her young friend. But Olympia, in various parts of her subsequent correspondence, forcibly describes her own disregard of vital religion while she was the inmate of a palace, and the "observed of all observers;" and she felt the mercifulness of those reverses by which, being sanctified, her affections were uprooted from earth, and the fleeting smiles of a court were exchanged for the everlasting sunshine of the favour of God. In a supposed dialogue between herself and another of her illustrious companions (Lavinia della Rovere, afterwards Princess Orsini), Olympia appeals to her early friend's recollection of her distaste for Scriptural reading and Divine things, and her superior fondness, not only for secular studies, but even for female vanities, as a proof of the wisdom and goodness of Him who had, by his celestial teaching, so completely turned the current of her thoughts and affections to higher and holier pursuits. "In all probability, therefore," remarks the lady whose pen has furnished us with the interesting narrative which we are abridging, "no discipline less mercifully severe than that which He saw fit to adopt, would have extricated her from what she in another place herself calls 'being entangled in the mire of vanity and folly, in which she would have remained, had not God of his mercy drawn her out of it;' and hence, perhaps, was added in her case, to the storm of general persecution which ravaged Ferrara, the more bitter trial of unkindness and alienation where she had been most courted and beloved."

We have already mentioned that a severe persecution was instituted in 1547, against those who professed Lutheranism at the court of Ferrara, on account of which it became necessary for Olympia to leave the court. A few months after, her father was attacked with a fatal disease; and that she might attend upon him, she returned to his house. After his death, she was deserted even by Renée herself.—Popes Paul the Third and Julius the Third sent priests round the country, who sought out those who professed Lutheranism, and tortured them, if obstinate, with the severest corporeal sufferings. These spies accused Olympia, who then publicly professed the Gospel, to Duke Hercules; by whose authority, through the malevolence of the spies and the misrepresentations of other wicked persons, they so accomplished their wish, that even Renée appeared to be alienated from her. She was almost declared a heretic, and at length she became truly one, as the Church of Rome accounts heresy; it having pleased God to dispose her mind privately to prosecute those forbidden sacred studies of which she says, in one of her letters, "Now no one is permitted to learn Divine wisdom, or even to read the books of either Testament."

But the storm which broke ultimately on the head of Olympia, had descended, even some years sooner, on the crowned brow of her royal mistress. As early as 1545 a brief had been addressed by the Pope to the ecclesiastical authorities of Ferrara, which was regarded as the nursery of heresy in Italy, authorizing them to investigate, even by means of torture, into the religious sentiments of all suspected persons, and to transmit the result to Rome. This rigorous edict, aimed in a great measure at her own household and dependants, proved very distressing to Renée; but as it failed in shaking her attachment to the Reformed opinions, means were taken to enlist in the cause of bigotry and persecution her nephew, Henry the Second, King of France. He sent his own inquisitor to Ferrara, to admonish the Duchess, first with gentleness, and as the beloved aunt of his sovereign, against the detestable and condemned opinions in which she had entangled herself; and if that proved unavailing, to have recourse, in conjunction with the Duke her husband, to rigour and severity. Should

remonstrance be unsuccessful, the harsh measure was to be ultimately adopted of separating her from her children, and not allowing any of her family, accused, or even suspected, of heretical sentiments, to approach her. These last, indeed, were to be brought to trial, and exemplary punishment inflicted. "The daughter of Louis the Twelfth" (says Dr. M'Crie), "whose spirit was equal to her piety, spurned these conditions; and, refusing to violate her conscience, her children were taken from under her management, her confidential servants proceeded against as heretics, and she herself detained as a prisoner in the palace." It was about this period that the separation or estrangement (the latter, between spirits so congenial, we can scarcely believe it to have been) of Renée and Olympia, was finally effected. It was a bitter moment, immediately after the death of her father, whose hallowed death-bed, however, had probably been the means of confirming her faith, and inducing that public profession of religion which led to her dismissal from court. When we find that even Renée herself at length made concessions, at the suggestion of maternal affection, to see her children, it was a merciful persecution that rescued a timid girl, imperfectly grounded in the faith, from a polluted atmosphere, where the Scriptures were prohibited, true religion branded as heresy, and where the continued favour of those whom she had been accustomed to reverence or to love could only be retained by a sacrifice of conscience.

Olympia returned to the bosom of a pious widowed mother; and, being the eldest child, took upon her the management of the family, and the education of her brother and sisters, whom she instructed with great success, both in literary and sacred studies. Her leisure hours were exclusively devoted to sacred reading, with the exception of the occasional composition of a Greek poem and penning her much-admired epistles. But even in her retired home she was not safe. The persecution against the faithful servants of Christ still continued; and all who were suspected of Protestantism were seized, and summoned to abjure their religion. Many in consequence came again under the yoke of the Roman see: others crossed the Alps, and found refuge in Germany, France, or Switzerland; while others, being suddenly taken, boldly defending the truth, confirmed it by their death. Of this last number was Faventino Fannio, in whose afflictions for Christ's sake Olympia took a peculiar interest. He had embraced Protestantism, from reading the Bible and religious books, and was in consequence confined for two years in prison at Ferrara. He had once been seduced by the tears and entreaties of his friends to purchase his liberty by recantation; but during his subsequent imprisonment he exhibited the most edifying example of firmness and resignation. To the lamentations of his wife and sister, who came to visit him in prison, he would answer, "Let it suffice that for your sakes I once denied the Saviour. Had I then had the knowledge which by the grace of God I have acquired since my fall, I would not have yielded to your entreaties. Go home in peace."—The infant cause of the true faith at Ferrara was greatly promoted by the instructions and example of this holy martyr; and so highly blessed were his zealous labours among his fellow-prisoners, some of them men of high rank confined for state crimes, that they declared they had never known true happiness till they found it within the walls of a prison.

Among his frequent visitors were Olympia Morata, and her illustrious friend, Lavinia della Rovere; to whom, after the latter had removed to Rome, Olympia, in several letters, commended the cause of their persecuted instructor in Christ. In one she says—"I am thankful that you have promised to do all in your power in assisting Fannio; the more so as I know that your influence goes a great way at Rome. I trust that when-

ever you leave that city he may not be left defenceless; and it strikes me that you might obtain the promise of the Duke to interfere, as a favour to yourself, in behalf of one who, you know well, has committed no crime." In another she thus enforces the same suit:—"Being yourself not unacquainted with suffering, I trust that will dispose you to bring help to the wretched—especially to those who have become so, not on their own account, but for the sake of Christ; since you are well aware, that whatever kindness you shew to them, Christ will esteem it as done to himself." But every effort was unavailing, and Fannio was at length taken from his dungeon to the place of execution, and obtained the honour of being the first Ferrarese martyr for Jesus Christ. To his example and exhortations the princess Lavinia probably owed much of that firmness of principle which enabled her to "bear witness to the truth at Rome also;" and his lowly pallet and fettered limbs impressed on the mind of Olympia lessons of heavenly wisdom, which, to her own astonishment, weaned her from earthly vanities, and fixed her heart upon pleasures and possessions which a court cannot give, and a dungeon cannot take away.

The situation of Olympia, at this period of her hitherto prosperous life, was most painful. She was overwhelmed with the cares attendant on a large family slenderly provided for, and had before her eyes the afflicting spectacle of those inhuman persecutions which she could herself scarcely expect to escape. From these alarms she was rescued by her marriage with a young German physician; a man of good family and competent fortune in Franconia, who, having travelled into Italy to improve himself in medical and classical studies, met with Olympia, and, becoming greatly attached to her, succeeded in depriving Italy of one of its fairest ornaments. Their character and sentiments and pursuits were congenial; their affection to each other was intense; and when Olympia was taken to her early grave, her attached partner did not long survive the shock.

Our biographer is very anxious that her readers should fully understand that Olympia was not a prude or a pedant; and she quotes a truly wife-like epistle, to shew what this idol of courts and academies was in the hallowed relations of private life, in which her gentle and feminine virtues excited the warmest ardour of attachment among all who knew her.

Her affliction in leaving her native country for Germany was greatly alleviated by the tidings she received of her widowed mother's unshaken steadiness, amidst surrounding defection, in the profession of their mutual faith; and her anxieties for her sisters were much diminished, by their reception into the family of her dearest friends;—Victoria, into that of the princess Lavinia della Rovere, of whom Olympia herself writes, "I know not a more learned, or, what is still higher praise, a more pious woman in Italy." Her young brother, Emilius, whose tender age determined her to make his education her own peculiar care, accompanied her and her husband to Germany. For her beloved relations, scattered throughout Italy, the interruption of intercourse, occasioned by the ravages of war, caused her often to suffer extreme anxiety. Her beautiful though abjured native land ever retained a powerful hold on her affections. Love and duty, interest and safety, honour and friends, anchored her to Germany; while unkindness, persecution, and the apostasy of some who were once most dear to her, united to banish all hope or wish of ever revisiting Italy; yet her own "ingrata patria"—as she once, and only once, calls it—was ever dear to her; and her most ardent wish was to see it illuminated with those bright beams of the Sun of Righteousness which had but dawned upon it for a moment, to be shrouded again in Popish darkness.

The betrothment of Olympia took place about the end of the year 1548, and her nuptials appear to have been celebrated in the middle of the year

following. Her husband, whose name was Grundler, was recommended in the strongest terms, by Sinapius and others, to Ferdinand King of the Romans, who promised him all possible patronage. Gladly complying with king Ferdinand's invitation—it being highly dangerous for them to remain longer in Italy—Grundler and his partner repaired in 1550 to Germany; taking along with them Emilius, the brother of Olympia, who was only eight years of age. Repairing to Augsburgh, they resided there for some months. Olympia writes, "We have arrived safely in Germany, where we have been kindly received by Hermann, counsellor to the King of the Romans, with whom we have spent some time, and my husband has cured him of an illness. I am very happy, my husband is much esteemed, and our affairs are prosperous." Augsburgh was at that time one of the most flourishing cities in Europe; and in riches its citizens rivalled the celebrated Venetian and Genoese nobility. The Fugger family, who were special patrons of Olympia, were so wealthy, that one of them not only entertained without inconvenience, for a whole year, under his roof, the Emperor Charles the Fifth and his retinue, but gave him the ostentatious proof of munificence of burning in his presence, at a fire of cinnamon, that monarch's bond for half a million of crowns.

They had not been long at Augsburgh before Grundler was offered the appointment, at the court of Austria, of chief physician to Ferdinand King of the Romans; which, though not only lucrative but in every respect accounted an office of much consideration, they refused, because they foresaw, says Nolten, that "it would not be permitted them to profess Christ openly." We find Olympia, a young court favourite of three-and-twenty, writing upon the occasion very much after the example of the Apostle Paul, who "counted all things but loss for the sake of Christ." After expressing the overflowing gratitude of her husband and herself for so valuable and honourable an appointment, she adds: "You are well aware that we are soldiers of Christ, and have taken our solemn oath to his service; so that if we desert it, we shall be liable to everlasting punishment. And such is the greatness and omnipotence of our Heavenly Captain, that not only has he over his soldiers the power of life and death, but can even consign them to eternal condemnation; nor will he suffer them for a single instant to be off their duty. Wherefore we ought to be especially careful, lest from fear of worldly enemies we forfeit His protection; or from love of worldly advantages rush into dangerous situations, in which we may be tempted to commit crimes against His laws. I most earnestly entreat, therefore, that by your own letters, or those of your friends who reside at Lintz, you will inform us if (as we have heard) Antichrist is exerting his cruelty in that place; and if they punish severely all who do not attend Mass, and who cultivate the true religion. For our deliberate opinion is that we are not at liberty to conform to the outward worship of a perverted and impious faith, and at the same time profess to be Christians. If, therefore, as in other places, the inquisitors of Antichrist would there take observation of us, and wish to force us into their style of worship, we *cannot go thither*; for by so doing (as I said before) we should sin against God. I beseech and entreat that you will assist us in this matter with your information and advice. Farewell."

Truly might Olympia say in her letter to Anne of Guise, "Not that I wish to live again in a court, for that, if I chose, I might do here;" and she proved by the refusal how much the perils and temptations of such a residence outweighed in her mind its temporal advantages.

They at length repaired to Grundler's native city, Schweinfurt in Franconia, whither they had been earnestly invited by the magistrates, on account of a large Spanish army being stationed there, to whom Grundler's

medical skill might be useful. On their way to Schweinfurt they visited her early preceptor, Sinapius, at Wurtzburgh. Sinapius was a poet, and an eminent Greek scholar: and it was, perhaps, to a revision of her studies under his hospitable roof, that the works in that language which she produced shortly after owed their existence. Among these, Nolten specially notices a Greek version of many of the Psalms; of which a few only escaped the destruction of her papers amidst the ravages of war. She generally used the heroic measure; but there is extant in her works the forty-sixth Psalm in Sapphic verse, which, says Nolten, "was greatly admired by the most exquisite judges."

Having left their kind friend, Sinapius, in 1551, Grundler and his wife finally settled at Schweinfurt; for the sake, says Nolten, "of being permitted openly to profess Christ." Here, in the enjoyment of peace, he adds, did she compose her "golden works," comprising, besides the sacred poems already alluded to, her Latin dialogues. In these pursuits, sweetened by the endeared enjoyments of domestic life with an affectionate and estimable partner, the days of Olympia for a while glided gently and happily away. She found at Schweinfurt, says Nolten, many patrons, friends, and favourers, and began to pass her life sweetly and delightfully. This short breathing time of refreshing serenity was doubtless graciously afforded her to recruit her frame and invigorate her spirits for the sufferings which were yet to try her, that faith and patience might have their perfect work. She expatiates, in a letter to her paternal friend Curio, on the contrast between her peaceful existence at this period in her husband's country, and the latter part of her stay at court; during which, she says, she was much estranged from the pursuit of heavenly wisdom, and even from the perusal of the Scriptures, to the endangering, she adds, of her eternal interests.

To her deep sense of the perils of that season of spiritual negligence we owe her frequent and earnest recommendations to the female friends she left behind in the enervating atmosphere of the court, never to relax for a moment in the duties of self-examination and devotion; and to encroach, if necessary for the reading of the Holy Scriptures, upon their hours of repose. "If you have little leisure," she writes to her beloved sister Victoria, then attached to the suite of her friend, the Princess Ursini, "after your duties to your mistress, rise a little earlier, and retire to repose later; and having shut yourself up in your chamber, meditate upon those things that relate to salvation; for God commands us to seek, above all things, his kingdom and righteousness. Having done this, commit yourself to Him with that mind and faith, that reverence and honour, that become a Christian and a noble lady." She also urges her sister's princely patroness, who was suffering much domestic affliction, to devote her whole attention, through God's blessing, to Scriptural studies, imploring Him to be her teacher in true religion. She further wrote for her admonition the Latin dialogues already alluded to; in which the folly as well as sinfulness of earthly repining, and the immeasurable superiority of the joys of Eternity over the "light afflictions" of Time, are set forth with much eloquence of heart, and a maturity of judgment, the result of much personal experience of trial and affliction.

But short was the period of this tranquil happiness. Germany was at this time a prey to violent intestine divisions, of which religion was either the occasion or the pretext; and the restless spirit of Albert, Marquis of Brandenburgh, had long rendered him the scourge of whole districts, which it seemed his congenial occupation to lay waste. Of these spoliations Franconia was now become the chief scene; and the Marquis having thrown a large portion of his army of outlaws and marauders into the imperial city of Schweinfurt, he was closely besieged there by the Bishops of Bamberg

and Wurtzburgh, the Elector of Saxony, and the Duke of Brunswick. The siege lasted fourteen months; and, in addition to the evil of harbouring within its walls for so great a length of time a lawless and mutinous soldiery, and the perpetual bombardment to which it was exposed from a superior besieging force, the unhappy city had to sustain the depopulating ravages of pestilence and the severities of famine; till it was finally given up to the flames by its professed deliverers, who entered and set fire to it at the moment when the retreat of Albert and his garrison had inspired the wretched inhabitants with delusive hopes of respite from their miseries.

Olympia's letters, while they describe the sufferings which, in common with their neighbours, herself and her amiable partner endured, shew also the resignation and trust in God by which they were alleviated. Thus, in February 1552, the ninth month of the siege, and before the occurrence of the pestilence, plunder, and conflagration, in addressing her friend the Princess Lavinia, after enumerating a variety of hardships—among which residence in a *cellar*, on account of the constant cannonade, was by no means the worst—she adds:

"In all our afflictions we have been sustained by the solace of the Word of God, on account of which we have never looked back on the 'flesh-pots of Egypt,' choosing rather to hazard our lives, when we might have been living luxuriously elsewhere; and although still exposed to these calamities, yet, because we have a God always present, we trust that in his own good time He will deliver us. Join your prayers to ours that we may be delivered, for we have been now nine months besieged. That all these things have happened to us for our neglect of the word of God, I cannot doubt; for which cause we know Jerusalem was overwhelmed to its foundations. Wherefore apply with your whole heart to the Scriptures, which alone will unite you to God. Make but them your way-faring companions, and all other things, even the dearest, may be left behind. Farewell, my beloved Lavinia: you are always in my mind, and can never be absent from it while life remains."

This Heavenly Aid was not implored in vain. The first dreadful calamity in which the devoted city, already impoverished by the exactions of an ill-paid and lawless soldiery, was involved, was famine; in the midst of which, Olympia gratefully says, "by the kind providence of God we have still the necessaries of life, and are even enabled in a slight measure to assist others." To famine succeeded its ally and follower—pestilence; and from the frightful epidemic, which carried off one half of the population of Schweinfurt, the medical skill of Grundler was insufficient to preserve him. He was brought to the gates of death; from whence none, says his afflicted wife, save He in whose hands are the keys of the grave, could have brought him again. "But God," she adds, "taking pity on my grief, restored him without the use of medicines, for indeed there were none remaining in the place." Scarcely had he begun to recover when the increased violence of the siege compelled them to take up their permanent abode in a wine-cellar. "They threw fire night and day," says Olympia, "into the city; so that at night you would have thought it was all in flames." At length, on the retirement of the Marquis Albert and his troops, the exasperated besiegers entered the city, gave it up to pillage, and set it on fire. Plundered of every thing; unable to carry along with them from the wreck of their property even the "smallest piece of coin," or to rescue, what to Olympia and her husband would have been far more precious, her books and writings, all of which perished in the flames; the destitute pair were seeking safety for their lives in a church, when a warning, given them by an enemy's soldier, dissuaded them from their purpose: and gratefully does Olympia commemorate an interposition which saved them from perishing by suffocation with the unhappy fugitives who had there taken refuge.

While hastening, in compliance with the friendly soldier's advice, to escape from the burning city, they were stripped in the streets by some of his comrades, who left Olympia with only a single garment to cover her. But this was a small evil, compared to the arrest and detention of her husband. "This," says she to her sister, "was the most dreadful misfortune that had ever befallen me; for methinks if he had been longer detained, or if God had withdrawn his aid—for He restored him at my entreaty—I must have died of grief. I could easily have borne the loss of every thing else, but in no measure that of my dearest husband."

Rescued at length from the hands of a ferocious soldiery, and permitted to depart, they knew not whither, the fugitives, after some hesitation, took the road to Hamelburg, a small village about nine miles from Schweinfurt, which Olympia reached, she says, "with extreme difficulty, without shoes, her hair dishevelled, her borrowed garments torn, her bare feet bleeding—in short," she adds with a cheerfulness which never deserted her, "looking for all the world like the Queen of the beggars."

These anxieties of mind, added to the fatigue of her journey in the sultry month of July—which, to one accustomed from infancy to the "gilded coaches" in which she somewhere says the "women of Ferrara love to ride," or to the luxurious litters which her maternal friend the Duchess was in the habit of sending for her, was no slight effort—brought on a fever, from the effects of which she never recovered. The terrified inhabitants of Hamelburg denied the fugitives the rights of hospitality; so that Olympia was compelled, in four days, to rise from her couch with the fever upon her, and to resume her weary pilgrimage. The life of her husband, and, as a necessary consequence, she says, her own, were again in jeopardy, by their detention in one of the episcopal towns, the governor of which had strict orders from the bishop to put to death all refugees from Schweinfurt; but "Our heavenly Father," she adds, "once more heard my groans;" and, after awaiting the result of a reference to the bishop, the harassed exiles were, by his permission, finally set at liberty.

From this time, says Olympia, "God began to look favourably on those whom he had long seen meet, though still 'in the midst of judgment remembering mercy,' so variously and severely to try." The most friendly and unexpected protection was extended to the fugitives by several Protestant princes; and while yet on their journey, the tidings of their misfortunes induced benevolent individuals entirely unknown to them, even by *name*, to send them large supplies of clothes and money.

Their first shelter was the hospitable court of the Count of Rhineck, who had married Elizabeth, sister to the Elector Palatine; which illustrious lady—of whose own long life of sufferings, and resignation under them, Olympia gives a most affecting account—watched over her poor sick guest with the tenderness of a mother, clothed her from her own wardrobe—"waited upon me," says Olympia, "with her own hands, and was ever ready at my bed-side, to afford me assistance and consolation." They were next handed over to the enjoyment of similar hospitality at the little court of Erbach; where, amidst the purity of morals and religious observances of genuine piety, was laid the foundation of a friendship with the daughters of that noble house, which flourished throughout the remainder of Olympia's short life. Here Olympia and her husband remained in peace till summoned to Heidelberg, on the appointment of Grundler, by the Elector Palatine, to the Professorship of Medicine in the celebrated University of that city. The violence of civil war at that period had nearly dispersed the students; and "the study of arms," says Olympia, "has completely superseded that of letters." Still, though the amenities of literature were embittered, the wearied frame and harassed spirit of Olympia might have

been invigorated by the pure air and smiling environs of a city so renowned for beauty of situation and surrounding fertility, had not a new source of disquietude arisen by the breaking out of the plague, which caused the utmost consternation and distress among all classes of the inhabitants. The greater part of those who had it in their power precipitately fled; and as Olympia and her husband were anchored by no ties, there being no students left to lecture to, they might easily have followed the example. But, weary of wandering, uncertain whither to betake themselves, and, above all, "trusting themselves," says Nolten, "entirely to God," they remained, and were preserved safe from the pestilence.

But the mind of Olympia was fast ripening for a better world; and even already she spoke of the grave as not only an approaching but a "wished-for haven." This feeling was shared by some of her most pious and gifted correspondents. Thus the celebrated German divine, Rupert Wolfgang, in an epistle which bears the primitive and complimentary superscription, "Wolfgang, Pastor of the Church of God collected at Ehrenfriedsdorff, to Olympia Morata, distinguished for her piety and virtues;" after suggesting various topics of consolation on the death of an eminent and learned friend and relation of Olympia's, adds, "But there are other causes, which do not only alleviate our grief, but repress it—namely, the aspect of our present calamities, the decay of our common church, and contentions among its chiefs, which increase every day. When I think on these, I am kindled with such indignation that I even desire to depart from this life, were it not that we must pray to God to preserve to his church some ministers of sound doctrine. But when he calls them away, and snatches the pious from impending danger, we may truly consider it to be well with them; and say, with Isaiah, 'The just is taken from the sight of evil—he hath departed in peace, and rests on his couch.'" This letter reached the fast-declining Olympia only four months previous to her own early release.

But before we proceed to the last hours of Olympia, we turn aside to remark the delightful intercourse which existed at this period, as evinced in the letter just quoted, between the scattered friends of the Reformation in various lands. There was also a sort of community of literature, as well as of religion, among the friends of the Reformed faith, who felt much interest in each other's studies and pursuits, both classical and theological. As an instance of this mutual sympathy we may mention, that, when Olympia's library was destroyed by the conflagration at Schweinfurt, a host of eminent men eagerly contributed to the formation of a new one; and not men of letters alone, but the chief booksellers of Frankfort and Basle also. Numerous passages in her correspondence attest the pleasure which she was enabled to derive from the welcome return of these long-lost companions of her studies, and her gratitude to the donors.

But neither secular studies, nor the still more congenial delights of sacred literature, ever estranged her attention from the active discharge of the duties of social and domestic life. We often find her engrossed with matronly solicitude in the various details of family duty; in addition to which, and the education of her little brother, she undertook the care of the motherless daughter of Sinapius. In works of charity and self-denial she abounded; and to the last hour that she could hold a pen she continued her valuable correspondence with various friends, exhorting them to persevere in the truth of the Gospel, and testifying the fervour of her desire that they should share the blessed consolations by which her own approach to the grave, even amidst much bodily suffering and mental anxiety, was most mercifully smoothed and cheered. Thus, to her beloved sister Victoria she writes in August 1554: "Oh, my sister, pray, with the Psalmist, 'Lord, so teach me to number my days,' and to have their fewness ever

before me, 'as to apply my heart unto wisdom.' Seek God while he may be found; call upon him constantly—thank him for the supply of your wants—commend yourself wholly to his love—shun the ways of sin—follow purity and holiness—so that you may at length, as a conqueror, carry off the palm. Farewell, and overcome, my dearest Victoria." To the princess Lavinia she writes, the same month: "Here every thing is in a state of warfare; and every where the saints are pressed down by many cares. But all these things should be to us matter of joy; for they portend that the propitious and happy day is at hand when we shall together commence our everlasting life. In the mean time, let us devote ourselves to Divine studies; let the word of God direct you to live righteously and piously; take it for 'a lamp to your feet;' and by this means only shall you avoid shipwreck, if you give all diligence to have greater fear of that God, who is the governor of all things, and can cast both soul and body into hell, than of feeble mortals, whose life is, in Scripture, compared to a shadow, to grass, to a flame, or a vapour. I recommend to you my sister, with the most eager solicitude—not that through your means she may attain riches and worldly honours, but that she may be thoroughly instructed in the knowledge of Christ. The fashion of this world will soon pass away. Farewell, in Christ!"

With her rapidly increasing bodily sufferings were blended mental anxieties on account of her mother and other relatives. "We have neither expectation nor desire," she says, "of again living in Italy, where Antichrist reigns."—"Since I escaped, by God's grace, from the idolatry of Italy," "I have begged my mother and sisters to come to us out of that Babylon." She elsewhere says: "God joined me to him who is dearer to me than life, whom I followed over the summits of the Alps, and whom I would follow gladly to the inhospitable Caucasus." Yet thoughts of home and kindred would often painfully intrude; and they were rendered very distressing on account of a long cessation of intercourse occasioned by the war.

But the Christian charity of Olympia was too fervent and extensive to be bounded even by the circle of her numerous and dearly cherished friends. The interests of Christianity at large, and its extension especially in her own partially illuminated country, engrossed, even on a "bed of languishing," a large portion of her thoughts. One of the last exertions of her pen was a most interesting letter to Vergerio, upon the affairs of the church of Christ, in which she entreats him to translate Luther's Larger Catechism into Italian for the benefit of her poor countrymen. It was much to her honour to have such a correspondent. Vergerio was early in life so distinguished for polite literature and diplomatic talent, that the Pope employed him as his legate to the German Princes and the Court of France, and even in the delicate task of privately communicating with Luther. He was a bishop, and was about to be made a cardinal, when he gave up all for the testimony of his Redeemer. His determination had been much strengthened by his having witnessed the awful death-bed of that unhappy apostate from Protestantism, Francis Spira. "Having weighed," he says, "these words of Christ, 'What shall it profit a man if he should gain the whole world, and lose his own soul?' against all the brilliant prospects which fortune and papal favour held out to me, I found the scale inclined to the side of the Gospel." Being accused of Lutheranism, he was deprived of his bishoprick, and narrowly escaped with his life. He eventually became an humble Protestant pastor in the Grisons, whence he was afterwards invited to Tubingen by the Duke of Wirtemburg.

Such was Olympia's celebrated correspondent Vergerio. But her anxiety for her countrymen was no new feeling; she had years before written to

the pious and learned Matth. Flaccus Illyricus, entreating him to translate from Luther, or to write himself, for their spiritual benefit. "I implore you," she says, "to undertake this work for the sake of Christ, who will consider it a benefit done unto himself; and who, though I cannot give you adequate thanks, will repay it with interest. I have only further to request, that if you should be offended by this application you will attribute it, not to my importunity, but to your own piety; trusting to which I have now written. Farewell."

The attacks of indisposition soon became more frequent and severe, and at length terminated in that insidious disease which has carried off so many interesting sufferers. The few lingering words of Christian kindness which hovered on lips soon to be closed in death, were extorted from an exhausted spirit and a sinking frame. To Infantio Barrensi, a literary man, one of the contributors to her restored library, she thus painfully, yet patiently, expresses herself: "When in your character of Philotheus you greeted me with much kindness, it was impossible for me to reply, as I was labouring under very severe illness. Your books and letters were very gratifying to me: pray accept my thanks, which would have been conveyed sooner, had not ill health prevented it. Your letters were delivered to me upon my bed of sickness, from which I have not yet risen. I know not what will be the event—but I resign and commit myself wholly to God; and my desire is to 'depart and be with Christ.' The fever which consumes me forbids my writing more, and my time on earth is short. Farewell. Pray to God for me. Salute those Italian friends whose good wishes were conveyed in your letter."

To her friend Cherubina she thus affectingly concludes a long and edifying letter: "May God, for the sake of Christ, grant that I have not written in vain. The pain in my chest has been considerably increased by the exertion; but I sincerely wish I were able, by my death, to be of service to you and others, in the things that pertain to salvation. Your

"OLYMPIA."

These were, perhaps, the last lines which her trembling hand ever penned. There is, however, extant another letter, her last, written from her lips by her distressed partner; and which, independently of its intrinsic value, bears with it a melancholy interest, from the circumstance that before it could be dispatched to its destination the warmly affectionate heart which dictated it was cold in the grave. This, her last dying farewell, was addressed to her affectionate and venerable friend, Celio Secundo Curio. We may not pass it by.

"My dearest Father Celio,—You may conceive how tenderly those who are united by true, that is, Christian friendship, feel for one another, when I tell you that the perusal of your letter drew tears from my eyes; for, on learning that you had been rescued from the jaws of the grave, I wept for joy. May God long preserve you to be a blessing to his church! It grieves me much to hear of the indisposition of your daughter; but I comfort myself with the hopes you entertain of her recovery.

"As to myself, my dear Celio, I must inform you that there are no hopes of my surviving long. No medicine gives me any relief; every day, indeed every hour, my friends look for my dissolution. It is probable that this may be the last letter you will receive from me. My body and strength are wasted; my appetite is gone; night and day the cough threatens to suffocate me; the fever is strong and unremitting; and the pains which I feel over the whole of my body deprive me of sleep. Nothing, therefore, remains but that I breathe out my spirit. But so long as life continues, I will remember my friends, and the benefits I have received from them.

"I return the warmest thanks to you for the books you sent me, and to

those worthy men who have bestowed upon me such valuable presents. Had I been spared I would have shewn my gratitude. But it is my opinion that my departure is at hand. I commend the church to your care. Oh! let all you do be directed to its advantage.

"Farewell! excellent Celio; and do not distress yourself when you hear of my death; for I know that I shall be victorious at the last, and am desirous to depart and be with Christ. Salute your family in my name. I send you such of the poems as I have been able to write out from memory since the destruction at Schweinfurt—all my other writings have perished. I request that you will be my Aristarchus, and polish them. Again Farewell!

"*Heidelberg, Oct.* 1555."

This affecting letter was transmitted to Curio by the bereaved mourner, with one from himself giving an account of the last hours of his beloved and lamented partner. How he esteemed, how he deplored her, will be seen by the following passages.—

"It has pleased the Lord, my most accomplished friend, to fill up the measure of my former afflictions—from the ruin of my country, the plunder of my goods, and the loss of nearly all my friends and relations—by at length depriving me of my beloved wife. While she was yet left to me, the loss of all other things appeared comparatively light; but this calamity, like the huge tenth wave following all the others, has so entirely overwhelmed me, that I can find no possible alleviation to my grief.

"She, indeed, departed with great eagerness, and, if I may so speak, with pleasure in dying, arising from her firm persuasion that she was called away from daily affliction, and from a world of suffering, to eternal happiness. But, alas! I cannot yet derive consolation even from the remembrance of the pleasing and happy life we passed together. We had been united not quite five years; but never have I known a soul so bright and pure, or a disposition so amiable and upright. Shall I also mention her extraordinary piety and learning? To you, who knew her so well, it were indeed superfluous to praise her; and, as it would ill become me to extol what was in truth a part of myself, I leave to others, and especially to men of cultivation and learning, like yourself, the pleasing task; nor do I doubt that some congenial spirit will grace her obsequies with an appropriate tribute.

"To this I will add my tears, when grief will allow me; for there is a kind of sorrow, and such is mine, which is the greatest of any, in which even tears cannot find vent; but when the mind, wearied and spent by an accumulation of afflicting events, is so struck down by some final blow as to be absolutely stupified. In this state I at present am, unfit for any exertion. Yet, since I am sure it will afford you satisfaction, I will try (though in truth I am scarcely able) to tell you briefly how she died.

"A short time before her death, on awaking from a tranquil sleep into which she had fallen, I observed her smiling very sweetly; and I went near, and asked her whence that heavenly smile proceeded. 'I beheld,' said she, 'just now, while lying quiet, a place filled with the clearest and brightest light.' Weakness prevented her saying more. 'Come,' said I, 'be of good cheer, my dearest wife; you are about to dwell in that beautiful light.' She again smiled, and nodded to me, and in a little while said, 'I am all gladness:'—nor did she again speak, till, her eyes becoming dim, she said, 'I can scarcely know you, but all places appear to me to be full of the fairest flowers.' Not long after, as if fallen into a sweet slumber, she expired.

"She had often, for several days before, affirmed with great assurance that there was nothing she so greatly desired as to die and be with Christ, whose very great benefits towards her she, as often as her disease permitted, never ceased to proclaim; because he had enlightened her with a know-

ledge of his word, and had alienated her mind from all the pleasures of this world, and had kindled in her a desire of eternal life; nor did she hesitate to call herself a daughter of God. It afforded her little satisfaction when any one, with a view to her consolation, expressed a hope that she might recover from her illness; 'for God,' she said, 'had set bounds to the short course of her life, a course which was full of labour and sorrow, and she was far from wishing to be brought back from the end of her race to its beginning.' Being asked by a pious man whether her mind was oppressed by any doubts or anxieties, she replied, 'that indeed for seven years previous Satan had never ceased his efforts to draw her from the faith, but now, as if he had lost his weapons, he never made his appearance; nor,' added she, 'do I now experience any other sensation than the greatest tranquillity and peace with Christ.' But it would be endless were I to enumerate all the things that excited the admiration of us who heard her, and the piety, holiness, and fortitude with which she spoke. She died on the 25th of October (1555), at four o'clock in the afternoon, not having yet reached her twenty-ninth year."

It adds greatly to the affecting interest of this letter, that within a few months the writer of it, who was in every respect worthy of such a partner, rejoined the severed object of his affections. In less than a year, the tomb that enclosed the earthly remains of Olympia was twice opened, to re-unite beneath its friendly shelter the two fondest objects of her earthly affection;—the husband, who seems not to have been able to survive her; and the orphan brother, who had been deprived of her fostering care. If heartfelt posthumous tributes of affection, powerless as they are to soothe the "dull cold ear of death," can gratify the feelings of survivors, the sorrowing partner of Olympia must, for the short period during which grief allowed him to linger behind, have found ample gratification. Never was maiden bier strewn more profusely with spring flowers by the hand of weeping playmates, than Olympia's by the votaries of that fabled band of tuneful sisters, among whose choir her name was, in well-turned eulogies, perpetually incorporated; or rather, would we say, by that holier Muse, she of the "sacred shell," who loves to haunt, not the banks of Helicon and the shades of Parnassus, but that brook which flowed "fast by the oracle of God," and the serene altitudes of Zion; where Olympia had delighted to listen to the glowing harp of the sweet Psalmist of Israel, and to echo his strains in the too-often desecrated accents of Greece and Rome.

Our narrative, interesting as we trust it will be found, is very incomplete, for want of those valuable illustrations of Olympia's character which are furnished by her own writings; and these, in one respect, we are glad that it is not in our power to afford, as our readers will be obliged to repair the defect by recurring to the volume which has furnished us and them with so interesting and edifying a theme. We will, however, in justice to the nameless biographer, to whom we are so much indebted for transferring the life and writings of Olympia Morata into our vernacular language, just quote a few paragraphs from Olympia's correspondence, as samples of what may be found in larger variety in the work itself.

Writing to the Princess Lavinia, she says: "I send you also some writings of the learned Martinus (Luther), which afforded me great pleasure, and which may interest and comfort you also. Devote your whole attention, by God's blessing, to these studies. Implore Him to guide your mind to true religion, and you will not meet with disappointment. Do you believe that God can lie? And wherefore should he make so many promises to all who implore his assistance, if he did not design to aid them? He invites, nay allures, all who are wretched, to come to Him, and makes no exception. Therefore lay aside that ancient error, which we have hereto-

fore held, when we thought that before praying to God we should first ascertain whether He had elected us to everlasting life. But, on the contrary, let us, as He himself hath commanded, implore His mercy, and when we have been enabled to do this, we may certainly judge that we are of the number of the elect."

To her sister Victoria she writes:—"In England, I hear that the pious are also much afflicted; and that Bernardo Ochino, of Sienna, a true Christian, as I know, has been obliged to fly from that country to Geneva; so that whoever wishes to be a Christian must bear his cross with him in all places. Indeed, I would rather endure any evils in the cause of Christ, than possess the whole world without Him. Nor do I desire any thing more than him—though I am not ignorant that the hardships we have already endured are far from being the last; and that, if our lives are prolonged, we must undergo many more; nay, even at present, we are by no means exempt from evils. One thing I implore—that God may bestow on me faith and constancy, even to the end; which I trust He will do; for has He not promised to hear my prayers? I constantly pour out my soul to Him: nor is it in vain; for I feel myself so strengthened and supported, that I would not yield even a hair-breadth in the cause of religion to its adversaries, who are in possession of every earthly advantage. Nor can I at all acquiesce in the opinion of those Epicureans who make the name of the blessed Gospel a cloak for their sinful desires.

"You see then, my dear sister, that these three enemies (as they are called in Scripture), the world, the devil, and the flesh, are never long at rest. But is it not much better, in this short existence of ours to suffer persecution with the church of God, than share the eternal torments of the adversaries, where darkness for ever reigns? Wherefore, my sister, I again and again beseech you to have regard to your salvation; and to be more afraid of that Being, who by one word created the universe—who made and preserved you, and loaded you with so many benefits—than of powerless creatures of clay, or the aspect of this world, whether threatening, or smiling and flattering. For what are all the things that surround us, but vapour and smoke, that vanisheth; or stubble and hay, quickly consumed by the flames?

"But if even you believe yourself already on the right path to heaven, beware of availing yourself of your weakness as an excuse; for this is ingratitude to God; and a disease is always aggravated by indulgence. On this account, David, in Psalm cxli., prays that God would not permit his mind to wander in quest of any excuse for his sins. Where then lies your remedy? Trust your disease to the Lord, the true Physician. Ask Him to give you medicine and strength, and to make you love and fear Him more than you do man. Why is God so often called, in the Psalms, the God of our strength, but that He can strengthen us, and make us bold, and alone enable us to acknowledge Him. He desires to be constantly prayed to, that He may be prevailed upon. Be assured that He hears your prayers, and will do what you ask, and more than you ask; for He is bountiful and kind to those who seek Him from the heart.

"But beware, my sister, of despising the Gospel, and saying, 'If indeed I be one of the elect, and chosen to salvation, I cannot perish;' as this would be to tempt to God, who commands us to 'work out our salvation' by obedience to the Gospel and frequent prayer. For though election is certain, and the salvation of the chosen (which those that are Christ's feel in the inner man) is freely admitted; yet is salvation not obtained without Christ, and those things that adorn the Christian profession."

To Madonna Cherubina Orsini she writes:—"These things I have

written to you, that you may thank God with us, and observe that He never abandons in their miseries those that are His; and thus be confirmed in your faith that He never will forsake you, should you be called on to suffer for the truth. For we must all be (as Paul says) 'conformed to the image of Christ:' we must suffer with him, if we would reign with him; and he only that overcometh can have the crown.

"If you feel yourself weak, my dearest lady, as indeed I am myself (but the Lord makes me strong when I call on, and pray to Him), go to Christ, who (says Isaiah) 'will not break the bruised reed'—that is, a fearful and timid conscience—but rather encourage and console it: for He does not call to him all who are 'weary and heavy laden' with their sins? Nor will He 'quench the smoking flax'—that is, a weak imperfect faith—but on the contrary confirms and strengthens it. Know you not that Isaiah calls Him the Strong and Mighty One; not solely because He once conquered sin, death, and hell, but because He vanquishes them continually in all his members, and makes them strong also? Why does the Scripture invite us so often to pray, and promise that we shall be heard, were it not that in all our evils and infirmities we should betake ourselves to our Heavenly Physician? Why does David call Him the God of his strength, but because He had made him strong, as He will you also. But He wills that you pray to Him, and study His word, which is the food of the soul; for if the body loses its strength when deprived of food, how must that soul languish which is not nourished and sustained by the word of God?

"Therefore, my beloved Cherubina, pray without ceasing; and read the Holy Scriptures, both alone, and with our Lavinia and Victoria, exhorting each other to piety. Pray together, and you will find that God will so strengthen you as to enable you to overcome the world, and never from timidity to do any thing against your conscience. Pray also for us (as I do even for the Christians who are in Italy), that the Lord would confirm and establish us, and enable us to confess Him in the midst of a perverse generation.

"Here there is great contempt for the word of God, and few there be indeed who care for it. We are yet like Samaria, which had the worship of God and idolatry subsisting side by side. Gladly would I have had with me my beloved mother; but, alas! war rages every where, and I must console myself with the joyful hope of meeting her in a better world. Here, as elsewhere, the pious must bear their cross; may God grant us all faith and constancy to overcome the world.

"I must tell you (to His praise) what a miracle I witnessed during the course of our persecution, when at the courts of various German princes, who had hazarded their lives and fortunes for the Gospel. Truly they lived such a holy life that I was filled with astonishment. One prince in particular, not content with maintaining preachers in his city, and being himself the most regular in attendance on them, every morning before breakfast assembled all his family, without allowing one to be absent, and, after having read to them a chapter of the Gospel, or of the Epistles of St. Paul, knelt down with all his court, and offered up prayers to God. Besides which, all his subjects are duly catechised from house to house, with their children and servants; so that they may give a reason for the faith that is in them, and that it may be seen if they make progress in religion: for, says their good prince, were he to act otherwise, he should be accountable for the souls of the meanest of his subjects. Would that all kings and princes only resembled him."

Once, when her husband was absent, she writes, amidst many expressions of conjugal affection and solicitude,—"But chiefly, my dear husband, amidst these evils I wish you to remember that we can have no firmer safe-

guard than God. Unite in prayer to Him, with other pious men. Nothing is so powerful as the prayer of the righteous. We have the example of Elias, who was 'a man of like passions with ourselves;' and, as James says, 'the effectual fervent prayer of a righteous man availeth much.' Commend yourself, therefore, and all of us, to God, and God will be present with you. Truly do I, who am thus consoling others, myself need consolation; for I am afflicted with much pain; nor do I find any relief, save when I implore assistance from God; and I exhort you all sedulously to do the same. Write I pray you, when I may hope to see you; and take care that you do not attempt the journey unless the roads should be pronounced safe."

To Cherubina Orsini she again urges, as she does in almost all her letters, constant prayer and reading the word of God, which had been her own constant refuge and solace:—"From these considerations we should be induced, when we are sensible of our infirmity, to apply by prayer to the Physician, and request He would make us strong. Provided we pray to Him, He will not fail to perform his promise; only He does not wish us to be idle and unemployed, but to be continually exercising ourselves with that armour of which St. Paul speaks in the 6th chapter of his Epistle to the Ephesians. We have a powerful enemy, who is never at rest; and Christ, by his example, has shewed us that he is to be overcome by prayer and the word of God. For the love of Christ, then, who has redeemed you with his precious blood, I entreat you to study diligently the Holy Scriptures, praying that the Lord would enable you to understand them. Mark how frequently, and with what ardour, the great prophet David prays, 'Lord, enlighten me—teach me thy ways—renew in me a clean heart;' while we, as if we were already perfect, neither study nor read. Paul, that illustrious Apostle, tells the Philippians, that he did not yet understand, but was still engaged in learning. We ought to be advancing from day to day in the knowledge of the Lord; and praying all the time, with the Apostle, that our faith may be increased; and with David say, 'Hold up my steps in Thy ways.' We have ourselves to blame for our weakness—for we are continually excusing it, and neglecting the remedies which Christ has prescribed—namely, prayer and His word. Do you think, that, after having done and suffered so much from love to you, He will not fulfil the gracious promise he has made, by granting your petitions for strength? Had he not intended to bestow it, he would not have invited you, by so many promises, to ask it; and, lest you should entertain any doubts on this point, He has sworn that all you request of the Father, in His name, shall be given you. Nor does he say that he will give this or that thing, but every thing you solicit; and St. John declares that He will bestow whatsoever we ask according to the will of God. Now is it not agreeable to His will that we desire of him faith and fortitude sufficient to enable us to confess him? Ah! how backward are we, and how ready to excuse ourselves!"

And with her constant feeling of Christian modesty she adds, as she does in very many of her letters: "Deliver these admonitions to my sister also. Never consider who the person may be that speaks to you, but examine whether she speaks the word of God or her own words; and, provided the Scriptures, and not the authority of man, be your guide, you will not fail to discover the path of duty. Ask, seek, knock, and it will be opened unto you. Draw near to your heavenly Bridegroom: contemplate Him in the Bible, that true and bright mirror, in which shines all the knowledge that is necessary for us. May God, for the sake of Christ, grant that I have not written in vain. The pain in my breast has been considerably increased by the exertion, but I sincerely wish I were able by my death to assist you and others in the things which pertain to salvation."

Such was Olympia Morata, of whom Celio, in a most admirable and affecting letter to her sister Lucretia, says: "Olympia is not dead, but she lives with Christ, blessed and immortal; and after many griefs and toils she is received into sweet and wished-for rest. I say Olympia lives! She lives even in this world, and will live while there are men on the globe, in the immortal memory of her works, those divine monuments, and in the remembrance of all excellent minds. For that which is confined to body and sensation is not the only life; there is a brighter existence, which shall flourish through all ages, which posterity shall augment, and which eternity itself shall not diminish."—The literary portion of the prediction may have been exaggerated, though even now her neglected memory is revived, and we hope will endure; but her true blessedness is, "She is not dead, but she lives with Christ." May that be ours and our readers'!

MINOR MORALS:—DEFRAUDING TRADESMEN OF THEIR TIME.

To the Editor of the Christian Observer.

I REMEMBER some papers in your work, some years ago, under the title of *Minor Morals.* The point which I am going to mention may be reduced by some of your readers to that head, or perhaps to the head of frivolous complaints; but I submit that no moral duty ought to be qualified with the epithet minor; for the smallest wilful breach of the command to do unto others as we would that others should do to us, is a sin, not only against our neighbour, but against God.

I am a tradesman with a large family, to whom time is money—though I have cheerfully found a trifle of both to purchase and read, for many years, the Christian Observer; and I trust therefore you will, in return, courteously allow me a few lines to mention a grievance under which I and many others labour—I mean, the thoughtless and unnecessary consumption of our time by our employers or customers, especially in the higher ranks of life.

One illustration may serve as well as many. I called last month on a gentleman of large property—and I believe a very worthy and respectable man, and a contributor to various religious and charitable institutions—for the payment of a few shillings, for an article which might just as well have been paid for at the time it was purchased, without my calling at all. My trifling memorandum was sent up to him, and, after waiting three quarters of an hour, a message was brought to me that he could not see me then, but that I might call that day week. I did so, five minutes before the time appointed, but was kept waiting a whole hour; till at length a servant was sent down to me with the money, which might have been just as well done the week before, and without unnecessary delay. The loss of time, in the busiest part of the morning, was a greater sacrifice than the sum paid, even had it been all profit, would have compensated for. I could, it is true, have sent a messenger; but I thought my customer, from his station in life, might consider it disrespectful if I did not wait on him myself, and thus I might have lost his future commands; besides which, the time of any person whom I employed and paid would have been an object of some consideration. A lady once caused a shopman of mine to lose the better part of five or six mornings, waiting upon her, at a considerable distance, with patterns, alterations, &c., for an article which did not yield any thing worthy to be called profit.

In the case which I have above mentioned there was not, I believe, the slightest wish to evade or delay the payment of my trifling demand: the

smallness of the sum, and the wealth and character of the party, forbid such an idea: and I am not now writing of the cruelty of opulent persons systematically delaying the payment of their tradesmen's bills—which is the cause of much anxiety and distress, and often of ruin—but only of the negligent sporting with the time—and may I say, the feelings—of persons in the more dependent classes of society. I have seen a laundress, or a young woman who lived by needlework, detained by the hour together from pure thoughtlessness; the delinquent parties not considering how much suffering they were inflicting. It may seem a trifle that the laundress should have lost her time, while her fuel and other expenses were going on, and her day's work was thrown into arrear; or that the "pale-eyed semstress" was obliged to sit up half the night, to regain the hours of which she had been robbed; but such "trifles" as these make, in such stations, "the sum of human things."

I say nothing of tax-gatherers and charity-society collectors, whom it seems to be too generally accounted lawful to persecute with the pithy announcement "Let him call again," and then, in a side voice, as if in reply to an accusing conscience or the monitory glance of a friend, "He is paid for it." A man ought to be very busy indeed, who says "Call again and I will pay thee," when "he has it by him." Besides, he is paid to call a reasonable number of times—allowing for the current average of absence from home, or want of money—but he is *not* paid to call an unreasonable number. If all persons were at home, and paid the first time, his allowance might be fairly diminished: if all required six calls, it ought to be considerably increased. Your obedient servant,

A BUSY TRADESMAN.

ON A HISTORY OF MINISTERIAL ERRORS.

To the Editor of the Christian Observer.

I COULD wish that your experienced clerical correspondents would be less sparing in following up ARCA's suggestion for a history of ministerial errors. Under a blank signature they might avoid ostentatious publicity, and at the same time convey much instruction to their younger brethren. I will mention, as an illustration, one of my own many defects in my ministerial career.

When I was appointed to the vicarage of ——, I was a very young man, and all the little knowledge I had of the practical economy of the pastoral care was gained from books; and hence I over-estimated the actual power and influence of a youth just coming into a parish, to which, though appointed its minister, he was a perfect stranger. I was anxious for the welfare of the souls and bodies of my parishioners, and determined to carry into effect, with a view to that object, whatever my Law-books and Canonists told me was within my competency. The parish had been greatly neglected, and there was much need of improvement; but I lost ground, and impeded my ultimate usefulness, *by indiscreet or premature interference in matters of secondary importance.*

The first Sunday I officiated, the parish singers, to do me honour, gave the congregation an extra quantity of noise and fugue, and I believe invited the help of a bassoonist and a counter-tenor singer from a neighbouring church to grace the occasion. I was much pained at the performance, and spoke my mind so freely, expressing my determination to introduce plain congregational singing, that next Sunday we had no singing at all; the clerk being unable, or unwilling, to pitch a tune, and the singers having agreed to spend the day at the public-house instead of the church. I

believe they were encouraged to do so by the churchwarden (we had but one, a somewhat rough and ignorant man, a small farmer), in consequence of my having complained, the Sunday before, of several matters under his jurisdiction. One was, the clerk's having, by his direction, given out several customary parish notices; which I told him I was determined to put a stop to, as an irreverent intrusion upon Divine worship; as assuredly it is, even when enjoined by Act of Parliament. I also complained that the Book of Homilies was not to be found in the church, and I directed him to satisfy that and several other canonical requirements against the next Sunday. I meant well, but I fear there was somewhat of the overbearing of a young man in my manner; for he was evidently offended; said he was willing to do all that was proper; had not intended to neglect his duties; had never been told about the new book I inquired for, and would call a vestry next day, "to see if they could give me satisfaction."

The vestry met, and I thought it a good opportunity to speak my mind freely, and to tell them of what I intended to do for the good of the parish, and what I expected the parish to do at my suggestion, especially in the management of the poor. At first they were very civil; though they seemed afraid that I should bring in new ways, and put them to expense. At length, however, I dropt some word which they thought reflected upon the honour of the parish: instantly a debate began, in the course of which I unhappily let fall that I would appeal to the Archdeacon or the Bishop. This brought matters to a crisis, and I was out-voted by acclamation, every hand in the church being held up against me. I need scarcely add, that very few of the parishioners were found at Divine worship the next Sunday. How many of them joined the singers at the sign of the ——, I have not the means of knowing. Those who did, probably found the bell-ringers also of the party; for these were in high displeasure at some restrictions I had thought it my duty to lay upon them, and to which they had never been accustomed. I believe I was legally justified; but the parish attorney told them otherwise, and they persisted in their devices in spite of me—or rather, I should say, in consideration of sundry gallons of cider, which was the usual beverage of the neighbourhood, dealt out to them by two or three "wealthy farmers."

The same legal dignitary was against me in another matter. The clerk and sexton, who were both immoral men, came the first Sunday to the Lord's Supper, and applied for half-a-crown each out of the alms. I refused to give it them, saying, that it was only a bribe to them to come to the Holy Table, for which they were unprepared. They went to the lawyer, who wrote me a letter, stating that this donation had been customary from time immemorial in the parish; that it was legally claimable, by prescription, by these parties—at least by the clerk, who was included in the sentences read at the Communion, as ministering at the altar; that if I wished to excommunicate him it must be by due process in the ecclesiastical court, but that, till he was thus solemnly pronounced guilty of immorality, I must presume him to be a fit person to come to the holy Sacrament; and so coming, no man was better entitled to a portion of the alms, except perhaps the sexton, on the score of charity as well as prescription. I discovered that this sacramental alms was always estimated among those "perquisites" in virtue of which the parish paid the clerk a smaller stipend than would otherwise have been necessary. I found it was useless to contend the point, and therefore agreed with the clerk and sexton, that each should give up his half-crown from the alms, in consideration of twice the amount from my own purse; leaving their attendance at the Lord's Supper, with suitable admonitions, to their own consciences, free from bribe or reward.

Now, in all these particulars I acted conscientiously; but I feel convinced that I also acted rashly, prematurely, and without judgment; and that had I attempted these and other reforms more leisurely, as the people could understand my motives and bear with my suggestions, I should before long have effected my object, provided I persevered with zeal, patience, and discretion. It so happened that other circumstances obliged me to remove, in the course of two or three years, to another parish; but as long as I remained, I felt the impediments which my hasty zeal, in rushing at once into vexatious matters of only secondary importance, had placed in the way of the profitable exercise of my ministry. I say, of secondary importance; for even in the matter of the clerk and sexton, which most wore the aspect of a case of conscience, I might have given them the usual alms as poor men, while I duly warned them against profaning the ordinance of God. In the affair of the notices at church, some of those which I objected to were possibly enjoined by statute, and these neither the churchwarden nor the vestry could dispense with; and the others, I doubt not, by a little kindly persuasion, they would have gradually set aside. The singers and ringers I might either have brought to, and made useful, or have routed them with less of clamour. And so of the other particulars; not one of which was of that essential and pressing importance that for it I could be justified in driving my flock from the house of God, and generating discords which impeded my spiritual labours. At least, if it was not right to keep silence, I should have tried more deliberate measures, before I gave up the contest in despair.

In stating the foregoing particulars, lest my narrative should be quoted as a verbatim journal, I ought to add, that I have, for the sake of illustration, concentrated what has actually happened in substance to myself and to others, rather than intended to give word for word the history of my early incumbency. It is, however, sufficiently true and graphic in its spirit to come legitimately under the annals of Ministerial Errors. The word of God teaches that there is a time to be silent, and a time to speak; but I fear that the exact moment of each is not always discovered, either by ministers or others; and that, both in keeping silence and in speaking, we are too often led away by our tempers or interests, rather than guided by a desire to promote the glory of God and the salvation of souls.

OCCIDENTALIS.

To the Editor of the Christian Observer.

I HAVE just read ARCA's letter in your last Number; and I not only echo, but carry onward his conclusion. He says rightly, "How tenderly should we deal with those who are only *beginning* to tread the narrow way!" I take leave to add, How tenderly should we deal with some even of those who for a while have been treading that narrow way! I give my own evidence within the last ten days for this.

On my second visit to a poor woman, dying—I believe of consumption—I found her under great concern respecting the eternal condition of her father, whom God had just removed from this world. This, however, bears no more upon my present point, than the encouragement which it gave me respecting herself; from the general experience that those who are under serious concern for the souls of others cannot be indifferent to their own.

But what *is* to my point, the sick woman told me that she was "happy, and not afraid to die,"—"I asked her why?" "Because I love God."—"How do you know you love God?" "Because I once loved the world: I loved its pleasures, and was anxious about getting on: and now I feel I love God only, I care nothing for the world."—"Then you feel that a

change has come upon your heart: you are not what you once were?" "No! Once I was ill, and I *was* afraid to die; but after—" She then related an instance of true prayer, and of God's gracious answer to it. "Then you love God because He first loved you?" "Yes."—"But, putting aside this gracious dealing, of which you have told me, of Divine Providence with you, what one passage in the Bible proves that God first loved you?"

The poor woman is a person of few words, and, as she herself said (like many others), thinks more than she speaks; and these declarations had been made slowly, and at intervals; and now there was a longer pause than usual; till, somewhat fearful as to what might be the reply, I again pressed the inquiry, "I should like you to tell me in the words of the Bible." And here let me say, that I never *suggest* truth till the very last moment—that is, I never put truth into the lips of any one, sick or well, lest it should be *adopted*, and not *felt*, and so the sinner and the ignorant be deceived. But it is our bounden duty to supply the *letter* where it is wanted, hoping that the *Spirit* may thereupon be vouchsafed; and to encourage the *timid* to follow us in pouring out their hearts before God; but never to help sinners to deceive and ruin their own souls, by making them echo or assent to what they do not feel. Thus in this case I waited, and with some anxiety; but the answer came fully and freely at last—"Because He sent his only beloved Son to die for me;"—and I gave God thanks for the words, and the assured hope they conveyed.

ARCA and myself may wind up "Margaret's" incident and the above with this truth: The servants of Jesus Christ are to be like their Master: the bruised reed He brake not, neither did He quench the smoking flax; He had compassion on the ignorant, and on them that were out of the way: He is meek and lowly of heart: the young and the tender of his flock doth He carry in his arms, and gently lead them that are with young. I score not under any word or words here, for every word is emphatic.

W.

ON THE DOCTRINE OF HUMAN MERIT.

To the Editor of the Christian Observer.

IN reading, in your Number for January (page 16), of the Christian anxiety of Mr. Girdlestone "that his hearers should not deceive themselves by building upon the sandy foundation of human merit," I was reminded, by contrast, of the following epitaph, which I observed last summer in the church-yard of a popular watering-place. As I omit name and date, age and place, and the inscription is of many years standing, the allusion to it, I conclude, cannot possibly give pain to any individual. It is, with these omissions, as follows:—"Here are deposited, awaiting the resurrection of the just, the remains of ———, Esq. If patient suffering and pious resignation during a long and afflictive sickness are a means of earning an eternity of happiness, then may we hope he has obtained his reward. In him society has lost a virtuous and an honourable companion, and the Bar an assiduous and well-informed Advocate. This small emblem was erected by his mourning brother, the Rev. Archdeacon ——."

Now, sir, I do not select this epitaph as being more exceptionable in doctrine than hundreds of others; or as more glaringly unscriptural than many similar statements, which are to be found in multitudes of books, tracts, and pulpit addresses, the productions of divines of reputed orthodoxy. I take it as a specimen of what has been too much the current divinity taught in thousands of our parishes, and inculcated in hundreds of thousands of copies

of tracts circulated among our poor and ignorant population, and not less so in volumes of loftier character, for the rich and the educated.

It has been customary of late years to treat the charge of substituting human merit for the sacrifice of the Redeemer, by any of our clergy, as a falsehood and calumny; and again and again we are told that the charge arises from not sufficiently understanding the drift of the tracts or sermons objected to; which were not intended, we are told, to make good works the meritorious ground of human salvation, but only to inculcate them as indispensable duties, "necessary conditions," and so forth. Now it is admitted that of late years there has been a greater degree of caution, among divines of the class to which I allude, in avoiding some expressions which have been justly objected to; and also in more frequently adding a general recognition of the atonement of our Redeemer as the basis of human hope; with, perhaps, an acknowledgment that we require the co-operation of the Holy Spirit to aid us in our duties: but still, in one way or another the latent system usually betrays itself, and not least so in monumental inscriptions, and in the grounds of confidence which are ordinarily dwelt upon by survivors, respecting the eternal condition of a deceased friend. I doubt not but that the above epitaph has, in the course of years, been read by many thousands of the visitants of a watering-place frequented by the middle and higher classes of society, without the slightest perception of its glaring defectiveness;—a defectiveness which reduces it to pure heathenism. For what is its import? Not one word is said of our blessed Saviour, or of that Revelation which alone brought life and immortality to light; and the whole hope of the "reward" of everlasting happiness among "the just" is placed upon the departed person's having evinced patience and resignation during a long illness; and without the slightest intimation that even these virtues were grounded upon religious principle,—on love to God, or faith in the Redeemer, or even on a sense of Christian duty. The language is not only strong and decided, but it is cast into that hypothetical form which implies that a contrary supposition would be utterly absurd:—"If patient suffering and pious resignation during a long and afflictive sickness *are a means of earning an eternity of happiness*, then may we hope *he has obtained his reward.*" But *if not*, what then? Is not this indeed to build upon a sandy foundation? or rather upon no foundation at all? for there is not the slightest vestige of that foundation which alone God has laid, and than which no other *can* be laid. The whole is one broad position, that if death-bed patience and resignation will "*earn*" heaven, then the departed has obtained it. What a fearful alternative, if it will not! I would trust that there passed between the sufferer and his God far more than the writer of the epitaph appears to have been acquainted with. But this is a matter into which it were equally presumptuous and futile for human inquisition to attempt to penetrate. It is not to the individual, who has for many years quitted this world of probation, but to the record engraven upon his tomb for posterity, that these remarks have reference. He was, I doubt not, as described by his relative, "a virtuous and honourable companion, and an assiduous and well-informed advocate;" but, alas! are these the "merits" which any man will at the last day wish to present before the tribunal of God, instead of the infinite merits of Jesus Christ, the only Advocate with the Father?

And these are the words, be it remembered, not of an illiterate person, or of a mere man of the world, who might be as ignorant of the character of the Christian religion as a Gentoo; but of a Clergyman, a divine, an Archdeacon. And they are not a hasty expression, too unguarded to be fairly commented upon; but a solemn funeral inscription, drawn up by him to be fixed in lasting traces upon his brother's tomb. I can imagine the zeal

with which the writer was perhaps accustomed to warn his flock against "a Methodistical death-bed repentance;" but is there any thing so unscriptural, even in the most unguarded way in which a death-bed repentance, or "eleventh-hour triumph in Christ," has been relied upon, as in the substitution for it of patience and resignation as "a means of earning an eternity of happiness?" No person conversant with death-beds, and who has witnessed how much the character of different diseases, and the applications of the soothing, as well as healing, art have to do with the expressions of pain or quietude, will undertake to affirm very decisively, either as to a man's principles or his habits, from such fallacious tokens.

But I will not enter upon the questions which present themselves in connexion with this important subject. I merely intended to illustrate, by a single example, the practical character of that dependence upon human merit, instead of upon the atonement of the Redeemer, which has too much marked the preaching and writing of many of those divines of the Church of England who considered themselves as peculiarly judicious expounders of her doctrines. I wish I could believe, what some affirm, that there is no longer any ground for remonstrance upon this momentous subject. If there be not, I shall rejoice that these few remarks are as superfluous as they are cursory and feeble. W. L.

ON THE ABSENCE OF RELIGION IN THE CHILDREN OF RELIGIOUS PARENTS.

To the Editor of the Christian Observer.

A CORRESPONDENT, who signs himself B., in your Number for January, has called the attention of your readers to a consideration of the causes of the "absence of religion in the children of religious parents;" but I feel convinced that the view taken by him of the question is very far from being correct. He brings forward the cases of "Mr. A. B.," and "Mr. E. F.," as illustrations of salutary parental discipline. With regard to the former, to my mind the mode of treatment exercised by Mr. A. B. towards his children does not appear such as, in the generality of instances, would be the "principal cause, as regards human means," of obtaining for a parent either filial obedience or affection. While, indeed, childhood lasts, obedience may be extracted in the same manner in which a master extracts obedience from his slave; but let experience answer the question, whether obedience thus compulsorily obtained will not, in the generality of instances, be denied to a parent when his means of compulsion are at an end? A parent should ever maintain his authority, but his authority should be exercised with mildness. He should exhibit a uniformity of conduct towards his offspring; and not—as is too frequently the case—at one moment lavish caresses, and at another give way to harshness. If he wishes to inculcate a duty, whether moral or religious, he should enforce it by example as well as by precept; and not be content to send his children to a place of worship which he does not think it worth while to attend himself. Above all, he must solemnly commend to the care of his heavenly Father those to whom he stands in the same earthly relationship; and also diligently instruct them to pray on their own behalf to their "Father which is in heaven." Every means should be employed towards bringing them up in the "nurture and admonition of the Lord;" but if any of these means are relied on, to the forgetfulness of Him who alone can direct them to the desired end, we have no reason to hope that He will render them availing. I will only add, that if religious parents, using all

due means, would more frequently pray for the regenerating influence of God's Holy Spirit upon the hearts of their children, we may humbly trust to His promise that their efforts would not be in vain.

I hope, sir, your correspondent will re-consider the views which he has taken, and detect his error. He may indeed bring forward a case where this *compulsory* obedience has been accompanied with success, but an infinitely greater number of cases might be produced where the only filial obedience which was permanent was that which was the fruit of filial affection. Let Christian parents, then, be kind to their offspring; inspiring them with a lovely confidence, and not with mere brutal fear; and let them rather make constant companions of their children, than follow the unnatural practice of "Mr. A. B." in not speaking to them "for months."

I now pass on to the other case, that of Mr. E. F. As much as your correspondent, would I condemn the habit of *petting* youth. Such a mode of nurture is frequently their ruin. So far we are agreed; but most earnestly do I protest against the mode of punishment which he seems to admire, and which appears to him calculated to bring about "reformation." At the very moment when the cartwhip for slaves has received its death-blow, and the cat-o'-nine-tails for soldiers and seamen is so vehemently reprobated, are we to be told that the "HORSEWHIP" is the best appliance of godly discipline for a Christian child?

I am willing to believe that your correspondent means not what he has permitted his pen too hastily to affirm. If, however, I am mistaken, I would with Christian meekness assure him, that where *one* child has been reformed by corporeal severity, many have been driven to a state of hardness from which there was no return. I have been personally acquainted with more than one youth who has deserted his home on account of the very treatment B. recommends, and has embarked for a distant shore in the capacity of a cabin-boy; preferring thus to mould himself to the lowest station, than to endure ill-treatment at a father's hands. I have been much amongst seamen, and frequently have I heard them say, while lamenting their hapless lot, "Had it not been for the cruel usage of my parents I had not been here." A short time since, the son of a highly respectable man was induced to desert his wife and family, in order to seek an asylum in a foreign land, his prodigality having led him to a jail. When on the eve of quitting his country, he assured me that he traced his misfortunes to his *father*. "I never had a *father*," he exclaimed, the tears rolling down his cheeks. "If ever I did wrong, I was forced to conceal it with a falsehood; for, if discovered, I was either *horsewhipped*, or stunned with a box upon my ears. I had no one, when I was a child, in whom I could confide. I had no affection for my father, and only yielded to him obedience because I was compelled. As soon as I arrived at manhood I cast off the yoke, and by giving licence to my passions I have been brought to beggary and exile."

C. P. M.

To the Editor of the Christian Observer.

I TRUSTED that the sensible observations of your correspondent C. D. (p. 200 of your last vol.) would have rendered unnecessary any further communication from B. In replying to "A Son who did not receive a Religious Education" (p. 9, vol. for 1833), C. D. was delicately silent upon that branch of the subject; though he might have ventured to suggest that the children of B.'s first example, "an habitual drunkard and Sabbath-breaker," might well receive serious impressions from the painful warning ever before them.

My present object is to address to you a respectful remonstrance upon

having permitted a paper of such a tendency as B.'s second letter to appear in your January Number unaccompanied by your usual valuable word of antidote. He professes to give facts; and what is the inference from them? Your pages are not read by what is called "the religious world" alone. The worldly man, or the infidel, often takes up such a work, in the hope of finding some ground for cavil; and the more respectable the publication the greater his anxiety. Well: he reads B.'s letter: and he finds therein an evident commendation of "an habitual drunkard and Sabbath-breaker," because he has "made" his children act as he thought right, "without either motive or reason being assigned for any particular act." He finds this man, who "would not speak to his children for months, nor even take the least notice of them," the object of their "respect." A brutal tyrant, as well as an habitual drunkard, is the object of his children's respect. To this man "without a motive," "God has doubtless given his blessing."

But the worldly-minded or unbelieving reader has other examples brought before him, of religious parents, *all* of whose children are disposed to evil; and he is told of one who "became *unfortunately* the spoiled and petted protegé of a female, who *spared no pains* to impress his mind with the most important of all subjects, religion;" and B. infers, evidently, that this unfortunate acquaintance led to E. F.'s subsequent transportation. Now, B. may have a very good intention; but I leave you to judge, whether the infidel, or the worldling, would not find ample cause both for ridicule and for exultation in these *unexplained* "facts." B. may wish "the children of the light" to be wise in their generation, as "the children of this world;" but he must beware of holding up the habitual sinner as an object of respect, even to his children: he must beware of inferring the uselessness of "the *best* advice, and the *soundest* Scriptural instruction;" nay, that the author of these may thence be the author of their object's ruin. The real or the practical Atheist is not the only person to be injured by such assumed facts: the unstable in mind, the weak in faith, may well feel shaken, when he sees thus both God's word and God's providence made of no account in so great a work as our children's training.

I fear, Mr. Editor, that you will think me somewhat harsh; but I feel with B. that it is a subject of heart-stirring and overwhelming interest; and that it is, therefore, one which must not be left open to misconstruction. I do not believe that the facts are *generally* as B. has assumed them. The proverbs of all nations are unanimous on the taint of family sin; and proverbs speak the just judgment of human nature upon itself. We may remember, also, that affecting instance of God's mercy, when He took to himself the one of Jeroboam's house in whom "only" there was "found some good thing toward the Lord God of Israel" (1 Kings xiv. 13). On the other hand, when the Psalmist tells us that he never saw the seed of the righteous "begging their bread," no man imagines them spared from the just consequences of evil deeds (Ezek. xviii. 10—13), but trusting and obeying the God whom their father taught them to know. We may be drawn away from the observance of the ordinary course of Providence by some startling exceptions, the very nature of which attracts our attention and secures a hold on our memories. We may see the dreadful consequences of a father's sin directing the thoughts of his children to that God who made misery the consequence of sin; or we may see the intemperance of a father's zeal, or the inconsistency of a professing father's unrestrained passions, teaching his offspring to doubt, to err; but we must not forget, in such glaring cases, the very many whose grey hairs have been brought down with sorrow to the grave by those vices in their children which they have themselves taught and fostered. We must not

forget the reward of the humble and pious parent, who sees his children walking with the God to whom he taught them to raise their infant hands in prayer. I am, &c.

Your fellow-worker, W. W. W.

*** Our correspondents do us too much honour in requesting our annotations upon papers inserted in our pages, while they do too little to our readers in supposing them necessary. However, as W. W. W. so obligingly calls upon us to explain, we are quite ready to do so. We never surmised that the view taken of the questions in discussion by B., could require our special disclaimer, as they contradict our well-known and often recorded sentiments; but they form a portion of an important discussion; and there would neither be utility nor equity in giving one side only of the argument, and that the one to which we ourselves incline.

As to the matters in question, first, we do not believe that the children of religious parents *do* turn out worse than others, in any respect, moral, religious, or literary. On the contrary, we think that God is pleased in a very visible manner to fulfil his promises made to those who bring up their offspring in the nurture and admonition of the Lord. Taking any number of the sons and daughters of religious parents, and the same number of young persons from families similarly circumstanced in other respects, but in which the fear of God is not inculcated, we have not the slightest apprehension as to what would be the result. To suppose it otherwise than highly favourable to the Christian side of the balance, would be contrary to theory, to Scripture, and, we are persuaded, to fact.

But, still, the children of religious parents have by nature the same evil hearts as others, and there are many circumstances which may lead to a popular exaggeration of the alleged failures in their education. In the first place, the world expect, and justly, more from them than from others; so that their faults are more noticed and commented upon than those of the children of irreligious parents. It is much to the honour of religion that a higher standard is thus set up; but it greatly influences the results of the comparison. Then, again, because men by nature hate the purity of the Gospel, they are glad of every argument to disparage it: so that if here and there the son of an exemplary Christian turns out ill, the good conduct of a score others is passed by, and the whole vicinity is deafened with irreligious triumph respecting this individual, while hundreds of other young persons are following the very same evil course unscathed. To this we may add, that religious exercises and restraints, however judiciously enforced, will be displeasing to an ungodly youth: so that the re-action may be stronger than where such checks did not exist; more especially as the very guardedness of a Christian education may often cause temptations to evil to appear more seductive, on account of their novelty; and a young man who throws off the restraints of religious discipline is sometimes induced to go beyond his fellows in what is wrong, just to shew that he does not retain his early scruples. We may further remark, that all good men are not judicious, and none are perfect; so that it were more correct to say, not that religious education or example, but what is defective in either of those particulars, or misjudged in the application of theory to practice, causes the evils complained of. But, even after every exception, we fall back upon our general position, that among a thousand young persons, or persons of riper years, taken indiscriminately, the balance of good in every respect is clearly in favour of those who have been religiously trained. We only wonder that any man can for a moment doubt it.

But then, fully admitting that failures, frequent failures, do take place,

what is the cause, and what the remedy? Our correspondent B. says the cause is indulgence, and the remedy is the "horsewhip." We see no reason to believe that the children of religious parents are more *cockered* than others; we should rather suppose the contrary: it used at least formerly to be objected that religious parents were apt to be too stern and severe; and if they have become, and rightly so, more considerate or indulgent, there is no evidence that they have unstrung the bow more than their neighbours; except, perhaps, in the single particular of being, many of them, fearful of public schools; but this, however, not so much on account of severity, as of moral danger.

But then, the remedy—the horsewhip, accompanied by a general sternness and severity of demeanour. We thought it quite unnecessary to disclaim any participation of such a sentiment, after the scores of pages in our work to the opposite effect. How often have we urged the system of infant schools and mutual instruction upon this very ground, among others, that these modern improvements in education tend to check and minimise bodily punishments, which harden the mind and degrade the character. The system still pursued at some of our old endowed schools, and which our correspondent B., we presume, must approve of for its unrelenting rigour, is a reproach to the age, and a relic of barbarism which must soon be swept away. It is called a system of justice, because it exacts certain tasks, and inflicts well-defined punishments: than which nothing can, in truth, be greater injustice, as neither the task nor the punishment is regulated by the character, the intention, the application, the health, or the capabilities of the individual. It is the same justice as that which bands together in a West-India slave gang a number of persons, young and old, weak and strong, the sick and the healthy, a hale man and a delicate woman, impartially flogging the hindermost, without inquiring why or wherefore the stipulated task was not accomplished, and making no distinction between obstinacy and inability. How would some thorough-going Public School-men ridicule the idea of there being any injustice in exacting precisely the same number of Greek and Latin lines to be committed to memory by two boys of equal age and standing, one of whom could accomplish the feat almost without effort, while the other, after every exertion to do what was required, and devoting several weary hours to his irksome task, was punished three days in the week for his deficiency, till his spirits were broken, and he gave up the matter in despair, and became what is called an incorrigibly bad boy. A gentleman who has lately written some reformatory observations upon "the present studies and arrangement of Eton School," though he justly shews the lamentable deficiency of religious instruction in that institution, and the absurdity of devoting the greater part of a boy's time and mind to making Greek and Latin themes and verses, yet has wholly passed by some of the fundamental evils of the system, and accounts poor Cowper's Tirocinium as "below the refutation of the nursery." One of his chief objects seems to be to spare the masters the trouble of looking over so many exercises; but his statements respecting the flagrant violation of the Lord's-day, and the neglect of religious culture, are fearfully important, and we trust will be attended to; and he justly shews that the instructions of the private tutor's pupil-room, even if every boy in the college had the advantage of a private tutor, which few can afford, cannot compensate for the absence of suitable instruction in the public business of the school. But even in the adduction of this legitimate argument there lurks the harsh system to which we have alluded: for the writer complains that "a knowledge of lessons confined to the pupil-room, is never exacted with *the severity*, or attended to with the diligence, bestowed on public lessons. It cannot be otherwise. A tutor engaged exclusively with his own pupils,

many of whom live under his roof, and for all of whom *he may naturally feel a kindly prejudice, cannot exert the same uncompromising discipline which is requisite, and which men generally feel little difficulty in enforcing, in the public school-rooms.*" That is, we presume, the private tutor knowing the character of the boy; having a "kindly" feeling towards him; taking some account of his moral qualities, as well as of Greek metres and a knack of learning by memory; seeing him, perhaps, gentle, amiable, and willing to do his best; having, it may be, witnessed his diligent though abortive efforts; or believing that he was sickly, and labouring under a severe headache, or some other unavoidable source of disturbance; will make some foolish charitable allowance, and spare the allotted number of stripes;—but not so the master in the public school-room: *there,* at least, there is no such indulgent feebleness; all is "severity," and "uncompromising inflexible discipline." We can only say, that if what is called religious instruction is *thus* to be carried into effect, we had rather our public schools were without it than with it; for it is better to be ignorant of religion than to hate it. It ought to be associated with every "kindly" emotion, and not to be viewed in after-life with the detestation with which most public school-men look back at the tasks which cost them so much suffering.

But our present question relates to fathers, and not to the conductors of public schools. And does not Solomon, it is asked, recommend the "horsewhip" system? We confidently reply, No. Solomon urges obedience, diligence, and discipline, as opposed to false tenderness and hurtful indulgence; but it is preposterous to suppose that the Bible commands scourging for its own sake, or that the sacred writer would have considered his precepts violated if the end were attained, however mild the means. If Solomon's injunctions are to be understood literally, and not in their obvious spirit, then ought parents to adopt precisely the modes of juvenile punishment which were at that period in use among the Jews, which we presume no parent thinks of doing. Dr. Bell—that true and lamented friend to the rising generation, who has done for the children of the poor what will not be done for the children of the rich, at least in public schools, so long as popular opinion shall allow any man to eat the bread of an endowment in the way which is most easy to himself, rather than most conducive to the public welfare—justly remarks respecting this distortion of Solomon's precepts: "Equally insensible to the beauty, the spirit, and the sense of the figurative and metaphorical language of the East, those friends of exclusive flagellation not only misunderstand, but, unhappily for the back of many a sufferer, pervert the wisdom of Solomon, by a literal interpretation of his expressive aphorism. Ascribing a peculiar charm to the rod, independently of the end for which it is used, they think it sacrilegious to attain that end by any other means. To guard against this practical misapplication of Holy Writ in the economy of a school, I observe, that the instrument of punishment is here put for the punishment itself." "The true sense of Solomon's aphorism will be found, in this as in every other instance, consistent with sound wisdom. It is, that when offences are committed, and those in authority do not take means to prevent the repetition and correct the offender, his real interest and happiness are overlooked." (Dr. Bell's Elements of Tuition, vol. ii. pp. 390, 392.)

The very same references to instruments of chastisement are used in speaking of the corrective dealings of God with His children; and the real spirit of the allusion is the same in either case.

The word of God prescribes firm discipline, and such a degree of coercion as is necessary to attain the desired object, but not one step beyond it. What would St. Paul, who directed parents "not to provoke their children to wrath," but to bring them up "in the nurture and admonition

of the Lord," have thought of a brute, in the shape of a man, "who would not speak to his children for months, nor even take the least notice of them?" We do not mean to say that there are not cases in which a "good horse-whipping" as prescribed by B. may effect great benefit; but the horse-whipping *system* would be untenable, even if children were horses, and not reasonable and immortal beings; for horses are injured by severity, and become either dispirited and terrified, or vicious and unruly. It is strange that any Christian father should allow his child to be treated as he would not permit his groom to treat a horse.

The very Heathens, as we see from the writings of Cicero, Seneca, Plutarch, and others, but especially of Quintillian, had discovered the manifold evils of the horsewhip system. Of Quintillian, Erasmus exclaims, "Quis vel Ethnicus vir, ut sævum ac perniciosum explosit, nos Christiani libenter recipimus." Erasmus, who was a strenuous opposer of the severity which at that period prevailed in public schools, has left on record the following anecdote. Mr. Bamford, from whose work on school discipline we extract it, fills up the blanks with the names of Dean Colet and his two Masters of St. Paul's School, Lily and Rytwise. Incredible as the anecdote may appear, we can well believe it, when we recollect the well-authenticated atrocities of Busby, whose effigy disgraces Westminster Abbey, at a later and more refined period. We shall, however, be very glad if any Pauline, in honour of so great a name as that of Colet, will disprove the authenticity or the application of the anecdote.

"I knew a divine, indeed familiarly, of great name, to whose mind, though he had strenuously flogging masters, no cruelty towards scholars was sufficient. He thought that ALONE tended to restrain the wantonness of youth. In his indulgences towards his flock, the comedy was never finished with a joyful catastrophe: for, after they had eaten, one or another was dragged forward to be cut with rods; and, in the mean time, he exercised his cruelty even towards the innocent, to inure them to blows. I myself was once next to him, when, after dinner, according to his custom, he called to him a boy of about, I think, ten years old. He had very lately come to that school from his mother. He prefaced, by saying, 'that his mother was a woman of remarkable piety: that the boy was strongly recommended to him by her.' By and by, that he might have occasion of beating, he began to charge him with I know not what rudeness, though there was nothing like it in the boy's behaviour; and nodded to him, to whom he had committed the government of the college (who, from his business, was called Satelles), that he should beat him. He immediately flogged the afflicted boy, as if he had committed sacrilege. The Divine cried out, again and again, 'Enough! enough!' but the executioner, deaf with fervour, finished not his cruelty till the boy was almost fainting. By and by, the Divine, turning to us, said, 'He had done nothing wrong; but he must be humbled:' for that was the word he used. Who ever brought up a slave in that manner, nay, who an ass?" Erasmus de Puer. Inst.

What was there worse than this conduct of men calling themselves Christian instructors, in the worst brutality of Spartan discipline, or the tyranny of the Greek Sophists, whose various modes and gradations of juvenile punishment are left upon record with the minuteness of a Spanish Inquisition:—*τυμπανιζειν—καταχορδευειν—προσπατταλευειν—στρεβλουν—αγχειν—παταλοι—ιμαντες—ρυτηρες*. Even Dr. South, though no lax disciplinarian, complains of the Plagosi Orbilii of his day (Orbilius was Horace's schoolmaster, a man of detestable cruelty, as Suetonius informs us), who, he says, are "the executioners rather than the instructors of youth; persons fitter to lay about them in a coach or cart, or to discipline boys on a Spartan altar, than to do in a Christian school." He adds, that "stripes and blows are the last and basest remedy, and scarce ever fit to be used, but upon such as carry their brains in their backs, and have souls so dull and stupid as to serve for little else but to keep their bodies from putrefaction." We know how severely Milton speaks of this horsewhip system; but in so doing he only echoed the remarks of the admirable Roger Ascham, who, in his "Schoolmaster," published in 1571, offers

many excellent suggestions, which would well bear repetition even in the present day. His work originated in the following circumstance:—In a conversation at which Ascham was present, "Mr. Secretaire" stated that he had "strange news" brought to him, that "divers scholars of Eaton be runne away from the schole for fear of beating." He also took occasion to wish that "a little more discretion were in many schoolmasters in using correction than commonly there is;" adding, that they many times punish rather the weakness of nature than the faults of the scholar, and that they drive persons in future life to hate literature—and the remark applies equally to religion. Mr. Peter, a man severe by nature, replied, that "the rodde onlie was the sword that must keep the schole in obedience." Mr. Wotton, "a man of mild nature, with soft voice and few words," supported the secretary, adding, that "if a rodde carie the fear of a sword, it is no marville if those that be fearfull of nature chose rather to forsake the place than to stand alwayes within the feare of a sworde *in a fonde man's* handling." Some other persons also gave their opinion; and, among others, one Mr. Haddon, who said that the best schoolmaster of that age was "the greatest beater;" alluding to Nicholas Udal, master of Eton School, whom one Tuper, one of his own scholars, has handed down to posterity in the following doggerel lines:

From Paul's I went,
To Eton sent,
To learn straightways
The Latin phrase;
When fifty-three
Stripes given to me
At once I had.

For faults but small,
Or none at all,
It came to pass,
Thus beat I was:
See, Udal, see,
The mercy of thee,
To me, poor lad!

Ascham, in numerous places of his Schoolmaster, has strongly expressed his disapprobation of severity. He exhorts masters, "If the childe misse either in forgetting a word, &c. I would not the master either frown or chide with him, &c. For I know, by good experience, that a childe shall take more profit of two faults, gentlee warned of, than of four things rightlie hitte." He recommends "cheerful admonishinge, never leaving behinde juste praise for well-doing." "Chide not hastilie, for that shall both dull his witte, and discorage his diligence, but monish him gentelee, &c." "Love is fitter than feare, gentlenesse better than beating, to bring up a childe rightlie in learning." "Many scholemasters, some as I have seen, moe as I have heard tell, be of so crooked a nature as, when they meete with a harde witted scholar, they rather breake him than bowe him, rather marre him than mend him. For when the scholemaster is angrie with some other matter, then will he sonest faul to beat his scholar." "Even the wisest of your great beaters do as oft punish nature, as they do correct faultes." "A child that is still, silent, &c. when he cometh to schole, he lacketh teaching, he lacketh coraging, he lacketh all things; onelie he never lacketh beating, nor any word that may move him to hate learninge, nor any deed that may drive him from learninge, or any other kinde of living. For, in very deede, fond scholemasters, by feare, do beate into them the hatred of learninge." "They find feare and bondage in scholes." He illustrates the reason why, in their diversions, children are happy and gay, but in school they are generally miserable and languid. In the example of Lady Jane Grey, he admirably proves that "love doth work more in a child for virtue and learning, than fear."

As we have thus gone so far back into English school history, we will recede a few centuries farther, by adducing the following story in the life of St. Anselm, Archbishop of Canterbury in the reigns of William the First and the Second; and it is quite pertinent to the present discussion in the reign of William the Fourth.

"*Quodam igitur tempore, &c.*"

"As a certain Abbot, who was accounted very religious, was once talking with Anselm about the affairs of monastic religion, and, amongst other things, was consulting him about the boys who were brought up in the cloisters, he added, 'What, I pray you, can be done with them? They are perverse and incorrigible: *day and night we cease not to beat them*, and yet they always become worse and worse.' At which Anselm, surprised, 'Cease ye not,' says he, 'to beat them? And how are they when they are grown up?' 'They are dull,' he says, 'and brutish.' But Anselm says, 'For what good purpose then do ye, who for men have brought up brutes, lay out all your money and care?' But he answers, 'What can we do to prevent it? We constrain them by every means to improve, but all to no purpose.' 'Constrain them, do you? Tell me, Father Abbot, I pray, if you were to set a plant in your garden, and just after were to shut it up on every side, so that it could in no way extend its branches; and, when, after a year, you should set it free, what sort of a tree would issue thence? Useless, certainly, with crooked and entangled branches. And who would be to blame for this, but you, who so unreasonably confined it? This is just what you do with your boys: they are planted, by oblation, in the garden of the church, that they may increase and bring forth fruit to God. But ye, on all sides, so restrain them with all kinds of terrors, menaces, and blows, that they are not allowed to enjoy the smallest liberty. Therefore, indiscreetly oppressed, they breed, foment, and nourish within themselves, depraved and (like thorns) perplexed thoughts. And they so continue to cherish them, that they obstinately evade all the means which can be administered to correct them. Whence it comes to pass, that, because they perceive in you no love, no affection, no kindness, no sweetness towards them, they have no confidence afterwards of any good in you, but believe all that you do proceeds from hatred and malice against them. By this wretched means it happens, that as they afterwards increase in age, so hatred, and the suspicion of every evil, increase in them, always prone and bent to vice. And since they have not been bred in true charity to any one, they are able to look upon no one but with depressed brows and oblique eyes. But, for God's sake, I wish you would tell me, what is the reason that you thus torture them? Are they not human beings? Are they not of the same nature as yourselves? Would you wish that to be done to you which you do to them, if indeed you had been what they are? But enough. Do you wish to form them to good manners solely by blows and whips? So if you wish your boys to possess ornate manners, it is necessary, that, instead of the depression of blows, you bestow upon them the soothing and comfort of paternal affection and gentleness.' To these things the Abbot said, 'What soothing? What comfort? We labour to constrain them to a grave and steady behaviour.' 'But while the mind is yet fragile in the service of God, it stands in need of tender milk, to wit, the gentleness of others, benignity, pity, cheerful encouragement, charitable support, and much of this kind.'.... The Abbot, having heard these words, groaning said, 'Truly we have erred from the truth, and the light of discretion has not shone upon us.' And then, falling on the earth before his feet, he confessed that he had done wrong, that he was guilty, and requested pardon for the past, and again and again promised amendment for the future."

But we must close these cursory observations, which have been extorted from us by the friendly reproaches of our correspondents. It is but justice, however, to add, that of late years most, if not all, our schools, public and private, have been conducted upon a more moderate, rational, and Christian system;—though by no means in many cases to the extent that is desirable, and that we hope will before long be obtained. So much in justice to schools. In regard to our correspondent B., whose paper has given rise to the animadversions of our other correspondents, we must do him the equity to add, that we do not think he intended to recommend what would be generally considered harshness or injustice, any more than drunkenness; but only, in substance, to protest against such a relaxation of domestic discipline—and in that we agree with him—as would undo all the good effects of the best religious instruction. But, however excellent his intention, the tone of his paper was unguarded, and he must not therefore be displeased that it has called forth some remarks, more perhaps in the Orbilian style than he may think was requisite.

ROMISH MIRACLES.

To the Editor of the Christian Observer.

In the course of last summer being at Dieppe, I took occasion, with a party of friends, to visit the site and remains of the ancient city and castle of Arques, a few miles distant from that town. The many thousands of our countrymen who pass through Dieppe are probably little aware of the interest which that place and neighbourhood are calculated to excite, from the part taken by its inhabitants in the fearful scenes which attended the times of the Reformation. A particular account of these may be found in a work on the history and antiquities of Dieppe, by Mons. Vitet; but to enter further upon this head is not my present object..

After viewing the castle of Arques we entered the church, attended by an intelligent-looking French woman of the village, whose province it seemed to be thus to accompany strangers; and here I was struck by a representation, tolerably well painted, of a subject which I had previously seen sculptured in wood or stone in a church at Louviers;—nothing less than the patron saint of France, St. Denis, walking erect, with his head severed from his body and carried in his hand. I believe the tradition is, that having suffered martyrdom near the town of St. Denis—or rather where the town now stands—he performed a march on foot, with his head in his hand, from that spot to Paris.

Having quitted the church, and bidden adieu to our guide, who we discovered had not much faith in the miracle, I could not help ruminating on the difficulties which the Romish Church must experience, when ably pressed, in maintaining the authenticity of such representations. That she should either pass over the matter as indifferent, or that, professing to be the true church of Christ, she should knowingly suffer falsehood to adorn the walls in the very interior of her temples, appeared to me so improbable, that, while I continued to marvel at the courage with which she exposed so weak a point of her system, I was the more curious to examine the mode which she could attempt to defend it.

On my return to Dieppe I accordingly went to the public library, and asked for the "Lives of the Saints"—a work which I knew only by having seen its title prominent in other public libraries—and out of which I fully calculated upon satisfying my curiosity. I did not find what I expected; but a light, to me at least new, was thrown upon the subject under investigation. It appeared, that, although I had seen this marvellous deed of St. Denis adorning the walls of what professed to be the house of God, there is every reason to suppose that by the learned Roman Catholics themselves, little solicitous to guide the people from error, the whole story is looked upon as a mere fable. Among the following extracts, which are translated from the introduction to the work in question, I think there is amply sufficient to establish my charge. The passages given were taken in haste, or they would have been more full and perfect, but as far as they go they are correct. The title of the work is, "Lives of the Saints." Paris, 1701. Dedicated to the Cardinal de Noailles. By A. Baillett.

"Among the Catholics themselves have been found men of worth, and even of a holy life, in whom the love of truth has not always been strong enough to correct the inclination, which all men have, towards imposture and fiction. A man of this character appeared in the times of the Apostles, in the person of St. Papias, Bishop of Hierapolis, who professed himself a disciple of the Apostles and of the men of old who had seen Jesus Christ. Papias, with all his piety and zeal for religion, would readily have admitted

false histories of Jesus Christ and his Apostles, being credulous to excess, and receiving with facility all that was reported to him under these great names, without taking pains to discriminate. Repeating the same to others, it is notorious that he has made fictions and vain reveries pass for the actions and sentiments of the Apostles."

The author then alludes to attempts made to restore the histories or Acts of Martyrs, which had been lost by barbarian invasion, or other causes. These, he says, "not only produced false Acts, in place of the true ones which they attempted to restore, but, unfortunately for the church, they rendered false the true histories of martyrs which had been restored to light, under pretext of retrenching, and of supplying what was wanting.... This century" [my extracts do not state what particular period is referred to] "may boast of seeing the licence of false acts and falsified histories of the lives of saints carried to its greatest height, since it had become the custom to disinter their bodies, to dismember them, and to transport them to different places, to extend their worship. The West sought to enrich itself with the spoils of the East and of Africa—more especially since the Saracens had undertaken to destroy the Christian religion in those parts by force of arms, and the Iconoclast of the Greek empire had declared war against relics and images of the saints. Churches and monasteries were built on all sides to receive foreign relics, which were introduced from other countries by means of commerce, and by the opening of the cemeteries of Rome and its vicinity, where new discoveries and disinterments were daily made. The fame of miracles, which had served to verify the saintship of these bodies and authorize their translation, excited the devotion or the curiosity of the people; who frequently, being ignorant even of the name of the saints in question, called for their history, and wished to be made acquainted with the merit of those whom they were required to worship. The monks, far from refusing what the public demanded of them in this matter, commenced the work with zeal. It would have been well if this zeal had confined itself to transcribing the Acts, whether true or false, as they found them, without venturing to compose new lives for the saints of whom no memoir was extant, and of whom they themselves frequently possessed no knowledge.... Cardinal Valére, bishop of Verona, the friend and historian of St. Charles Borromeo, is of opinion that one cause of the falsification of these legends of the martyrs has been the custom, which formerly existed in many monasteries, of exercising the young religious students by rhetorical amplifications on the martyrdom of some saint. This allowed them to make the judges, the persecutors, and the persecuted saints, speak and act in such a manner as appeared to them most probable." "They thus composed, on subjects of this sort, histories much more full of ornament and invention than of truth." "So that a long time afterwards, being found with other manuscripts in the libraries of the monasteries, it was difficult to distinguish these inventions from the serious pieces and true histories which were preserved with them."

In the Golden Legend, containing the "Lives, Passions, and Miracles of the Saints," dated 1503, I find the history of St. Denis (who, your readers are of course aware, is Dionysius the Areopagite), with the account of his martyrdom near Paris; and the miracle of his rising from the stroke of the executioner and carrying his head with him, is there related as a fact. Butler, in his Lives of the Saints, written, be it remembered, in a more enlightened age and a Protestant country, in narrating the martyrdom of St. Denis, makes no mention, so far as I can perceive, of this alleged miracle. The "Golden Legend," it is said, is no longer a book of authority; and the story of St. Denis, we are told, arose from the liberty taken by old painters, who were fond of inventing such allegories, which must not now be taken

literally. The head, it is said, signifies a man's life; and St. Denis's carrying his head in his hand, merely means that he carried his life in jeopardy. Such, at least, is the explanation which a well-informed Roman Catholic in England would afford to a Protestant inquirer; and I have no wish to fasten upon any individual what he does not hold; but I would ask, is not this story—and if not this, are not hundreds of others, not less absurd—still currently believed among the less-intellectual classes of Papists, especially in countries where Protestantism and the Scriptures have not enlightened the populace, and rendered the priests more cautious? and are not such delusions cherished, instead of being repressed, by the continued representation of such prodigies in books, pictures, and even in churches; and this without adequate efforts, if any, upon the part of the priesthood to expose the fraud? I might add, what becomes of the unity, immutability, and infallibility of the Church of Rome, if she is obliged to reduce to allegory, before the eye of Protestantism or advancing intellectual culture, what in a darker age she made no scruple of impressing as matter of devout credence and edifying wonder? Protestantism is every where forcing Popery to be on her guard;—and let it take care to be on its own.

H. C.

ON THE UNION OF DISCRETION WITH ZEAL.

To the Editor of the Christian Observer.

I CANNOT help expressing to you my feelings on a subject of great importance. I see, with much apprehension, that a most precipitate spirit seems to carry along with it a large portion of the religious body in England, the moment any thing is held up to view which *primâ facie* has an air of superior zeal and sanctity. This was the case, to a melancholy degree, in regard to the recent controversy respecting the Bible Society; and I believe the latest generations will bless God for your efforts, and those of other enlightened Christians, in standing firm against the torrent. Now, I frankly own I have my fears that something similar is likely to take place in regard to a *forced* observance of the Lord's-day. I am very far from professing to understand how far it is lawful to employ the civil arm in compelling ungodly men to obey the enactments of a religion which they practically believe not; but I own I tremble at any thing which has the remotest appearance of persecution; and I fear that something of false zeal may be clinging to us. I trust I have derived great advantages, in regard to doctrines, from a tract of Baxter's, which I once read in early life; in which he shewed powerfully, that *by overdoing we underdo.* May God preserve our church and nation from *underdoing by overdoing* in regard to the Lord's-day! The re-action produced by misdirected zeal is always most fatal to the cause of true piety. Some symptoms in the House of Commons, very unlike the wisdom and zeal of a Wilberforce, have made me most anxious for my country; and I have prayed earnestly to God to give grace to all Christians of influence in England to understand His will, and faithfully to perform it. My object in these hints is simply to call you to prayer and serious reflection on the subject, that you may be directed from above to such views of the question as may, by God's blessing, render you greatly useful to your country and the cause of Christ in general. Be assured you have my prayers for God's direction and support; and believe me,

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*** The foregoing paper has reached us from one who is serving his Divine Master in a distant land. We insert it, partly because the general

caution which it contains is highly important, even if the special application should not be appropriate; and partly because it affords us an occasion for again urging upon our readers the duty of endeavouring to enlighten the public mind in their respective vicinities respecting the Lord's-day question. Sir Andrew Agnew's Bill of last year was not a measure of persecution, but of protection. A few of its provisions might be injudicious; and the Bill, as a whole, wore, to the popular eye, a harsher aspect than would have belonged to it in its matured shape, on account of its not having arrived at that stage in which such additional exceptions as might be deemed proper would have been introduced; but as a whole it was an admirable Bill: it was grounded upon the solid basis of Christian principle, and not upon the shifting sands of conventional expediency, and the wideness of its range arose, not from an inquisitorial search for objects of persecution, but from the spontaneous and urgent application of a great variety of persons for protection. The principle and the leading details of the measure, with any alterations that may be advisable, we still hope, by the blessing of God, to see carried into effect; and we again entreat our readers to endeavour with zeal and promptitude to promote the object; and particularly, we repeat, by disabusing the public mind of those erroneous notions which have been industriously promulgated upon the whole of the subject. At the same time, there is, on this and many other questions, ample room for our absent friend's cautions; but our zeal can never be too warm while it is according to knowledge, and exercised with the meekness of heavenly wisdom.

ON THE CHANGES OF MODERN HABITS.

To the Editor of the Christian Observer.

I HAVE been for some years a widow, with a family of grown-up young people, but I am afraid, Mr. Editor, that if I live a few years longer in this restless world of ours I shall not know my own country; for, what with new men, new women, new measures, new fashions, new politics, new religions, and almost a new language, I begin, at the age of sixty-four, though in perfect health and vigour, to find myself every where a stranger. As for the new-fashioned reforms in church, and state, and law, and army, and physic, I can make nothing of them; but one of my sons, who is in Parliament, tells me all is right; and I conclude, therefore, it is so, and am willing to hope the best. But I cannot quite understand the free-and-easy manners of the age, and the disuse of those forms and ceremonies which in my youth were much studied, and I think with some advantage. When I was presented at court, nearly half a century ago, there was thought to be a great falling off in etiquette from the old times; but even then, weeks and months were employed in preparation for so great an event; whereas now my daughters think no more of going to make their loyal courtesy to the King and Queen, than we used to do of meeting our neighbours at the county ball.

But among all these innovations, nothing strikes me more than the change of words. Even a newspaper does not speak the language that used to be current in my day; and in glancing over four or five columns of advertisements I find at least thirty that contain words which, being as I am informed of Greek extraction, are, to me at least, unintelligible. Thus, for instance, I perceive in one column, all close together, *Dioramas, Panorama, Cosmorama, Myriorama, and Physiorama.* I need not trouble you or myself with hunting out others. Among new musical instruments with Greek names, I hear my daughters talk of the Harmonicon, the

Accordion, the Euphonion, the Euterpion (or something of the kind, for I write the words by ear), and above all, the incomparable Apollonicon, the mention of which in your last number, in a paper on barrel-organs in churches, led me to address you in the present remarks. My object is to ask, whether it would not be best to keep as much as possible to our own tongue; so that, whenever a suitable word presents itself, we should use it, rather than bring in an outlandish one from a foreign or dead language. Messrs. Flight and Robson's Grand Barrel-organ would have sounded to my ears as melodiously as their A-p-o-l-l-o-n-i-c-o-n;—the right pronunciation of which, by the way, I should be very glad if you would inform me of, as one of my sons disputes the matter with his sisters. Be kind enough also to add your sentiments generally on the subject; for, among my other ancient habits, I have brought up my children to pay great deference to your opinion, and we generally read in our quiet evening family circle, in the course of the month, most of the papers in your number—though not always the controversial discussions, church-reform papers, and so forth; which, however, my son just alluded to says are the most important parts of the work, and which he finds very useful in his intercourse with his college friends*.

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* We must not refuse the above appeal, though we are in general too busy with things to have much time for discussions about words. There is certainly great affectation in introducing, without necessity, Græco-English terms; and many of those which are introduced are so strangely compounded and applied, that a classical ear is shocked at the barbarity. Where a suitable English word is within reach, it is doubtless generally to be preferred; but in many cases the Greek language, by its facility of forming compound words, is peculiarly valuable. In botany, for example, and chemistry, the compounded words are very expressive, though often harsh and barbarous. A simple, easy, and not inharmonious combination—such as Panorama or Diorama—is surely not to be objected to. Words of this kind were adopted because they were wanted, our own language not easily admitting of combinations which form a description of the thing specified; and such terms, though strange at first, soon become familiar, and are caught with ease by an English ear, and pronounced by an English tongue. The Zo-o-lo-gi-cal Gardens sounded uncouthly at first; and so did Bazaars, and Queen Adelaide; but the ear soon becomes reconciled to a new word, and the mind too; unless it be a word so savouring of conceit or vulgar knowingness, or so connected with vile associations, that no person of right taste can bring his lips to utter it, at least till it has been in use as long as a *Tandem*—a word, the ridiculous origin of which was, perhaps, the sooner forgiven on account of the vehicle not being plebeian;—but when will an educated person be induced, except from necessity, to call a long-coach an Omnibus? The names given to many ships, and to the common vehicles of traffic, are disgusting from the cause just mentioned, of conceit or vile associations. Why should grave divines at Oxford or Cambridge be forced to inquire in an inn-yard for the "Tally-ho?" We had no intention of entering upon a criticism upon the affairs of Omnibuses and other vehicles—which we might perhaps Latinize after this very fashion, "De *Omnibus* rebus et quibusdam aliis;"—but as names are said to be things, we may often discern in these depravations of taste depravations of principle. A man who names a ship or a coach The Defiance, The Thunderer, The Revenge, and so forth, indicates an obtuseness of moral susceptibility, as well as merely an inaptness at appropriate choice of terms. It may appear a trifle, but it would be at least a trifle on the right side, if respectable persons would remonstrate with the offenders. How soon, for example, would the proprietors of a Tally-ho alter its title, if their customers told them it was publicly offensive. We should as much object to names of too serious a character as to those of the preceding class. Beulah Spa is scarcely less offensive than Harlequin Lane. We make all due exceptions—as, for instance, in the case of a fishing-boat which we once saw at Lowestoft, called the Rehoboth (Gen. xxvi. 22); the proprietor having so named it from a very excellent feeling, because the owner of some rival boat had unhandsomely seized another name, which had already been spoken of for the Rehoboth. There was room enough, he thought, on the sea, and names enough on the land, for both parties, without clashing.

There is an advantage in Greek and Latin words, legitimately and tastefully introduced, especially as terms of science to describe things not already known, under simpler names, that they are equally understood by all educated nations. An Englishman in Paris knows how to inquire for the Panorama; but he would be puzzled to

But I did not intend to gossip upon family concerns; and one thing which I *did* intend to write upon I must now omit, or postpone, having trespassed too far, I fear, upon your space and patience;—I mean, the great changes which I have remarked of late years in matters connected with religion. I find, in this respect, books, sermons, tracts, societies, clerical manners and pursuits, conversation, family habits—every thing, in short—greatly altered since the time when I lived under my venerable father's roof. I think the change, in the main, is a great improvement; a considerable advance, I should say, in true piety, and for the glory of God and the good of mankind: for though I fully believe that my father and mother are in heaven, and have no doubt that during their whole life they used secret prayer, and perused the Holy Scriptures (my mother I am sure did), and were anxious to bring up their children as good Christians; yet I cannot say that there was that zeal, that clear understanding of religious doctrines and the way of salvation, and that devotedness, if I may so speak, which I now discern in many families—at least while I remained at home; for in after years there was a very marked difference, caused, I believe, chiefly, under the blessing of God, by the perusal of the works of Mr. Wilberforce and Mrs. Hannah More, and the sermons and conversations of a very excellent clergyman, not much known I presume beyond his own parish, but very active in it, and who, I imagine, would now-a-days be called an Evangelical Minister; but at that time such distinctions were not so much talked of, at least in our circle, except where a clergyman preached extempore, or Calvinistically, or something of that kind. The death-bed of both my parents was very blessed, and was in accordance with what might be expected from their improved views and feelings during their latter days. My separation from them for many years to a great distance, in consequence of my marriage, and their inability to write much, and still more my own incompetency at that period to make clear distinctions in matters of religion, prevented my knowing, as fully as I could now wish, the actual changes to which their higher views gave birth in their personal deportment and the conduct of their family, except in the introduction of regular family prayer, and giving up a few of their former habits in regard to the spending of Sunday, and similar matters; which, however, were not much noticed, as the change was attributed by their friends to their increasing years and infirmities, and their natural wish to devote the remaining portion of their days—though, after

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put into French the See-all-round. The nomenclature of modern science has the advantage of being a universal language. But for effect in other respects, the vernacular tongue of every nation is to that nation the most expressive and affecting.

As to the word Apollonicon, we beg permission to inform those of our lady friends who are not better Greek scholars than we profess to be, that the word may *possibly* be meant to signify, *of*, or *belonging to*, or *after the fashion* of, Apollo; in which case the accent will be on the last syllable but two. But such a word would be very inelegant, and we must, therefore, presume that the inventor meant it in the sense of *superior to*, or *conquering*, Apollo; in the same manner as Andronicus, a man who conquers or surpasses other men. In this case the accent is on the last syllable but one. It happens curiously enough, that this very epithet occurs in Zenophon in relation to Apollo himself, when he conquered Marsyas, who had challenged him to a trial of musical skill, upon the gentle condition that he who gained the victory should *flay* his antagonist. Zenophon, in the first book of the Anabasis, says: "There it was that Apollo is said to have flayed Marsyas, when he had beaten him in a musical contest:" Ενταυθα λεγεται ΑΠΟΛΛΩΝ εκδειραι Μαρσυαν, ΝΙΚΗσας. κ. τ. λ. If any lady will look at the title upon the Apollonicon, which is in Greek capitals, she will see that it resembles the above letters; and she may imagine it as saying, "As much as Apollo beat Marsyas, does this organ beat Apollo." The proprietors of the Apollonicon ought to be much obliged to us for furnishing them with so valuable a dissertation upon their title; and they would best shew their gratitude if they would consecrate so noble an instrument to sacred strains. Why should not the Hallelujah Chorus be adapted to its powers, as well as the Overture of an opera?

so good a life, it was not considered necessary—to "making their peace with God;" so we used to call it, but I am glad to find this unscriptural expression now generally dropped, as are many others, which I must not now touch upon. I should, however, like to address you a letter some day, to mention certain other differences which I discern between what were called very excellent good religious families in my early life, and what are so accounted now. My own children are, I am sure, true servants of their Divine Master, and they are very dutiful and affectionate; but they think me, I fear, very ignorant—but not more so than I think myself; and I feel that I do not get as I could wish into the language of religious doctrine, in which I observe young people are better versed than we were. But I have found my children's conversation very useful to me, and we have an excellent clergyman, who preaches most heavenly discourses, and promotes the religious charities and schools, and is indefatigable in his duties. All these are great improvements; and I bless God I have lived to see them. I have lately entirely given up cards, of which I was rather fond; though I do not see all the evil in them that some of my family do; but it is well to be on the safe side, and I can find much more edifying occupation for my time. I pray that God may enlighten my understanding by his Holy Spirit, and give me grace to walk in his ways; and that, through the merits of my blessed Saviour, upon whom alone I trust, I may find pardon and peace at the last, and happiness for ever in heaven.

A WIDOW OF THE OLD SCHOOL.

For the Christian Observer.

THE EMIGRANT CURATE'S FAREWELL.

I HAIL thee, fair Mother: I gladden to see
As doves at their windows thy progeny;
And I love thee the more in these recreant days;
For thy walls are salvation, thy gates are praise:
Yet whatever to others, fair Mother, thou be,
Thou hast been but a hard step-dame to me.

To enter thy shrine, in my boyhood I toiled;
I gave up earth's prospects; my pittance I spoiled;
And many a year in thy service I've worn,
And many a shock of life's tempests have borne:—
They say thou art wealthy, and bounteous, and free;—
Thou hast been but a hard step-dame to me.

Thy burdens are welcome, thy summons I hail;
But thy votary's babes cannot feed on the gale:
Then think it no scorn if thy heart-broken child
Seek a flock far remote in some bleak western wild;
Where still will I love thee, though certain it be
Thou hast been but a hard step-dame to me.

My children's children shall glow at thy name;
Mississippi's stern forests shall echo thy fame;
And when on the threshold of Heaven I stand,
I will think on the Church of my own native land;
For no fairer or purer on earth shall I see,
Though a hard and a niggard step-dame to me.

Yet 'tis not thy antique sepulchral halls,
Thy cloistered portals, or ivyed walls,
Nor thy gladsome spire, or mouldering tower,
Or thy church-yard smiling with many a flower,
Nor thy village bells, though sweet they be,
That bind me, thy exiled child, to thee.

And truly, it is not the golden fee,
Sleek prebend, or rich plurality—
Contented, though poor, I can gaze with delight
When another man's landscape gloweth bright;
And these glittering baits, if baits they be,
Have not lavished their envied charms on me.

But oh! in thy walls I have wept and prayed;
And there have I blest the bridal maid;
And there have I seen the widow mourn;
And there to the Saviour's arms have borne
Full many a babe, that wept with me,
As I uttered the Triune Mystery.

And there, too, are pictured the Mandates Ten;
And there doth re-echo the loud Amen;
And there, when approaches the darksome bier,
The Saviour doth dry the mourner's tear:—
When those echoes I list, when those visions I see,
I would live, I would die, holy Parent, with thee.

And there have I stood, when the heart-rending word,
In feebleness spoken, in thunders was heard;
Or pity's soft accent hath breathed from above,
To tell the lorn trembler his Maker is Love:
And I felt thee thrice dear when the proud stubborn knee
Bent meek to the Victim of Calvary.

And there have these lips blessed the chalice of peace,
And these hands borne the emblems of mortal release,
And this bosom upheaved with as thrilling a vow
As though mitres had waited my feverish brow;
And there have these eyes been permitted to see
Earthly dawnings of heaven's own sanctity.

But no more, or this oft-riven heart will rebel;—
Farewell, hallowed Mother! farewell, farewell!
I haste to yon desert, unknown, untrod;
But each clime is a home, if I dwell with my God:—
'Tis a boon I deserve not, wherever I be,
To spend and be spent, O my Saviour, for Thee. S. C. W.

"CLEANSE THE THOUGHTS OF OUR HEARTS."

I MAY bridle my lip, I may bridle my pen;
If reviled, I may guard me from railing again;
But my thoughts—but my thoughts—can I bridle these?
Then welcome the prayer, that Thy grace may impart,
Not a sepulchre garnished, but cleansing of heart;
That my God I may serve, while my neighbour I please.

The hand may not steal; the demure furtive eye
May conceal the deep chambers of mystery;
Nor the ear lend its echoes to passion's controul:
But One only, the Harmless and Undefiled,
Whom temptation ne'er vanquished, nor Satan beguiled,
By his Spirit can cleanse the deep thoughts of the soul.

S. C. W.

THE EASIEST DEATH.

AND what, my sweet babe, *is* the easiest death?
To pine, as our Rose did, and languish for breath?
Or is it——"Oh speak not of fearful alarms,
"For if Death, dear papa—for if Death *can* have charms,
"'Tis to die, 'tis to die in thy arms."

And I too, blest Saviour, would be a child still:
Young or old, rich or poor, I would leave to Thy will;
The time and the place, and by land or by sea,
In pain, or in quiet, be guided by Thee,
But only be Thou with me. S. C. W.

A BIRD'S-EYE VIEW.

All on earth is close-bounded: the lynx's keen eye
Cannot pierce through the thicket or fathom the deep;
The swift-footed elk doth but lie down and die,
Spell-bound to the plains where her ancestors sleep.

The lord of the forest forsakes not the glen
Where roameth his victim, or yawneth his cave;
Each islet is peopled; each streamlet and fen
Yields to myriads a cradle, a prison, a grave.

All on earth is close-bounded: e'en man cannot roam,
Immured in this dungeon, fast chained to this clod:
All, all is close-bounded, while earth is his home;
He ne'er shall be free till he dwells with his God.

Yet the frail winged minstrel, disdaining to pine
Upon earth, spreads her plume, and is lost in the skies:
Her horizon nor forests nor mountains confine,
Nor hills peer o'er hills, nor o'er Alps Alps arise.

She hears but at distance earth's maddening jar;
Unshackled she soars o'er the close-prisoned throng;
From their cares and their tumults she speeds her afar,
Expansive her vision, ecstatic her song.

And man too on Faith's joyful pinion may soar;
Its flight to some Pisgah his spirit may wing;
Scenes of heaven, while on earth, his rapt soul may explore,
And in prison the anthems of Paradise sing.

Raised far o'er life's mists, Hope exulting surveys,
From the confines of darkness, the realms of the blest;
And trembles, yet carols, as wanders her gaze
O'er the land of her bondage, the land of her rest.

How calmed the hoarse torrent! how hushed the wild roar!
How fades in the distance each danger once nigh!
The chafed mountain wave doth but ripple the shore;
The whirlwind's fierce blast scarcely breathes in a sigh.

I was tempted—how feeble the once potent lure!
I toiled—could yon atom my pathway impede?
Where now are the terrors I shrunk to endure,
Or the thorns that oft caused this torn bosom to bleed?

Earth, earth is far distant;—but heaven is near;
Its vistas of glory Faith joyful unveils:
Its light gilds the eye that was dim with a tear,
And the parched fevered bosom is fanned by its gales.

Close-bounded is earth;—closer bounded the tomb,
Where night shall exclude even earth's feeble ray;
Yet that dungeon, blest Saviour, Thy light shall illume,
Till the dawn shall awake me to regions of day.

To soar and to grovel is man's chequered lot:
Of earth, he is earthy; yet, born from above,
Faith smiles in her prison—each woe is forgot—
He is free in his God, and that freedom is love.

S. C. W.

"YE ARE OUR EPISTLES."

AND am I an epistle, defaced thus and blurred;
Illegible often, too often absurd!
Who should judge of the beauty of precepts Divine
By their transcript on frail fleshly tablets like mine,
Though a Paul were the penman, full little would see
Of the impress of heavenly sanctity.

Too oft is the record but traced on the wave;
Or on sands, which temptation's fierce surges lave;
Or blunt doth the point, heaven-tempered, recoil
From the obdurate rock of a flinty soil:
And so mazed are the crossings of practice and creed,
That this bosom He only who made it can read.

But, O thou blest Spirit, whose mandates once shone
Resplendent, though written on tables of stone,
This heart deign to hallow, and there to record,
As with sun-beam from heaven, thy life-giving word;
Engraved by Thy finger, each precept shall shine
Bright and fair e'en on tablets deep-sullied as mine.

S. C. W.

REVIEW OF NEW PUBLICATIONS.

WORKS ON CHURCH REFORM.

(*Continued from page* 127.)

No. XXIX.—ARCHDEACON HODSON'S CHARGES—(*continued*).

WE remarked in our last Number that Church matters at present divide themselves into the four branches of Conservation, Reform, External Comprehension, and Internal Union, on all of which a variety of communications have appeared in our volumes, but we purposed adding some cursory notices, as appropriate to the present crisis.

Believing a national Established Church to be a Divinely appointed ordinance and means of grace, and the Church of England to be a Scriptural and Apostolical institution, we devoted our first paper to Conservation. The Dissenters—at least those whose names have of late been prominent—have aimed at the subversion of the Establishment, as such, instead of merely protesting against its defects or abuses, and seeking for themselves the redress of whatever may be fairly considered a grievance. So long as the great majority of the nation, through their constitutional representatives, determine to have a national form of Divine worship, we do not see that the existence of such a church, or even its support in part by parochial rates, applicable to all alike, can be accounted unjust. Every man, indeed, feels a dislike to pay a tax for any object which he does not personally approve; the minority in a Dissenting congregation disrelish being outvoted, and seeing their share of the pew-rents following the suffrages of the majority; but a man's individual opinion is not compromised by peacefully paying his rate to a public tax lawfully imposed, and the payment of which is not sinful. It may be said that the majority have no right to inflict this alleged grievance upon the minority; but this would subvert all the institutions of social life; for since the minds of men differ on almost every subject, there is no way in which a body of persons can unite as a nation, or in any smaller community, but upon the system of all being

liable to contribute personal or pecuniary aid, and the majority deciding upon the measures to be pursued by the body. But we need not argue this question more fully, as we presume that the Dissenters do not consider that they commit sin by paying rates and taxes imposed by legal authority, though they may not approve of their appropriation. It remains then, but for them to represent their alleged grievances peaceably and constitutionally; and if they can persuade the three estates of the realm that they are justified in their complaints, they have a good right to do so; but then, this must be done by proving that a national church is a public evil, and not by arguing that it is hard upon the minority to be bound by the acts of the majority, at least up to that point in which secession becomes a less evil than submission.

But while we maintain this tenable and scriptural ground with Dissenters, and are by no means shaken by the many harsh words which have been often pointed at us for so doing, we equally feel the duty of bringing the Church, both for its own sake and for theirs, as near as possible to the standard of Christian perfection. Hence we have constantly advocated the supply of defects, and the abrogation of abuses; believing that Reform is quite as much a duty as Conservation, and indeed absolutely necessary to it, both in the sight of God and man.

But, in respect to what we may call *secular* Church Reforms, we mentioned in our last Number that we have not much to add to what we have so often urged; and, indeed, the question has become less pressing, in consequence of its having been taken up very zealously by the public, the legislature, and his Majesty's government; so that many undoubted evils, against which the pious members of the Church were commencing a protracted siege, seem likely to be battered down by storm. In this, by whatever hands, or for whatever purpose, yet as good in itself, we do and will rejoice. What a blessing would it have been thought a few years since, to secure for spiritual purposes one such object as an equitable commutation of tithes, which too often alienate the flock from their pastor; or the prohibition of non-residence and incompatible pluralities. Yet these, and some other improvements, we trust, are on the eve of being secured; and this, we would hope, with the concurrence of the clergy, as well as the lay friends of the Church; for to that effect we take leave to construe the language of the conservative addresses which have been so largely signed, and which, while they breathe the warmest attachment to the Church, yet acknowledge the duty of amending whatever may be defective in its administration. The friends of our communion, however, in admitting the necessity of such reforms as have been alluded to, will probably find it necessary to be vigilant, lest we should suffer damage in the conduct of them; for it is quite as important that measures should be equitable and judicious, as that they should assume the aspect of correction. The regulation of tithes, in particular, ought to be conducted with great justice and wisdom, or, instead of commutation, we shall only have spoliation.

But, turning from these more secular reforms, the religious friends of the Church ought to be considering what can be done with a direct and immediate reference to *internal and spiritual reform*, without which all other improvements will be of comparatively little value. We do not undervalue those improvements, as means to an end, but they are not the end itself. It is comparatively easy to have a resident clergyman in every parish; to get rid of the disunions caused by the present system of tithe collection; and to devise and carry into effect other measures of an external character, tending indeed to purify the Church, and so far aiding its spiritual character; but still the question recurs, in what way may we, by the blessing of God, secure a supply of eminently pious and zealous cler-

gymen, and render the ministrations of the Church an increasingly religious blessing to the nation. The secular reforms above noticed will powerfully co-operate towards this end, both by diminishing the temptation to enter the Church as a mere profession while the heart is devoted to other pursuits, and by improving the machinery of administration; but something more specific is still required. There are two heads of this esoteric species of reform which we will at present notice—namely, *the right administration of ecclesiastical patronage,* and *a theological and religious training of candidates for Holy Orders.* We might mention other heads, but we shall confine ourselves at present to these.

With regard to the evils resulting from the present administration of patronage, it is impossible to speak in terms of too great regret. We quoted in our last number some remarks of Mr. Southey, which in principle apply as much to the state of the Church now as ever they did. It is not even pretended, in ninety-nine cases out of a hundred, that either a private or an official patron seriously sets himself to look out for the person best qualified for an appointment; it is quite sufficient that the friend whom he wishes to oblige is not legally or scandalously incompetent. Mr. Simeon, we know, and a few other individuals, have been accused of the atrocious crime of expending large sums of money in purchasing advowsons, for the sole object of nominating to the incumbency the best men they could find, without any tie of relationship, or private interest, or friendship. But no one pretends that such crimes are common. The auctioneers who daily knock down advowsons to the best bidder, never suspect that they are bought upon such Utopian principles. It is enough that the purchaser has a son, or nephew, or friend, whom he wishes to provide for, and who is not disqualified for holding the preferment. And so also in the case of public and official patrons. When, for instance, in a case that has caused much discussion during the last few weeks, the Dean and Chapter of Canterbury presented to a London rectory a member of their own body, who was already in possession of several pieces of preferment, we presume they were not driven to this dire necessity by the impossibility of finding any other duly qualified clergyman to accept it; nor do they appear to have inquired whether this was absolutely the best use which could be made of their patronage, for the glory of God and the welfare of the flock. They wished to oblige their brother, and perhaps their statutes constrained them to do so; and, in reply to the public expression of displeasure, they may ask, had they not a right to do what they would with their own? We presume that a similar feeling has, with few exceptions, actuated the public men of all parties, who have presided over the affairs of this most indulgent nation. Some little deference was due both to propriety and public opinion, especially in the more conspicuous offices of the Church; but, with this allowance, the rule has been to oblige yourself, your friends, your party, or those whose good will it is important to secure. Archdeacon Hodson remarks, in the Charge which we have taken as the peg for our notes:

> "I deny not that much abuse and many shameful practices exist in the disposal of Church patronage, and that grievous injury arises to the best—that is, the spiritual—interests of the Church, from the unfaithful execution of this most sacred and responsible trust." p. 38.

The Archdeacon goes on, very justly, to shew that the bishops and clergy are not solely, or chiefly, responsible for these "shameful practices," since more than two-thirds of the livings in the kingdom belong to private patrons, besides those which are in the gift of the Crown. But still, whoever may be the delinquents, the "abuse" is undeniable, and we agree with the Reverend Archdeacon, that in consequence "grievous injury arises to the best—that is, the *spiritual*—interests of the Church."

But how shall we get rid of the evil? Shall we throw open church patronage to popular suffrage? This, we believe, even if the question were not mixed up with other difficulties, would be to create a far greater evil than we cured. The majority of persons, in most parishes, consists of those who are Christians only in name, and who have no understanding of what the spiritual interests of themselves and their neighbours require. In rural districts, the man who gave the best pledge to be easy in the collection of tithes, whatever he might be in other respects, would probably be the popular candidate; and we might fairly reckon upon the appointment of a good fox-hunter, thus favourably introduced, above that of the most pious and active pastor who thought only of the spiritual welfare of the people, and did not consider it right to purchase votes by a promise of bribes. In towns, the matter would not be much better, and in some respects it would be much worse; for, though in those instances in which lectureships and other preferments are in the hands of the parishioners the people have in general (as Dr. Chalmers shews in his chapter on patronage in his Civil Economy) chosen clergymen who were considered Scriptural preachers, the result might be very different when, instead of a few exceptions, in which extraordinary efforts have been made to bring in religious and faithful men, and in few of which have the emoluments been considerable, the practice of popular election became universal, giving to every householder a vote, whatever might be his character or religious persuasion. The whole matter, we fear, would soon resolve itself into a regular system of electioneering, accompanied with such strifes and party spirit as would be far from promoting godliness. Individual patrons may, and often do, exercise their office improperly; but we should place no better reliance upon the majority of a parish. In Dissenting congregations, none but the communicants have a voice; and if in parishes the same rule could be applied, we should feel less alarmed at popular election; but such a restriction would add greatly to the evil, by making all the wicked people in the parish become electioneering communicants.

We should not, then, be inclined to abolish the present system of patronage, even if it were, practically speaking, more easy than it is to do so; but we think that some checks, some responsibilities, might be and ought to be connected with it, far more efficient than any which at present exist. A direct veto by parishes would open all the evils above specified; but the privilege of a solemn appeal by the parish collectively, or by a certain number of individuals, with a view to shew reasonable cause of disapprobation, might be conceded; and we think it would not be difficult to point out suitable means for carrying such a plan into execution *.

* A somewhat similar question is at present in agitation in the Church of Scotland. Some of the members of that church are for making a patron's nomination, as to practical effect, final; others are for abolishing it altogether; while a third party, seeing evils in both these schemes, would divide the responsibility. This third or middle party comprises different modifications of opinion. Thus Dr. Chalmers proposed, at the last General Assembly, that though the patron may nominate, yet the veto of a majority of the male heads of families, being communicants, shall, without any assignment of their reasons, be fatal to his reception; while Dr. Cook—and the Assembly concurred in his view—would only allow them to appeal, as they may now, to the Presbytery, but instructing the Presbytery in what manner to act in such cases. This instruction, it is obvious, might be more or less large; it might even go to the length of making the disapprobation of a majority of the male heads of families of itself sufficient to vacate the appointment, as Dr. Chalmers proposed. We are not very accurate judges of the forms of the Scotch National Church, though we should defer greatly to the practical wisdom of Dr. Chalmers; but in our own Church we could by no means approve that the mere veto of a majority of the male housekeepers of a parish, without any specification of their reasons, should set aside the appointment. In many cases, a very few parishioners, who had a personal dislike to an individual, or wished to bring in a

But in the matter of Patronage we do not expect much, if any thing, from legislation, except what may be requisite to prevent cumulation and

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friend of their own, could easily procure such a majority. Some such appeal as the Assembly has acknowledged to be valid, allowing for the difference of church government in the two churches, we should think both useful and sufficient in the Church of England. The ground on which Dr. Chalmers would allow the parochial veto without specification of reasons, is as follows:—"The people may not be able to state their objection save in a very general way, and far less be able to plead and to vindicate it at the bar of a presbytery, and yet the objection be a most substantial one notwithstanding, and such as ought, both in all Christian reason and Christian expediency, to set aside the presentation. I will not speak of the moral barrier that is created to the usefulness of a minister by the mere general dislike of a people—for this, though strong at the outset, may, literally a prejudice or a groundless judgment beforehand, give way to the experience of his worth and the kindness of his intercourse amongst them. But there is another dislike than to the person of a minister,—a dislike to his preaching, which may not be groundless, even though the people be wholly incapable of themselves arguing or justifying the grounds of it—just as one may have a perfectly good understanding of words, and yet, when put to his definitions, not be at all able to explain the meaning of them. This holds pre-eminently of the Gospel of Jesus Christ, manifesting its own truth to the consciences of men, who yet would be utterly nonplussed and at fault, did you ask them to give an account or reason for their convictions. Such is the adaptation of Scripture to the state of humanity—an adaptation which thousands might feel, though not one in the whole multitude should be able to analyze it. When under the visitations of moral earnestness, when once brought to entertain the question of his interest with God, and conscience tells of his yet uncancelled guilt and his yet unprovided eternity—even the most illiterate of a parish might, when thus awakened, not only feel most strongly, but perceive most intelligently and soundly, the adjustment which obtains between the overtures of the New Testament and the necessities of his own nature. And yet, with a conviction thus based on the doctrines of Scripture and the depositions of his own consciousness, he, while fully competent to discern the truth, may be as incompetent as a child to dispute or to argument it, and when required to give the reasons of his objection to a minister at the bar of his presbytery, all the poor man can say for himself might be, that he does not preach the Gospel, or that in his sermon there is no food for his soul. It were denying the adaptation of Christianity to human nature, to deny that this is a case which may be often and legitimately realized. With a perfect independence on the conceits, and the follies, and the wayward extravagance or humours of the populace, I have, nevertheless, the profoundest respect for all those manifestations of the popular feeling which are founded on an accordancy between the felt state of human nature and the subject matter of the Gospel; and more especially, when their demand is for those truths which are of chief prominency in the Bible—and let us add in the confessions and catechisms of our Church—and their complaint, their sense of destitution, is from the want of a like prominency in sermons. But in very proportion to my sympathy and my depth of veneration for the Christian appetency of such cottage patriots, would be the painfulness I should feel when the cross-questionings of a court of review were brought to bear upon them; and the men, bamboozled and bereft of utterance by the reasonings which they could not redargue, or, perhaps, the ridicule which they could not withstand, were left to the untold agony of their own hearts—because within the Establishment which they loved they could not find, in its Sabbath ministrations or week-day services, the doctrine which was dear to them."

The case is eloquently argued in this passage; but if the court of appeal, consisting of pious and judicious men, after weighing well all the circumstances, should consider that the appointment was for the edification of the parish, we should not be much afraid of the issue. It is impossible, under any system whatever, to satisfy all parties; even a parochial election often leaves nearly as many displeased as assentient; and, if a pastor be truly faithful, he may hope before long to win over even those who at first, from ignorance or prejudice, opposed his nomination.

Upon the general principle that, whatever may be necessary to prevent an improper induction of ministers, the *initial* movement should not be gregarious, we fully concur in the reasoning of Dr. Chalmers, who says:

"I will not be party to the delusion that our church is necessarily to become more Christian by the constitution of it becoming more popular, or by the transference of its authority from the hands of the few to the hands of the multitude. I do not see how the one is an unfailing corollary to the other, or how you are to get quit of the evils incidental, I fear, to all sorts of human patronage, merely by multiplying the number of human patrons. Multiplication, I ever understood, told only on the amount of the things to which it was applied, and not upon the character or kind of them. It results in a greater number of apples, but has no power to change them

other direct abuses; and perhaps to create, as we have said, some greater legal responsibilities than at present exist: but as to moral and re-

into apricots. Now my fear is, that, if utterly powerless for the transmutation of fruit, it is just as powerless for the transmutation of humanity. Our arithmetical reformers, who look to this mere arithmetic of theirs for the revival of our church, are looking, I fear, to the wrong quarter for our coming regeneration. They but exchange one human confidence for another; placing it on a broader and more extended basis than before, but still on a basis of earthliness. It is a confidence which I cannot share in; nor do I comprehend how it is, that, with minds so firmly, so undoubtingly made up, they count on a mere enlargement of the ecclesiastical franchise as the high-road to the spiritual enlargement of the church, to the increase and mighty resurrection of its vital godliness. They are forgetting all history and all observation. They are not looking even to the present state of those numerous Dissenting bodies which, under a system of popular election, though retaining the form of sound words, have become spiritually dead; or, if they still own any fire and fervour at all, it is but the fervour of earthly passions, the fire of fierce and unhallowed politics. Neither are they recollecting those numerous Presbyterian churches in England, which, under the same system, have even cast the form of sound words away from them, and lapsed into Socinianism; or the Presbyterian church in the north of Ireland, where, with that very constitution of the patronage which is held up as a specific against all sorts of evil, a large proportion both of the ministers and congregations lapsed into Arianism. But I hold it a far more serious inadvertency than this, that so many of my best friends should be looking, and with an anticipation quite unwavering and unclouded, to a sort of latter-day glory, and that on the stepping-stone of a mere constitutional reform,—a transference of power from the patrons to the people, or from one portion of our depraved human nature to another. Let them have a care, in all this unquailing confidence of theirs, lest they should become unmindful of the rock whence both patrons and people are hewn; lest they should be forgetting their orthodoxy, and forgetting their Bibles.

"This does not supersede the question of the best constitution for the appointment of ministers to parishes, while it may help, I do think, to remove an obscuration which rests upon it. The truth is, that a prevalent error, on all the sides of the controversy respecting the better and the worse systems of patronage, is, that we are perpetually imagining a corrupt exercise of the power in the party with whom our antagonists are for vesting it; while we overlook the equal possibility of a corrupt exercise in the party with whom we are for vesting it ourselves. The enemies of the present system have constantly present to their minds the idea of a reckless and unprincipled patron, a case which has been too often verified. When, in mitigation of the evil, it is alleged that the Church have the power—the unlimited power, as I think—of rejecting the presentee, this is met by the conception of a Presbytery, or a General Assembly, actuated by a haughty contempt for the popular taste, even when that taste is in unison with all that is most characteristic and peculiar in the Gospel of Jesus Christ: and this, certainly, is a case which may also be verified. Well, then, to make good our escape from these polluted quarters, let us suppose this power, both in the patron and in the church, to be done away, and an authority paramount to either vested in the suffrages of the people:—is it now, I would ask from every man of Christian integrity, or even of common observation, is it now that we shall have found a secure asylum for the cause of truth and piety, in a region of etherial purity, of incorrupt and heaven-born principle? I speak not of popular ignorance; but I speak of the wrong and the wayward influences which might so easily be brought to bear on the popular will. I speak of their extreme facility to the solicitations of interested applicants, or urgent and interested advisers; and of the wild-fire rapidity wherewith a petition, borne from house to house, and prosecuted with address and activity through a parish, might obtain a majority of signatures. It is very true there might be, and often is, a graceless patron; and it is just as true that there might be a graceless presbytery; but I would ask the advocates of universal suffrage, if there be no chance or possibility whatever, when their panacea comes to be applied, that the appointment of a minister may fall into the hands of a graceless population? But, apart from their want of grace, and with a much higher respect for the popular understanding than I believe is generally entertained, I do apprehend them exceedingly liable to be precipitated or betrayed into an unfortunate appointment through downright gullibility—insomuch that the so-called popular election might just resolve itself into the oligarchy of a few, or perhaps into the sovereign and directing will of but one individual. A people occupied with labour; not in circumstances for a leisurely, and comprehensive, and complete view of all the parts of a subject; withal open to sudden impulses, and to be overborne by the influence of candidates and the friends of candidates, are exceedingly apt to make a wrong outset, and irrecoverably commit themselves to an unfortunate choice. I should not anticipate a

ligious responsibility, from which only can we look for the cure of present evils, neither Parliament nor Convocation can make effective enactments. Yet we do not doubt but that much might be done by due exertion upon the part of religious men in enlightening the minds and impressing the consciences of patrons. We do not, indeed, accuse the greater part of patrons, public or private, of a deliberate or intentional breach of trust; but we think that not a few of those who hold the keys of Church preferment are ignorant both of the extent of their accountableness before God, and of the considerations which should actuate them in filling up any ecclesiastical appointment. Many patrons indeed, we rejoice to know there are, who are both right-principled and scripturally enlightened; but of too many others the language is, May I not do what I will with my own?—provided, of course, they do not commit any palpable impropriety. Now we think that an effort ought to be made by Christian men to convince such persons that the presentation to ecclesiastical offices is *not* their own; that however they might come by the

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good series of appointments by laying the first step in the choice of ministers upon the congregation—the way, I do think, to begin with anarchy and to end in virtual patronage. I think there is good reason why, in every instance, there should, whether express or implied, be a gregarious consent; but in no instance, I apprehend, is it good that the initial movement should be a gregarious one.

"The question then is, On whom should the burden of this initial movement be laid? or, in other words, Who is to originate the specific proposition of a minister for filling up the vacancy? Had we to begin *de novo*, there might have been room for the agitation of various plans and various expedients. But I must confess, that, whenever it can be done consistently with substantial justice to the people, or the substantial good of the Church, my inclination is to the existing state of things, or to avail ourselves as much as possible of the existing machinery. And certain it is, that between the two kinds of patronage—the ostensible patronage of the present system, and that disguised patronage which operates with a force as resistless, though unseen, under the forms of a popular election—I would never once think of comparing the likelihoods of a good result, in as far as that shall depend on the sense which each possessor of the power has of his own responsibility, before the eyes of a vigilant and interested public, who are anxiously looking on. A presentation by any existing patron is a distinct and noticeable act, clearly referable to the quarter whence it has come, and laying upon him who had issued it the whole burden of the disgrace or dissatisfaction which ensues, on the event of an appointment either obnoxious at the time or which shall turn out ill afterwards. The patron, again, who lurks unseen amid the recesses of a parochial community, and who, through the countless ramifications of his influence there, is really and in effect the master of the nomination, is shielded from the reproach of a worthless appointment under the semblance of that free constituency by whose voice it has been declared; which constituency, in fact, take the reproach upon themselves, and feel it to be light when thus divided among all, with many countenances to face and many shoulders to bear it. It is thus, I believe, that the weight of the public mind could be brought to bear more wholesomely, and with a greater force of concentration, on the patron as at present constituted, than, under the system of popular election, it could be brought to bear either on the oligarchy or head man of a parish: and this is not altogether a matter of reasoning; for, in so far, it has become of late, and that most palpably, a matter of experience. Patrons never acted more under the controul of opinion than they do at this moment; and it is to be hoped, that, along with this, there may be also the operation of a higher principle. But the question now respects the admission of the people to a larger influence than before; and it is an important aspect of the question, that, even anterior to any constitutional changes, this influence, we venture to say, has been prodigiously increased; for never, for a century back, has the known disposition of the parish told more powerfully than at the present moment on the determination of the patron. The public will has of late arisen to the might and the mastery of a giant force amongst us; and it were well if a wisdom powerful to direct should appear to guide that uplifted hand which is so powerful to destroy."

These passages do not apply in every particular to the circumstances of the Church of England; but, still, their bearing upon it is so strong that they deserve very serious consideration by those who are for subjecting patronage to popular controul. We think in their spirit they set aside Dr. Chalmers's own scheme of a veto without reasons assigned. At the same time, either by means of public opinion, or by an appeal, or in some other way, we do earnestly wish to see ecclesiastical appointments brought under greater responsibility than at present.

power, whether by inheritance, purchase, gift, or office, they act only as trustees for the Church; and have no more moral right to make their onerous privilege subservient to any private or political feeling, than the Corporation of the Trinity-House would have to make a man a pilot who knew nothing of rocks or shoals or steering a vessel. A First Lord of the Admiralty has just as much moral right to nominate his dancing-master to the rank and pay of a Post Captain, as a Chancellor of the Exchequer to shew his private friendship for his tutor by getting him made a Bishop; unless the party is prepared to shew, in either case, that the individual recommended was the best possible person that could be chosen.

But supposing the intention to be right, the judgment may still need to be enlightened; and in this respect especially much is required to be done by the friends of religion towards shewing patrons, especially official patrons, the clear line of their duty. We do not believe that the venerable Lord Eldon, of whom we may inoffensively speak as a public officer who for many years exercised extensive national patronage, acted otherwise than conscientiously;—quite the contrary;—and yet we have not a shadow of doubt that the system which he and others like-minded pursued, was most mischievous to the cause of true piety and the spiritual interests of the Church of England. His Lordship, it is said, never failed to inquire very carefully whether the party recommended to him had the misfortune to be a Calvinist or Methodist, or any other strange animal; but did his Lordship and others always ask, all other things being to their mind, whether he was a careless shepherd, a clerical sportsman, a non-resident pluralist, or perhaps a man of no theological information whatever, except so far as to be able to compose or copy a tirade against Bible Societies and Evangelicals? We wish that ecclesiastical patrons of all classes could be better instructed than too many of them are, not only respecting the duty of acting conscientiously, but also of guiding their conscience by a scripturally enlightened understanding. We have so often urged this subject in detail, and particularly in reviewing the chapters No. v. and vi. of Dr. Chalmers's "Christian and Civic Economy," in our volume for 1821, that we forbear dwelling upon it at present; but we earnestly wish that all patrons, especially official patrons, would diligently peruse those admirable chapters of Dr. Chalmers's work; more especially as the high esteem which that pious, zealous, and eloquent writer at this moment enjoys in the Church of England, on account of his defence of National Ecclesiastical Establishments, may perhaps honey the edges of a cup which contains to many a somewhat bitter draught: for the object of the dissertation is to shew that the doctrines which it has been for a century past the practice of too many persons of influence to denounce as irrational, fanatical, anti-church, anti-moral, anti-scholarlike, and most ungentlemanly, are the doctrines of Holy Writ, and are pre-eminently suited to the wants of mankind, and calculated to promote the moral and spiritual welfare of individuals and the best interests of nations. Dr. Chalmers clearly shews that official patrons in particular, in opposing "the popular taste in Christianity," have acted most ruinously, not only as concerns the cause of true religion and the salvation of the souls of men, but in reference also to the secular peace and order of the land, and the external interests of the Established Church.

But we must not dilate further upon this very fruitful and painful topic at present: we have said however enough, we trust, to shew that it would be an important article of spiritual reform if something effectual could be done towards enlightening the understandings and impressing the consciences of patrons; so that, both as respects the episcopal bench and our cathedrals and parishes, those only may be chosen for ecclesiastical appoint-

ments who, in addition to all other suitable qualifications, have proved themselves faithful servants of Jesus Christ; men who can answer not only questions of learned or political research, but the religious inquiries of a penitent who asks "What must I do to be saved?" Have we no layman of piety and influence in the land, who, holding the pen of a ready writer, could call the attention of the public to this essential article of spontaneous Church Reform?*

The other head of spiritual reform which we mentioned, was the suitable training of Candidates for Holy Orders. That there is at present no such course of training in the communion of the Church of England, is a fact of too great notoriety to need proof; or, if proof were needed, it would be found in the many allusions to the subject in Episcopal Charges†, as well as in a variety of distinct publications. In our own pages it has been discussed to satiety, and we need therefore only include the head, without recapitulating the details. We know, however, of no one topic of Church Reform so important. The priest's lips ought to keep knowledge, that at his mouth the people may learn the law of God; but how is this knowledge at present to be obtained by our candidates for Holy Orders?—we mean, so far as relates to any public provision for their instruction, and independent of their own private desultory labours.

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* In order to prevent any misconception of what we have said above upon Patronage, we ought to remind our readers, that the only two points which we have discussed, are, first, the relative merits of private nomination and universal suffrage; and, secondly, the necessity of subjecting the exercise of patronage to responsibility, though we would not throw it open to popular election. But neither of these touches upon a third point,—the hardship and injustice of the whole system, so far as it operates to the exclusion of thousands of clergymen from preferment merely because they are not fortunate enough to have an Ecclesiastical Mecænas. If it were said that thousands of meritorious officers served in his Majesty's navy for twenty, thirty, or fifty years, till they were old and grey-headed, and yet went down to their graves in their original rank of midshipmen, because they had not a friend at court, or did not possess a purchased or family naval advowson, the whole nation would rise up as one man to denounce and wipe out such flagrant injustice. But change the word midshipmen into curates, and the cock-pit into a parish, and all is well—that is, to those who enjoy the monopoly; but not to the thousands of oppressed curates who live and die such after serving the Church and their generation faithfully during perhaps a long and toilsome life. We are aware that in every service there is much practical injustice: there are Lord Brudenells in the army and navy, as well as in the church, who jump over the heads of their seniors by interest or money: but still there is something like gradation in every profession except the Church. We have no midshipmen or cornets after fifty years' service and good conduct. Favouritism may hasten the advancement of one, but his fellow does not for ever drag behind in the lowest grade: promotion comes, if slowly, yet surely, at least up to a certain point. But not so in the Church. The most exemplary curate may live and die a curate. It is not merely that he does not become a clerical admiral or field-marshal; but he does not even gain a lieutenancy. Is this just? And can the Church of England ever be popular while such a fundamental abuse of its preferments is permitted? In some way or other an efficient Church Reform must provide that every curate, after a certain number of years of active and faithful service, shall succeed to a competent benefice. It may be said, as it often is said, that such remarks probably proceed from those who have themselves been galled with the alleged injustice. And if they did, what then, provided they are true and pertinent?

† We may not pass over the very interesting and important illustration which occurs in the Bishop of London's Primary Charge. His Lordship says:—

"The general diffusion of knowledge, even of scriptural knowledge of a certain kind, amongst the lower orders, and the more varied and refined education of the higher, render it absolutely necessary for him who is to speak to them 'as one having authority,' and to labour amongst them as 'a workman that needeth not to be ashamed,' to be well 'instructed unto the kingdom of heaven, and to bring forth out of his treasure things new and old.' The studies and qualifications of the clergy are forced onwards and upwards by that resistless pressure of intellect which is urging every class of society upon the footsteps of that which is next above it; and if they do not yield to the impulse—or rather, if they do not anticipate and prevent it, by the most strenuous efforts to maintain their relative position, and to prove themselves

Every thing conspires to shew the strong necessity which exists for an improved system of education for the clergy. It would at all times be right in itself; but in the present circumstances of the Church it is conspicuously necessary: it is necessary in proportion to the justly increased demands of its friends, the exertions of its enemies, and the general intelligence of the community. Its importance was never overlooked; but it has now become more than ever apparent. In vain is a clergyman a fair classical or mathematical scholar, if he be not a good divine also: and how, in ordinary circumstances, is he to become such amidst the active business of parochial duty, if a solid foundation for theological pursuits has not been laid in his early days? It is true that many clergymen contrive to do much with slight opportunities: and at no period of our Church were there so many clergymen respectably, and many of them deeply, versed in theological learning, as at the present moment: but this is not in consequence of the present system, but in spite of it. The Universities do not undertake to supply the defect: the education afforded in them is most properly general, and not specific; and so far as it includes theological examinations or lectures, it either comprises more than ought to be demanded of those who are not intended for Holy Orders, or it does not give

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masters of the knowledge which the people 'seek at their mouth'—they will discredit their order, and render their ministry ineffective, and endanger the Establishment; which, however it may be fenced with protecting laws, will cease to maintain its ascendancy in the affections of the people, should it ever cease to be eminently useful. It will cease to be useful when its clergy cease to be respected; and although it be true that a certain degree of respect will always be yielded to honest intentions and a holy life, since we are to be preachers and teachers as well as doers of the word, we must not, in that capacity, 'suffer any to despise us,' nor permit the cause of truth to be wounded through the sides of its incompetent defenders.

"We are not only authorized, but, in my opinion, required—authorized by the abundant supply of candidates, and required by the exigencies of the Church—to look for a more systematic and laborious preparation for the ministry; and to expect that clerical accomplishments shall be raised, with the universally rising qualifications of every other profession. We have, perhaps, some reason for wishing that our Universities should do more than, even with the recent improvements in their system, they have hitherto done towards effecting this desirable result. For my own part, I entertain a very strong opinion as to the necessity of one or more theological seminaries; in which, besides going through a prescribed course of study for one or two years, the candidates for holy orders might be exercised in reading the Liturgy of our Church, and in the composition and delivery of sermons. The establishment of these, which need not interfere with the accustomed course of academical study, must necessarily be a work of difficulty, requiring much consideration and forethought. In the mean time we have it in our power, by exercising a stricter scrutiny, to secure a certain degree of competency in our candidates; and I have sincere pleasure in bearing the testimony of my own experience to the fact, that the standard of ministerial acquirements has already been greatly raised, without any diminution in the number of applicants for admission into the ministry, and with the most obvious and striking benefit to the Church itself."

"I am persuaded, that, upon the whole, those persons who have been most diligent and careful in acquiring a knowledge of Scripture, and have laboured most assiduously in the studies which conduce thereto, are the most likely to have their knowledge seasoned with holiness: to be regular in their habits, steady in their conduct, correct in their views, and sincere in their profession. Those right and pious intentions, which alone can justify any man in declaring his belief that he is called by the Holy Ghost to take upon him this office and ministration, are so inconsistent with all apathy and indolence, that no person who has really formed and acted upon them will present himself to the Bishop without a competent store of knowledge, except those who are by nature unfit for the functions of a teacher. While, therefore, I admit, and not only admit but earnestly press it upon your remembrance, that no treasures of acquired learning, no original powers of mind, unaccompanied by a sanctified heart, and by a zealous and humble spirit, are to be regarded as qualifying any man for the ministry, I must contend that the want of them, in a competent degree, is to be regarded as an absolute disqualification."

all that is necessary for those who are: we do not believe the former; we do the latter.

Upon what plan the theological education which is required might best be conducted, is a question of detail, into which we shall gladly at any time enter at large, when the principle is so generally admitted, and its importance is so strongly felt, that it becomes needful to adjust the details. The clergy, we think, are pretty equally divided upon the question, whether the theological course shall be given at the universities, or in several of the cathedral towns? The Bishop of London's proposition, adverted to in the note in a former page, recommends the scheme of distinct seminaries. His Lordship does not mention cathedral towns; but they would naturally, in most if not all cases, afford the greatest facilities. This accords with the plan which we have, in our humble measure, for so many years advocated. We see considerable difficulties in making the universities the cradle of an entirely new and superadded system; and the theological students would be more likely, we fear, to sink in habits and morals to the standard of the secular, than the latter to rise to what ought to be the example of the former. Mr. Raikes has most ably advocated the sacrifice of a year or more of the ordinary classical or mathematical studies; but this plan seems rather unpopular among academical men, on the ground, that, even were the proposed abridgment only voluntary, and not enjoined, it would still lower the standard of general scholarship. Professor Lee, to obviate this objection, proposes that the standard of matriculation should be considerably raised, so as to gain a year at the commencement, to make up for the loss at the end;—a very excellent plan, if it would not defeat its own object, by making matriculation in many cases a year later, and in some preventing it altogether. Most of our university friends tell us that the theological class ought to be superadded to the ordinary course, and not in any case to be substituted, in whole or in part, for it; but in some instances the extended time, and in many the increased expense, would be formidable obstacles. We might in like manner give the *pros* and the *cons* in regard to the cathedral plan; but we forbear, as our present discussion relates only to the principle, and not the details.

The important question also occurs, What are the appropriate studies for the clerical candidate? We should answer, Those things which are most directly useful to him in his sacred pursuits. He is a preacher, and a pastor. He ought to be acquainted with the Hebrew and Greek languages, and to have laid a solid foundation of Biblical literature and interpretation. He ought to have read the history of the Church of Christ in different ages, with the most important discussions and controversies which have taken place within or without its walls; so as to be able to resist every specious innovation, and to confute a Popish, Socinian, or other gainsayer. He ought to be versed in the chief matters of ecclesiastical discipline, especially the rites, orders, and formularies of his own Church. He ought to be initiated in what is called, in the American Episcopal academies, Pastoral Theology, as well as in the more recondite researches of Hermeneutical study. He ought to receive also the instructions which are given in those seminaries by the Professor of Sacred Eloquence;—a title which, indeed, sounds ill in juxta-position with St. Paul's disclaimers of oratorical blandishments, but which is perfectly legitimate in its proper sense; for surely there is no reason why sermons should not be composed and delivered in a manner calculated to rivet the attention, and, by the blessing of God, impress the heart. So also of reading the Church Services.

The blame of the defective education of the clergy is often thrown upon the Bishops. Why, it is said, do they not elevate the standard of attainment required in the examinations for Holy Orders? Some of them, per-

haps all, have done so, and doubtless with good effect; but, after all, they must in the end either take what the Universities send, or leave the cures unsupplied. No persons ought to wish so much for a better system of clerical training as those who are to examine and decide upon the fitness of candidates for the sacred office; and that they *do* wish it—those of them at least who have proved themselves most anxious for the salvation of mankind and the spiritual interests of the Church—is proved by the frequent allusions to the subject in Episcopal Charges. It only remains that their Lordships come to some general determination upon the question, and take measures for carrying their good wishes into execution, either by suitable representations to the Universities, or by instituting Diocesan Schools under their own jurisdiction. The importance of the question cannot be lost sight of much longer. Their own improved examinations render clerical seminaries the more requisite; as too often, under the present system, they are obliged, like Pharaoh's task-masters, to demand bricks without affording straw. If the cathedral revenues are in any way to be touched, we hope that enough will be saved out of the conflagration to effect this salutary purpose *.

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* Lest we should be thought to have expressed ourselves too strongly in regard to the Universities, we will corroborate our statement by the following passage from the admirable publication of Mr. Pusey, the Regius Professor of Hebrew at Oxford, respecting clerical education and cathedral institutions; only adding, that we do not make it a cause of complaint that the Universities do not effect what they were not intended to accomplish. Our complaint is, that there is no superadded system to supply what is defective as respects theological students. Professor Pusey says:—

"For this momentous office, all the provision which is made is the very same instruction which is given to every other member of the University, whatever his future destination may be; the University, as such, does not, in this stage of its instruction, recognise any distinction between the different classes of its students; nor could it do so without foregoing the advantages resulting from the preliminary discipline of the mind. All the provision, then, made for the future minister of God's word, before he leaves the University, is just that degree of Christian knowledge which is thought requisite (and rightly so) for every cultivated member of a Christian state. Some general knowledge of the evidences of our holy religion, an acquaintance with the Gospels in the original, a cursory view of the history of the Acts and of the older dispensation, to be collected from the English Bible, and such knowledge of the doctrines of our faith as may be obtained from the examination of our Articles, and from their comparison with Scripture by aid of some compendium,—this is all which is required of the student during the period of his residence in the University. And to this, all the theological instruction which the future minister of the Gospel need add, is to be derived from attending one short course of twelve lectures from the Regius Professor of Divinity, consisting for the most part of a general survey of the different subjects of Theology, and a recommendation of those books by which it is supposed that the student may most conveniently pursue the subjects for himself. One fortnight comprises the beginning and the end of all the public instruction which any candidate for Holy Orders is required to attend, previously to entering upon his profession. There is, indeed, in either University, additional instruction open to such as choose to avail themselves of it. In our own, lectures on the Articles are read from time to time by the Margaret Professor of Divinity; in the private lectures of the Regius Professor, the Epistles, and the early ecclesiastical history, may be studied with every advantage: lectures in the Old Testament in its original language are likewise constantly given. Those, however, who do actually avail themselves of these advantages, are comparatively few: and fewer those who perseveringly attend any course of theological instruction; the great majority of the candidates for orders reside only for the single fortnight during which they are obliged to attend the public lecture of the Divinity Professor."

While Professor Pusey's valuable and interesting pamphlet is in our hands, we will add a passage respecting Archbishop Cranmer's plan of clerical education, to which we have often adverted.

"Cranmer had projected, says Bishop Burnet, 'that in every cathedral there should be provision made for Readers of Divinity, and of Greek and Hebrew; and a great number of students to be both exercised in the daily worship of God, and trained up in study and devotion, whom the Bishop might transplant out of this nursery into all parts of his diocese. And thus every Bishop should have had a college of clergymen

It may perhaps surprise some of our readers, that, in enumerating the objects of Spiritual Reform, we have not specially included a revision of the Liturgy. On that question we entertain the opinion which we have so often expressed, and which by no means goes to the length of the statements of some of our correspondents,—that, abstractedly, very little is absolutely necessary, for spiritual purposes, in the way of Liturgical Reform; though somewhat more may be desirable as a measure of comprehension, if there be any reasonable ground of hope that any considerable comprehension might be thus effected. A few things which pain the minds of a large number of conscientious clergymen—such as the strong wording of the Burial Service, the Apocryphal Lessons, &c.—should at once be altered; but these things are so few, that we scarcely feel justified in making a distinct and prominent head of Liturgical Reform, lest we should seem to advocate the extreme measures which some have advised, of mutilating our Articles, Homilies, and Liturgy, so as to make almost an entire new set of Church Formularies. However, not to go over the same ground twice, what we have to say on the subject may be conveniently introduced under our next head, of *Comprehension*, where we shall have occasion to touch upon the matter of Liturgical Alterations.

One word only in conclusion, under this head of Church Reform—namely, Who are to be the Reformers? We may be told, that till within the last two or three years no such question was raised; that for more than a century past, till we had a Reformed Parliament and Whigs in power, the Church was very well content that the legislature should regulate its affairs. Now, in our old office, of mediating between two hostile parties, and therefore gaining no good-will from either, we have just to say, that there is some truth, but also much unfairness, in this statement. We believe, indeed, that much party-spirit has mixed itself up with the hostility expressed by many of the clergy to being legislated for by the Imperial Parliament under the influence of Lord Grey's cabinet. It is well known that the measures of the present government, secular as well as ecclesiastical, have been very generally unpopular among the clergy; and, in addition to political antipathy, there has been in many cases a strong feeling of displeasure at seeing Church preferment turned into new channels, so that some who three or four years ago seemed in the full tide of good fortune, are now likely to lie stranded for life upon a lee-shore.

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under his eye, to be preferred according to their merit. He saw great disorders among some prebendaries, and in a long letter, the original of which I have seen, he expressed his regret that these endowments went in such a channel. Yet now his power was not great at Court, and the other party run down all his motions.' 'But those,' adds the excellent Bishop, 'who observed things narrowly, judged that a good mixture of prebendaries and young clerks bred up about cathedrals under the Bishop's eye and the conduct and direction of the Dean and Prebendaries, had been one of the greatest blessings that could have befallen the Church; which not being sufficiently provided of houses for the forming of the minds and manners of those who are to be received into orders, has since felt the ill effects of it very sensibly. Against this Cranmer had projected a noble remedy, had not the Popish party then at Court, who very well apprehended the advantages such nurseries would have given to the Reformation, borne down this proposition, and turned all the King's bounty and foundations another way."

We cannot lay down Professor Pusey's work without expressing the peculiar pleasure which we have felt in observing the high tone of religious principle which pervades it. In his zeal for clerical education he views it only as a means to an end, never for a moment making theology a substitute for religion. Most justly does he remark,—"I will not willingly exaggerate any thing, nor would I attach an undue importance to the knowledge even of Divine things. Every Christian must be assured, that without the Spirit of Christ, learning, as well as every other good gift of God, will become a snare to its possessor; that, unless it be consecrated to God's service, it must of necessity be profaned; that one may understand all mysteries and all knowledge, and yet be as sounding brass or a tinkling cymbal."

These things are readily admitted; and they account for much local irritation.

But it is not fair to attribute every thing to this source; for any candid objector must surely acknowledge that the abolition of the Test Act; the admission of Roman Catholics into Parliament, with the bad use which too many of them have made of their privilege; the extensive alteration in the national representation, which has given Dissenters greater facilities for urging their wishes; and the want of sufficient firmness, to say the least, in his Majesty's Government, in resisting the popular torrent; have not unnaturally rendered the clergy more suspicious of the proceedings of the legislature than they once were. They might honestly yield to legislative interference when, not feeling any practical inconvenience, they had never been led to consider the abstract question of the legitimacy of the authority; and yet might with equal honesty resist now, even under similar circumstances, having had their attention turned to the principle. But what is more important, the circumstances are *not* similar, owing to Parliament not being any longer composed exclusively (that is, even in theory, for in practice it was not so before, owing to the annual Act of Indemnity) of members of the Church of England; so that many clergymen who felt no scruple a few years since, may, apart from all party-spirit or selfish interest, feel some scruple now.

So much for the general state of the question. With regard to its solution, our view is, that the Legislature may legitimately and usefully interpose in the external reforms of the Church. We see nothing that can violate any clergyman's conscience in Parliament's deciding upon tithes, glebe, pluralities, and so forth; nor could they be settled without that interposition. But in reference to matters of spiritual reform, the legislature cannot properly interfere, except to sanction or assist by public authority what had been proposed and agreed upon by *the Church*—in whatever way that sanction may be fitly given. Parliament could not, for example, with any propriety, sit as a court for the revision of the Liturgy; and as little could his Majesty's government undertake that delicate office. No man in his senses, we suppose, ever suspected that Earl Grey and his colleagues wished to thrust themselves into such an office; as if they had not enough upon their hands already, and must go about to build a wall expressly to run their heads against. Before a revised Liturgy could be nationally adopted, Parliament must lend its sanction; and if a scheme of clerical education were proposed, it might possibly be necessary to apply to Parliament for power to appropriate some of the Church funds to the object; but beyond this Parliament could do little or nothing.

A Convocation, we freely admit, is the legitimate representative body of the Church; but to convene a Convocation in the present temper of the times, *on all sides*, within as well as without the walls, would be insanity; and we doubt whether the Church of England would exist as a national establishment six months after such an event—that is, if the Convocation proceeded to business in the spirit recommended in the Oxford Tracts. The next most legitimate source is a Commission appointed by the temporal head of the church (even a convocation would have to appoint a special commission, or committee); and if the members of this royal commission were judiciously selected, and its recommendations met the concurrence of the three estates of the realm, every Bishop in the House of Lords having a voice, we should think that this might be received as a sufficient sanction for those few minor changes which alone we believe to be necessary or desirable, Parliament giving to them the sanction of law. It is in this way that our church matters have heretofore been transacted, and we see no reason for

any new device. The Thirty-nine Articles and the Act of Uniformity stand on precisely this ground.

We have said thus much to shew that there is still a legitimate power, and this independently of a Convocation, to revise even the Church Services, so far as it may be advisable to revise them. To say that they never shall be, or ought to be, revised—that we are to have Apochryphal Lessons, for example, for ever—is rank Popery. We are not prepared to affirm that no revision is necessary, just because we are not prepared to affirm that any thing human is perfect. The preface to the Prayer-Book itself recognises the necessity and duty of improving things defective, and altering what needs amendment. But what say the Oxford Tracts, of which we have of late heard so much, and which, springing from the very individuals who set on foot the clerical address to the Archbishop of Canterbury, must be the best exposition of the real *animus* of that address, notwithstanding it was with much skill so widely meshed that hundreds, perhaps thousands, signed it to the ear and the eye, who purposely abstained, for the sake of peace and unity, going into the secret history of its concoction? Let us take one of these tracts as a specimen—namely, that which is entitled "Thoughts respectfully addressed to the Clergy on Alterations in the Liturgy." This tract begins, "Attempts are making to get the Liturgy altered. My dear Brethren, I beseech you, consider with me whether you ought not to resist the alteration of even one jot or tittle of it." Again: "Be prepared, then, for petitioning against any alterations in the Prayer-Book which may be proposed. And, should you see that our Fathers the Bishops seem to countenance them, petition still." And what are those parts of the Prayer Book which the Oxford Tract writers are most especially terrified at the idea of having altered? Take a specimen:

"'The Absolution,' it might be said, 'is not strong enough; it is a mere declaration, not an announcement, of pardon to those who have confessed.' And so on. Now I think this unsettling of the mind a frightful thing; both to ourselves, and more so to our flocks. They have long regarded the Prayer-Book with reverence as the stay of their faith and devotion. The weaker sort it will make sceptical; the better it will offend and pain. Take, *e. g.*, an alteration which some have offered in the Creed, to omit or otherwise word the clause, 'He descended into *hell*.' Is it no comfort for mourners to be told that Christ Himself has been in that unseen state, or Paradise, which is the allotted place of sojourn for departed spirits? Is it not very easy to explain the ambiguous word? is it any great harm if it is misunderstood? and is it not very difficult to find any substitute for it in harmony with the composition of the Creed? I suspect we should find the best men in the number of those who would retain it as it is. On the other hand, will not the unstable learn from us a habit of criticising what they should never think of but as a divine voice supplied by the Church for their need?"

Here these Oxford divines tell us that their objection to the Absolution is, that it is only declaratory. They contend, in other of their tracts, for the power of the keys to the fullest range of the Roman Catholic priesthood. The decrees of the Council of Trent, centuries ago, are not more undisguisedly Popish than these Oxford Tracts in the year 1834. Then as to the literal descent of our Lord into hell: is it absolutely necessary to retain a particular word in the Creed which almost every divine and expositor attempts to soften down, and which is a stumbling-block to thousands, both in and out of the Church? But the real cause of all this fear is, it seems, lest the people should begin to get "a habit of criticising *what they should never think of but as a Divine voice.*" Men are not to think for themselves, but are to take for granted that all is right that is imposed upon them; and when they read any thing in their Prayer-Book, it is not the voice of man, but of God. There is something so facetiously honest in this Oxford avowal of Popery, that no Dissenter we are sure will be angry with it; but

we, who love the Church of England, mourn over the deadly wounds which like her Divine Exemplar, she thus receives in the house of her friends. Did the modest authors of the Prayer-Book put it forth as "a Divine voice," and therefore of necessity perfect, infallible, and immutable? The writer of this much-lauded tract, in inquiring who are those members of the Church of England who wish for the alteration of some things in our formularies, says:

"Are they serious men, and are their consciences involuntarily hurt by the things they wish altered? Are they not rather the men you meet in company, worldly men, with little personal religion, of lax conversation and lax professed principles, who sometimes perhaps come to church, and then are wearied and disgusted? Is it not so? You have been dining perhaps with a wealthy neighbour, or fall in with this great statesman, or that noble aristocrat, who considers the Church two centuries behind the world, and expresses to you wonder that its enlightened members do nothing to improve it. And then you get ashamed, and are betrayed into admissions which sober reason disapproves. You consider too, that it is a great pity so estimable or so influential a man should be disaffected to the Church; and you go away with a vague notion that something must be done to conciliate such persons."

Now this we do not scruple to say is a sheer calumny. What do "great statesmen" and "noble aristocrats," unless they are godly men also, care about some word or expression which gives pain to many conscientious minds? How many clergymen feel afflicted and degraded at being obliged to read the worse than nonsense about Tobit, Judith, or Susanna, in the house of God, in the place of a chapter of His holy word? yet their scruple is to be ridiculed by these Oxford divines as a truckling to some "great statesman" or "noble aristocrat," at whose table they happen to dine. If, indeed, the great man mentioned the subject, the poor clergyman might well blush. What do "worldly men of lax conversation and lax professed principles" heed that many a clergyman shrinks, in some cases, from reading a few words of the Burial Service; or that many lay members of the Church are puzzled, and that Dissenters find a stumbling-block in their way back to the Church of England?

(*To be continued.*)

VIEW OF PUBLIC AFFAIRS.

PARLIAMENT has met. The Speech from the Throne gave little information of the intentions of his Majesty's government. The first and only specific announcement is, that the manner in which the Bill for the Abolition of Slavery has been received in the colonies, and the progress already made in carrying it into execution by the legislature of Jamaica, afford just ground for anticipating the happiest results. To us, who were in the earliest field of the anti-slavery battle, and remained in it till the victory was won, such an announcement could not fail to give extraordinary pleasure;—a pleasure heightened by the circumstance that some of the islands are already making arrangements to get rid of the whole cumbrous and impracticable system of apprenticeship at the earliest possible moment, not waiting the slow process of its legislative duration. What a triumph, if triumph were to be thought of where humanity and religion ask for far higher feelings, would there be here, for every straightforward abolitionist, against those who so long impeded the efforts of justice and humanity by pretexts that the Negro could not be emancipated till he was educated for freedom—that is, that he must not venture into the water till he could swim; that some twenty, forty, sixty, it may be a hundred, years of preparation were necessary;—and who, when the nation would endure slavery no longer, and was willing to make large sacrifices to get rid of it, as the anti-slavery petitions strongly attested, boasted of extraordinary liberality in pleading for only twelve years of modified slavery, under the name of apprenticeship. How often have we contended that this was either the pleading of hypocritical cupidity, or the idle alarm of good men, whose fears had been worked upon by the interested upholders of slavery; and that all these appeals to the

timidity of the nation were in truth but an argument of pounds, shillings, and pence; the planters having no other fear from relinquishing the system but that of pecuniary loss. And now, what we so often averred is proved; for, in order to handle their share of the twenty millions, some of the islands are willing at once to forestall the Act of Abolition, and to incur all the alleged perils of speedy emancipation. Let the old and tried friends of this great act of national duty thank God and take courage.

We are happy to learn that the Anti-Slavery battle in the United States of America is beginning prosperously, and that the friends of the cause have determined to wage it *upon principle*, and not, as was done in England for ten long years, upon the question of more or less cruelty and oppression; which was the natural consequence of Mr. Canning's subtle policy in getting rid of Mr. Buxton's original proposition in 1823, from which he and Mr. Wilberforce, and the other leaders, never swerved, that slavery—slavery in all its forms and modifications—is contrary both to Divine Revelation and to the British Constitution. If it be said that only what is cruel should be suppressed, the United States planters will reply, as ours did, that their system is not cruel; and if all usurpation of man over man be not wrong, and contrary to the word of God, we see not how a legislature can in justice interfere with the slave-owner's *rights*; though it may reasonably ask him to exercise them more moderately, which may lead to amelioration, but never to abolition. But it is better, as Christian men, to take it up at once upon principle. It is wrong; it is sinful; and therefore is not to be palliated, but extirpated.

The Speech next adds:—"Many other important subjects will still call for your most attentive consideration. The Reports which I will order to be laid before you from the Commissions appointed to inquire into the state of the Municipal Corporations, into the administration and effect of the Poor Laws, and into Ecclesiastical Revenues and Patronage in England and Wales, cannot fail to afford you much useful information, by which you will be enabled to judge of the nature and extent of any existing defects and abuses, and in what manner the necessary corrections may, in due season, be safely and beneficially applied."

The three particulars comprised in this statement relate to questions of the greatest national moment; none of which have at present come under discussion. In regard, however, to one of them, the Poor-Laws, a most important report of the Poor-Law Commissioners has been printed. It extends to more than two hundred folio pages, and is backed by several large volumes of evidence; so that we cannot undertake to give at present an analysis of its provisions; but it rejoices us to add, that they are precisely to the effect of those which for a quarter of a century have been maintained in the pages of the Christian Observer. The Commissioners justly consider the Poor Laws as a most serious evil to the nation; but they are not so insane as to advise their entire and speedy abolition; but they propose a series of admirably contrived measures, to retain what is good in them, and to reduce their evil to a minimum. They would relieve only the really indigent; and they would not allow the condition of any pauper to be equal to that of the lowest labourer. This, though it may sound harshly, is not only justice, but in the end, and on a large scale, it is mercy also. They also restrict all relief to the work-house: they allow of no partial or out-door relief, no eking out of labourers' wages by means of the parish rate. If an able-bodied person plead poverty or want of work, he must come to the work-house and work there, till something better can be found him. This alone will strike at the root of the chief evils and abuses of the system. A Central Board of Commissioners is proposed, to regulate all poor-rate matters, and to hold correspondence with all the work-houses in the kingdom. Employment is to be found in the work-houses, which it is conceived may to a great extent be effected; but as the population is in some places redundant, the Commissioners propose the passing of a bill to facilitate emigration. To prevent the evil of persons spending all their wages when in full work, and coming to the parish when work is slack, the Commissioners propose making the relief afforded a loan on the labourers' future wages. All the intricacies of settlement, by hiring, service, apprenticeship, renting, paying rates, and serving offices, are proposed to be abolished. The child is to follow its father or mother's place of settlement till sixteen; and afterwards to be allotted to the parish in which it was born, or to which it is first traceable. The present Poor-laws respecting illegitimate children are proposed to be wholly abolished. We believe, with the Commissioners, that they are a fruitful source of vice and misery. The Commissioners, and Government, and Parliament, must be prepared for a vehement outcry against these propositions, but we are persuaded they are wise, humane, and Christian. No measure for the public welfare has been devised within our memory, of so great importance as the enactments proposed by this bill. We rejoice that among the Commissioners there should have been two Right Reverend Prelates, the Bishops of London and Chester, who have devoted much of their valuable time to the inquiry; as their names, we would trust, will

facilitate the acceptance of the measure by the clergy, who, we lament to say, have been in too many instances, from the most humane but mistaken motives, the chief upholders of the present unjust and demoralising system.

The Speech goes on to mention the friendly relations of this country with Foreign Powers, in which his Majesty has been greatly assisted, he says, by the co-operation of the French government. We view with extreme pain the irreligion and licentiousness of opinion which so widely prevail in France; but we cannot sympathize with those politico-religionists who, ever since the late French revolution, seem to grudge that the two nations are not shedding each other's blood under the plea of keeping French religion and political liberalism from our shores. God did not make England and France to cut each other's throats, under the notion of promoting His glory. Let them cultivate friendly relations as to secular matters; and let the friends of religion in England exert themselves, more than they have yet thought of doing, to promote the religious interests of France. There is a large and wide sphere, if British Christians, instead of standing still to snarl at France, would endeavour to promote its spiritual welfare.

The Speech states that the Estimates have been framed with economy; and it is certainly due to Earl Grey's Cabinet to say that it has gone honestly to work in the matter of retrenchment and patronage, in every department of the public expenditure.

In relation to Ireland, the Speech justly deprecates the agitation of the inflammatory Anti-Union question; but it adds, that the public peace has been preserved, and that Ireland is more tranquil than at any period of last year. In relation to ecclesiastical affairs, his Majesty remarks: "I recommend to you the early consideration of such a final adjustment of the tithes in that part of the United Kingdom as may extinguish all just causes of complaint, without injury to the rights and property of any class of my subjects, or to any institution in Church or State." In relation to this subject, a Bill has been introduced for the commutation of tithes in Ireland. The Bill proposes a land-tax to be substituted for the tithes, and to be collected by the commissioners of public revenue, instead of by the tithe-owner. The landlord may redeem this land-tax for a sum of money, or for land equal to four-fifths of the land-tax; and, till this is done, the Commissioners of Woods and Forests are to pay the tithe-owner, deducting expenses, and to levy upon the landlord. The Bill will reduce the income of the clergy; but it renders it certain, and free from litigation. Upon the whole, as to the principle of the measure, it appears to us the best thing that could be done for the Church of Ireland under all its difficulties; but we trust, that in the progress of the Bill it will be so amended as to diminish the heavy charges and deductions which it places upon the tithe-owner's income.

Parliament has not hitherto advanced far in public business. There has been much waste of time, and worse than waste, upon matters of no public interest—mere party and personal squabbles. Thus the business of the early part of the session was delayed by an investigation of the truth of a statement made by Mr. Hill, of Hull, that some Irish member had out of the House urged the necessity of the Irish Coercion Bill, which in the House he had strenuously opposed; and which charge Lord Althorp confirmed, applying it to more than one member, but specifying Mr. Sheil in particular. The result of the investigation was, that Mr. Sheil was acquitted of the charge. But we allude to the matter, not for any intrinsic importance which it possesses, but on account of the doctrine which has been set forth respecting it, not only in newspapers, but within the walls of Parliament itself—a doctrine which we have ever protested against as contrary to truth, to honesty, to honour, and to Christianity—the doctrine that a man may lawfully vote with his party to promote what in his conscience he believes to be wrong; for to this, stripped of the decencies of well-adjusted phraseology, comes the dogma upheld by Sir Robert Peel and other gentlemen. To this doctrine, of the lawfulness of voting with your party against what you believe to be right, or in favour of what you believe to be wrong, may be attributed not a few of the worst acts of legislation which have disgraced modern annals; to say nothing of the displeasure of the Searcher of all hearts, the God of infinite purity and truth. If we could be induced to swerve from our invariable practice of not retailing private anecdote, or dragging up individuals before the tribunal of public opinion, instead of dealing with principles, we could exemplify our statement by facts far more astounding than the alleged peccadilloes of Mr. Sheil. The conductors of The Times newspaper think, that, even admitting the charge against Mr. Sheil to be true, it amounted to nothing; that a man's private and his political opinions are not to be too nicely placed in juxta-position; and that Mr. Sheil must be very "thin-skinned" to feel wounded by a charge like the present. We do not wonder to find such a journal as the Times thus contending; for the practice of our newspapers, of applauding or opposing, not upon principles of right or wrong, but because the man or men who bring a measure forward are politically your friends or your opponents, is so no-

torious, that no person for a moment believes that the feelings of the conductors of these publications beat warmly to their general spirit. A man, we admit, may be honestly neutral or silent when he feels a doubt; but to trim, shuffle, and, above all, actually to oppose or defend contrary to a clear sense of what is right or wrong, is inconsistent with common honesty, to say nothing of Christianity. Every public man, every man in private life, every clergyman in his professional capacity, every journalist, ought to be prepared to act upon his conviction, and not to herd with a party. This was strongly our beloved and venerated friend Mr. Wilberforce's opinion; and in his own case no man more strongly opposed Mr. Burke's doctrine of "men not measures." Hence he voted sometimes with one "party," sometimes with another; till all mere "parties" found that he was "an honest man, but not to be depended upon *in emergencies*"—that is, when there was something contrary to his views of duty to be effected. We have always endeavoured, in this matter, in our humble measure to follow his venerated example; and we are not ashamed to say, often at very considerable sacrifices; which those who know the view which we have taken of many questions, ecclesiastical and political, and what was the view that was popular among the majority of our readers, will readily understand. But we believe it to be in the end the best policy, even if it were not right in itself.

We may notice, under the head of Public Affairs, having no better opportunity, that the Society for Promoting Christian Knowledge has just instituted a fund for the circulation of the Scriptures and the Anglican Liturgy in foreign lands. We heartily congratulate the Society, and trust that the blessing of God will attend its efforts.

ANSWERS TO CORRESPONDENTS.

ZENAS; W.; ROGO; QUÆSITOR; J. S.; W. R.; CLERICUS RUSTICUS; W. C.; ECCLESIÆ DEFENSOR; F. D.; T. D.; UNIFORM; T. B.; A DEVONSHIRE CURATE; P. P.; C. G.; J. P.; B. C.; and J. C.; are under consideration.

Many of the class of books to which MATRONA alludes are both useful and entertaining—(as, for instance, the Rectory of Valehead, the Records of a good Man's Life, and the Note-Book of a Country Clergyman; which we mention because they happen at this moment to lie before us, though at the risk of receiving half a score letters from the friends of other publications which we do not happen to mention)—but the great number of religious works of fiction now published precludes our reviewing a tithe of them, even if there were not the superadded reason that a "sketch of the plan" of the most interesting tale is usually very dull; and the general principles which apply to all such compositions have been reiterated in our pages to satiety. We cannot see why MATRONA should not find "entertainment" as much in a real history—for example, that of Olympia Morata, or Dr. Adam Clarke—as in a tale.

We do not think that A DISSENTER has any just ground for being so greatly displeased at what he considers our "unworthy and unchristian" conduct, in having addressed the Dissenting Laity upon the question of National Church Establishments. We should have thought that a main feature of Dissent was, that the laity had a good right to judge for themselves, and that they were not obliged to adopt a certain set of opinions just because some "political religionists" adopted them; and we certainly did not expect to be told that we were acting "wickedly" in beseeching them, as judicious and Christian men, to weigh the question, without pinning their faith upon the sleeve of a few popular leaders. Do Dissenters act in the way our correspondent proposes to us? Do they never go into a parish, never address themselves to the laity, till they have first asked the Clergyman's leave? Are they delicately anxious that there should never arise any "schism" in the Episcopal Church? No: it is quite right to produce as much schism as they can there; to draw off as many persons as they can to the ranks of Dissent; sermons, tracts, and periodical publications, are all in requisition for that purpose; but if we only ask the Dissenting Laity to use their own good sense in considering a solemn question, then our conduct is unworthy, unchristian, and wicked. "It is not to be endured," says the writer, that we should thus address the flock, without, we suppose, first obtaining the imprimatur of the pastor. Let no Dissenter again talk of men being priest-ridden. It is priest-riding indeed, that a Dissenting layman may not read a page of a magazine without first asking leave. What would the Dissenter have thought, if we had written, that it was "not to be endured" that any Dissenter should preach in the

parish of any clergyman? or even address an article in a magazine to the members of the Church of England?

But, after all, why this nervousness among Dissenters about schism, and "arranging their ministers and flocks in opposition to each other," if they are all so well agreed in the matter in question that there is not room for the keenest point of the wedge between them? We gather from the sensitiveness of our correspondent that we have touched upon a jarring string, and that the Dissenting laity are *not* prepared to go all lengths with the Ecclesiastical Society, and Mr. Howitt of Nottingham, whose most scurrilous book, upon what he is pleased to call Priestcraft, now lies before us, connecting the clergy of the Church of England with the atrocities of Juggernaut, the barbarities of the Popish Inquisition, and the greatest villanies of Heathenism. We know that this sensitiveness is not without reason; and that the Dissenting leaders complain most feelingly that they cannot get their brethren to take up Dissent upon abstract principle in the manner they ought. And they are right in their alarms; for if the Church of England should become so reformed, spiritually and economically, as to do away with a few prominent objections, and possess clergymen of piety and zeal resident in all our parishes, Dissent, notwithstanding abstract principles, would be at a low ebb indeed.

In regard to what our correspondent says, that we ought to have known that Dissent was always what is now commonly called "Dissent upon Principle," it only shews his ignorance, not ours. The secession of the old Nonconformists, and of the great majority of modern Dissenters, was on account of the *details* of doctrine or discipline, and not upon the abstract *principle* of the unlawfulness of all National Church Establishments. We lately quoted even Robert Hall as admitting that "Dissent upon Principle" could never be a popular argument; and that the only food upon which secession could flourish, is positive abuses and grievances.

Let our correspondent, however, recollect, in conclusion, that it is not we who were the assailants. We did not go into the Dissenting camp to preach the sinfulness of Dissent; but the Dissenting leaders have come to ours, to subvert the Church of England by preaching the unlawfulness of all national ecclesiastical establishments. And even then we did not retaliate by telling the Dissenting laity that they were committing sin in remaining in union with their teachers, but we only asked them, before they denounced us, to weigh the question, and not to take the matter for granted without proof. And this a Dissenter considers conduct so unchristian and wicked as "not to be endured!" Our powers of toleration, we are happy to state, are much larger; but we must say, that more intolerant discourses we never read, from the pen of Pope or Cardinal, than some of late from certain members of a small sect which, for distinction-sake, we may call the Anti-Establishment sect;—a sect opposed to all the rest of Christendom in all ages, and bound together only by one negative principle; a sect which includes a fraction of Deists, Socinians, doctrinal Calvinists, and doctrinal Arminians; some good, some bad, and some indifferent men; but *as a sect* united only by its intolerance of National Church Establishments. Now this small restless sect is determined that all other denominations—Papists, Greek Church, Armenian, Lutherans, Calvinists, the Church of England, the Church of Scotland, and the great majority of all wise and pious men in all ages and of all countries—shall bow to its principle, and cease to act upon their own. It is not content to differ; but it resolves to have the mastery. All National Church Establishments are to be exterminated; England must give up her Episcopal and Scotland her Presbyterian Church; Statemen, Legislators, and Magistrates may be Christians, if they please, in their hearts, but in their responsible public capacity they are to act, so far as we can discern, very much as Atheists would wish them. And this is right, if Mr. Binney is correct, who says: "It is with me, I confess, a matter of deep, serious, religious conviction," that the Established Church "destroys more souls than it saves!" This is not with Mr. Binney a mere matter of opinion; a statement modified, as we before remarked, with *ifs* and *buts*—but one "deep, serious, and religious;"—not a surmising, or inference, but an absolute "conviction:" to which, as we before said, we see not how any man could attain, unless, rising above human probabilities or improbabilities, he had actually read the Lamb's book of life. That we may not wrest Mr. Binney's words, we will quote the whole passage: "It is with me a matter of deep, serious, religious conviction, that the Established Church is a great national evil; that it is an obstacle to the progress of truth and godliness in the land; that it destroys more souls than it saves; and that, therefore, its end is most devoutly to be wished by every lover of God and man. Right or wrong, this is my belief." We disapprove, as strongly as any Dissenter can do, of the reprehensible and not very gentlemanly statement of Professor Burton of Oxford, that Mr. Binney seems to have spoken the above at Billingsgate; and of the Curate of Pudsey, that he was the mouthpiece of an evil spirit; but the passages objected to deserve the strongest reprehension.

We might have added to our first paragraph, that, after all, we did *not* interpose between the Dissenting minister and his flock; but only between candid Dissenters, lay or ministerial, and uncandid ones of either class: the latter of whom we ventured to consider "a small band," and the former a large majority. Our opening words were (p. 114): "We appeal from the small band of obstreperous political religionists [of course both lay and ministerial] to the great body of their brethren [lay and ministerial], and particularly the Dissenting laity, those who hold in common with ourselves the doctrines of Holy Scripture, who acknowledge the same Divine Redeemer," &c. &c. Our specifying the laity particularly was rather a matter of delicacy than of mischief-making; it might have been thought insulting to ask a teacher to reconsider his opinions.

Another Dissenting remonstrant, A LAYMAN, has also addressed us. The writer considers that we have committed great injustice in saying that the class of Dissenters to whom we alluded do not wish for the reform of the Church of England, but its extirpation. The LAYMAN is very ill read in the works of Dissenting writers, or he would have known that this was no fiction of ours, but merely a statement taken from at least a dozen Dissenting publications. Mr. Binney, for instance, states the matter most unequivocally. Dissenters would be tolerant to Episcopacy or Presbyterianism as sects, but they have no toleration, they say, for the Churches of England and Scotland: thus making a mere secondary point—church discipline—of greater importance than all the weightier matters of the Divine law. The LAYMAN adds, that "As for the Dissenters making common cause with infidels and blasphemers" in their warfare with the Established Churches of this country, "it is a phantom of the imagination." We can only reply, that we are lost in astonishment at such a statement. Let scores of pamphlets, let the petitions to Parliament, let Red-Cross Street, let the House of Commons' champions of Dissent, give the reply to our correspondent. Or let A LAYMAN himself candidly inform us in what way a Christian government, legislature, and people, are to act, upon the principles in question, differently from a nation of Infidels.

We do not think it requisite to enter into the consideration of the particular case alluded to by a COUNTRY CLERGYMAN, in regard to the baptism of infants. Our impression is that a clergyman ought not to deny that sacrament to *any* infant of his parish brought to church for that purpose: but, leaving this part of the question to the discussion of our correspondents, we feel quite assured that he ought not to refuse it to the children of married persons, *however recent their marriage.* In the sight of God, a mutual pledge bound the parties to each other for life, so that they could not enter into any other contract without sin; and their coming to church to ratify their vows by public marriage may charitably be presumed to be an expression of their repentance for their sinful conduct in not doing so at first. To deny their child baptism after this, would not be legal, ecclesiastical, or Christian.

It is no grateful office, EUSEBIUS, that the conductor of a periodical work has to discharge, in these days of violent party-spirit. You think we are unjust in not eulogising as much as you say they deserve, what you consider the various good measures of Earl Grey's cabinet; while some other of our readers may, perhaps, think us not warm enough in denouncing what they consider the bad ones, or rather the whole tissue. Our only way is to follow what we believe to be truth. We are not aware of having been led away, as EUSEBIUS supposes, by clerical prejudice, to disparage any thing that deserved gratitude in the measures of Government.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE mention of this Society cannot but remind us of one who was its early and zealous friend, and who both conferred and derived honour from presiding over it. That venerable man is gone to his rest, ripe in years, and in the faith and love of his Redeemer, and rich in those fruits which will follow him, and not be forgotten in either world. We only touch upon the subject at present, purposing to resume it more fully hereafter.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

HUMAN HAPPINESS.

For the Christian Observer.

THE following unpublished Essay on Human Happiness was written by that remarkable and venerable man, the late Rev. Moses Browne of Olney, whose name is familiar to most readers of the religious biography of the last century, in connection with those of Cowper, Scott, and Newton. The paper was found in his study after his decease, among several other manuscript pieces. The title is hackneyed, the commencement is somewhat common-place, and the style is not very lucid; but as soon as Mr. Browne arrives at the Christian portion of his subject, he finds himself at home: his heart glows, and he forcibly proves, what his own life exemplified, that the true happiness of man consists in his union with God.

ON HUMAN HAPPINESS.

This is a subject by the generality of mankind little considered, though of the highest importance; and yet happiness is that which, by a variety of different schemes, all men pretend they are pursuing. It strikes me with the greatest wonder, that the most self-concerning truth, and which lies nearest to the interest and pursuit of man—his *desire of being happy*—should be so intricate to his understanding, so disappointing of his pursuit, as divided opinions, sad complaints, and melancholy experience prove it to be. That the world in general, and the more learned and discerning part of it, after the inquiries of some thousands of years, should still continue ignorant of what all profess the strongest desire to know, might justly excite wonder, were it not considered, that men who have wandered into mistaken paths are the more lost the further they proceed. With what pity and dissatisfaction am I forced to leave the laboured disquisition of celebrated philosophers, who have run into such an extravagant diversity of opinions about the *chief good* as to amount to no less than two hundred and eighty distinct theories or sects;—an ample comment on St. Paul's triumphant interrogatory, "Hath not God made foolish the wisdom of this world?" One directs you to the attainment of the desired end by the road of pleasure; another, by that of contemplation; a third, by that of a supine ease and insensibility: this, by action; that, by indolence; and others, of a more refined modern party (reviving the doctrine of the old), by the way of *virtue*;—the *worst* degrading us into a brutish sensuality, the *best* intoxicating us by a conceited pride; but all of them leading us by separate paths, which meet at last in the one same delusory centre, terminating the *finis ultimus* in somewhat within the mind, or in self, abstracted from God.

If we look into the reason of this strange dissent, and examine why an inquiry of the first consequence and importance is not yet decided, we shall find that it arises from their having regarded man solely under a partial inspection, and endeavoured to fix his criterion of happiness from some present possession or accommodation of this life, suited to his lower senses and faculties; not considering him as a whole, or the universality of his existence, which implies a state of gradation *in via*, and not of perfect and consummate felicity. Hence it is that so much pains have been taken to class him under various distinctions—including a life of business, or leisure; a life political, and lucrative; contemplative, or pleasurable—in order to settle his condition of happiness, which is essentially proper to none of these circumstances or conditions, man's happiness being rather relative and future, than inherent and possessive; mistaking hereby his chief good for the lesser and subordinate degrees of good, or of what may be circumstantially or materially so.

The measure and the object of happiness are distinct ideas: and herein lies the failure of such conceptions about it. That measure of happiness, as a rule, be it what it will, according to my opinion, is of all others best, which can accommodate itself to all times, to all circumstances, and in the most perfect degree; or, in other words, that which is most constant, most durable, and most extensive.

Try the pretences of sensuality and pleasure by this rule, and they will not answer to any of its marks. For, first, they cannot hold equal at *all times;* because the use of them naturally puts an end to their gratifying at that moment, and gives the mind for a season a contrary bias and aversion; and when there is inclination, the means may be wanting. Nor will they be found the same under *all circumstances:* sickness, or a new turn of thought, or death, will inevitably occasion their deprivation. Nor as to the *perfection of degree* will they at all answer; for man, being a compound creature of sense and intellect, must receive pleasure from separate and contrary mediums and objects; and gratifications of sense being directly suited to the mere animal functions, cannot, absolutely considered, be the entertainment of mind and spirit; and can, consequently, afford but an uncertain, casual, and partial satisfaction.

Try, on the other side, the pretences of worldly interest—such as riches, ease, and honours—by the same standard, and they will be found equally defective with those of sense. For, first, they should be attainable by all, which by the far greater part of mankind is utterly impossible; nor are they, when possessed, *at all times* certain, or out of the power of accidents to deprive us of, or disappoint us of their enjoyment. Nor will they proportion themselves to all circumstances: affliction, pain, disgrace, will render them invalid. Nor can they extend themselves to the demands of our more raised and spiritual faculties. From this measure of man's happiness his easy inquiries may direct him to the object of it, which, *in sensu plenissimo*, is nothing less than GOD—*his only certain and ultimate good.* All other systems serve only to confirm a melancholy truth, that we are fallen from our Maker into ourselves—the real source of all our disappointment and *unhappiness*, while we are tracing and seeking out our rest in any thing extraneous and foreign from him. Trust, acquiescence, and complacency, thus circumstanced, in any creature—nay, the very love of ourselves, *propter se*—is idolatry. What is it but for man to deify himself? The very placing the chief good in *virtue itself*, in the sense I am representing (though by far the most specious and best-complexioned deceit), is but offering to an idol of our own the incense which is due to the only infinite Good. Besides that the generality of theorists who are of this sentiment, in their consigning virtue to duties merely moral, make it

consist in little more than a mere negation of evil, forgetting Seneca's maxim. The bending of the principle this way, under the present disease of nature, presents but the same error with a fairer face, which is, the separating the creature from the Creator, and making itself its end. Man's ultimate end, his crowning felicity, his *chief good*, is God alone; consisting in a delightful adhesion to Him by a life of devotedness, love, and trust, a full complacency in Him, and the enjoyment of a filial relation to Him, the simple, primitive Good. This, in Scripture, is set down as the *summum bonum* by holy men. "Thy favour is life; and thy loving-kindness is better than life." "Whom have I in heaven but Thee." "The Lord is my portion, saith my soul." And the same is witnessed by our blessed Saviour: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." This is called, in the Old Testament, walking with God; and in the New, abiding in God, and He in us: "Our fellowship is with the Father and the Son;" and this is represented as the completion of our joy (1 John i. 4), or the *consummate happiness*.

As a Christian, I have endeavoured to form my notion of this interesting subject by Revelation; neglecting all dissatisfying human systems, and oppositions of science falsely so called. Here is a system opening on the exulting mind with the fairest discoveries of light and wonder; relieving its painful wanderings, by fixing us in possession of our true rest, after all our weary searches; reconciling the mysterious methods of Divine government and Providence; and shewing us a happiness in our very disappointments, calamities, and sorrows, as conducive to, and necessary ingredients in it. It shews, that the reasonable, intelligent spirit was made to serve and enjoy its Maker in the life of faith and love, as his dependant offspring; and that it can experience no satisfying felicity but what centres in God and flows from Him. Heavenly-mindedness, or a heart thus set upon God in the regular actions of the affections towards Him; and a sense of his love, in his paternal manifestations to the soul—every degree of this is happiness: the full and perfect measure of it is heaven, or a state of *consummate happiness*.

It is suspected that the sensual and vicious, who are always the least considerate part of mankind, and have imagined a happiness to themselves of a widely different nature from that I have suggested, will accuse me (in the modern style of censure) of enthusiasm; but the mistakes or ignorance of multitudes do not alter the reality of any single truth, or lessen its value or importance. It is the misfortune of such deluded men, that they have imposed upon themselves a mis-shapen idea of happiness, in the choice of a voluntary misery; preferring the idolatrous love of pleasure to a life of holiness; foolishly accounting that to be a bondage which the word of the all-wise God declares to be a state of glorious liberty,—a manumission from the tyrannical usurpations and dominion of the disturbing and controlling appetites, and fixing man in the happy possession of himself, by his obedient subjection to his Maker. The gross and deluded Mohammed had Scripture enough to shame and condemn these persons. "The life of the world," says he (Alcoran, ch. xx., of Beatitude and Hell), "is sweet, to tempt you; but the riches of thy Lord are better, and eternal." Alas! is there a possibility of reasoning with these unhappy creatures? Shall I ask them, who is so capable of judging what will make them happy, and what so capable in itself of making them happy, as the God that made them? What could influence Him to give them being, who had no need of any creature, but the mere volition of his goodness in order to their happiness? These topics are plain and common. Need I tell them, the life of religion—the life of devotedness, love, and trust; the life of happiness—is a life of reason? It is "our reasonable service." And what can a reasonable being

propose to itself as its happiness, which is in itself irrational? Shall I take off the gloomy apprehensions they may have entertained against the life I am recommending, from any supposed, unauthorized severities it enjoins, by telling them, that these are the inventions of dark and wandering minds; who have inverted the Apostolic rule, that "bodily exercise profiteth little, but godliness is profitable for all things," and have deceived themselves into a wilful punishment, under the appearance and name of religion in the place of what is truly so, through their ignorance of its real nature, and their sensual aversion to make trial of its real pleasures in a holy heart and life?

What God has made a reasonable service, He desires should be an agreeable, a delightful service; and the most difficult, self-denying duties, even the mortifying our habitual propensities and pleasures, are so to the renewed mind, under the aids of the Spirit of Christ, whose yoke he has declared is easy, and his burden light. It imposes no monkish affected abstinences, no vows of poverty or celibacy, penances or pilgrimages—heavy burdens laid on by the superstitions of designing men. The innocent, cheerful, religious *using of this world*, is allowed us: it is the abusing of it only that is forbidden; and that conformity to its irreligious customs, and that friendship for its sinful men and pleasures, which is declared to be *enmity to God.*

It is recorded, from the mouth of our blessed Saviour himself, the purest pattern for our imitation, that he came eating and drinking—using the lawful comforts and refreshments of nature. The superlative love of God, and the pleased acceptance and allowed use and enjoyment of his free benefits, are very consistent and compatible. The example and sentiments of wise and pious men, who have devoted and resigned their lives to God as their *chief good*, the complacency they have found in such acts, and the pleasure with which they express their sense of them, may have a happy tendency to influence the minds of others to a like choice and practice. "Take all from me," saith St. Austin, "so thou leave me Thyself." "Give me," says the devout Thomas à Kempis, "what thou wilt, and as much or little as thou wilt, and when thou wilt: deal with me as thou knowest to be most proper, and as may bring Thee most glory. Behold thy servant, ready to be and bear every thing; for my desire is not to live to myself, but to *Thee.*" And the pious and excellent Archbishop of Cambray expresses himself in this most exemplary and admirable manner:—"I am for Thee, O my God, against myself. None could thus have divided me against myself, but Thy hand only. I leave myself in thy hand, O my God: mould this clay of mine; it is entirely thine; it has nothing to reply: it is enough for me that this being of mine serves thy purposes and thy good pleasure. Command, forbid, appoint, what I shall do. Elevated, abased, comforted, suffering, I for ever adore Thee, in sacrificing my whole will to Thine."

I have given it as my sentiment, in the early part of this paper, that, as a rule or measure to judge of *true happiness*, this of all others seemed to me to be best, that it could accommodate itself to *all times, to all circumstances*, and in *the most perfect degree.* Let us now try if any character can be found in life that will answer, in all its parts, to this criterion. Conceive, then, you are following some devout Christian in one of his solitary retirements, and hear him enlarging on the pious conceptions in his breast, in some such sacred soliloquy as the following:—

"How fragrant is the air of these delightful fields! how sweet are the surrounding prospects! furnished out to entertain my senses by the hand of the God of nature. Has he put so much refreshment into every perfumed breeze; crowded such variety of different pleasing essences into

so many little flowers; given to such diversity of fruits and foods their contrary yet grateful flavours; afforded such innumerable multiform prospects to engage the eye, one single sense; such an interchange of melodies to entertain the ear; and contrived by no less than five different mediums of sense to give gratification to the animal faculties, which are by far the most ignoble part of me,—that I might behold Him in this glass of nature, this mirror of wonders!

"If I lift my eyes upwards, how shall I conceive of His awful infinity, who can place a world, ten thousand times the size of ours, at so remote a distance as to appear to our sight but as a twinkling point, a little lucid star! If I bend them downwards, what instances are every way before me of amazing power, that could produce such an appearance of beauty and order out of such a mean, irregular collection of dust and atoms! Hast Thou provided such stately furniture for these lowest apartments of thy universal palace, and for thy meanest attendant? oh! what, then, are the grandeurs that adorn thy presence-chamber! what those magnificent mansions where thou displayest the blessed rays of thy glory in a higher and better world! Has created goodness all these beauties; a little earthly spot, on which I tread and gaze, embellished with these thy least adumbrations—so fair a form, such lovely charms? Oh, then, how much more—yea, infinitely—lovely is He who has given these things all their loveliness; who puts into them whatever sweetness they contain or can convey! These are but copies—ah! faint copies—of the goodness of their fair Original. Where is the perfect, uncreated Good? where the enamouring image of Loveliness itself? where is the Original Beauty? I can discern Him in every thing around me; discover in every smallest part of formed matter some vestiges of the Deity. The Creator of these accomplished works was also my Creator. Where art Thou, my all-apparent yet unperceived Maker? how shall I hold converse with thee? how shall I approach thee? Am I no better able to conceive of thee than these trees, those brutes, this clod that bears me? Am I not related to thee by mind and spirit, ordained the head of this thy mute creation? Nay, am I not thine by a nearer relation and union,—the brother and associate, the lover and friend, of thy dear incarnate Son; a member of his body; one with Him, and thereby one with Thee; adopted in thy eternal purpose, regenerated by thy Spirit, and purchased to thyself by his blood? Hath he not said, I go to my Father, and to your Father? and shall I not then call thee my Father? and may I not converse with thee as a Father present every where, present always, present *now*, while I am thus surrounded with imagined solitude and secrecy, and meditating with delight upon thy beauteous works!

"But, oh! what new beauties and pleasures does it put into every scene I am beholding, when I consider that the world, which I am now viewing, is a kingdom of my Father's? Poor as I am in my obscure condition here; censured, overlooked, or despised; I am yet a Royal child, and the inheritor of a glorious, a sure, though invisible, crown. Let the great vain men of this earth take their vanishing portion here; divide this contested spot into a little momentary, uncertain possession, which they falsely call their own; delude themselves with a *conceited happiness*, and adore their sensual idol;—a little, little, little while, and the God I live to and converse with here, my Father and my God, will remove me to a state of far higher honours. It is his good pleasure to give me a kingdom incorruptible, undefiled, and which fadeth not away (characters directly opposite to this changing, polluted, and perishing scene), reserved in heaven for me. Here he is training me up by his Spirit in the princely

life and temper; meeting me in the academic retirements of groves and shades, till I am ripened for the opened glories of my coronation-day.

"Oh, happy retirement! Oh, heavenly solitude! that always affords me the presence of my Father and God; where I may at all times find thee, speak to thee, and receive the delightful intercourse of thy converse and love. Happy poverty, where Thou, never-failing fountain of fulness and riches, art my inexhaustible portion. Happy banishment! that cannot, even to the smallest distance, ever separate me from Thee. Happy prison! where Thy society cannot for one moment be excluded. Happy bed of sickness! where Thou art continually at hand to cheer and support me. Happy hour of death! when my spirit shall expire, but only into thy ever-circling and paternal arms. Happy condition! extending itself to all places, all circumstances, and through all duration. Happy creature! both here and for ever possessed of the inseparable, intimate presence and favour of a God, a Friend, a Father!"

How these thoughts of *happiness* (which I profess are mine, and which constitute the only Scriptural, I may say the only rational, scheme I can form of it) will appear to others, is not for me to determine. However, there are some, and I hope many who may read this, who can experimentally consent to them, and bear witness to their truth. I know, among those who would be thought the most polished and literary persons of this day, and some who would reckon themselves, too, among the orthodox, that all intercourse with the Deity, and assistances and influence from his Divine Spirit, are ridiculed and denied. I am here entering myself on the side of no contesting party, but would just reply to them, in the words of a very serious and very sensible writer, "If you deny any intercourse with the Deity to be a thing necessary to the Christian life, I must pity that man's condition which has nothing to do with God; and in which, in the way of salvation, God has nothing to do with him. Is there not an intercourse, on man's part, with God, when he prays to him fervently, and exercises himself in humble, devout acts of faith, hope, and love? and is there not an intercourse, on God's part, with man, when God assists us in these holy exercises; when he draws our hearts to him, and confirms our faith and confidence in him?"

I shall add one testimony more from an admired author, the great and excellent Mr. Howe:—

"What, I cannot imagine, can any man have to object, but the backwardness of his own heart, to any intercourse or conversation with the invisible God? None that it cannot be so; for that backwardness must proceed from some deeper reason than that God is invisible—a reason that should not only convince, but amaze, and even overwhelm our souls in sorrow and lamentation, to think what state the nature and spirit of man is brought into. For is not the devil invisible, too? And what wretch is there so silly and ignorant, but can, by the urgency of discontent, envy, and an appetite of revenge, find a way to fall into league with him? Is it this that God is less conversable with man, less willing to be found of them that seek him? No, surely; but that men have less mind and inclination to seek him."

And if this is in reality the truth—the unhappy, the melancholy truth—what a very humbling instance does it give of the basest revolt and depravity, that nothing is so intimately near, so constantly present, and so inseparably related to man, and yet so wholly disregarded, so wilfully unperceived, and (with horror must I speak it) with such contempt, with such impious aversion, treated, as his beneficent and felicitating *Maker!*

ON THE INFIDEL TENDENCY OF CERTAIN SCIENTIFIC SPECULATIONS.

To the Editor of the Christian Observer.

At a period like the present, when the "march of intellect" is so rapidly advancing, and when the propagation of religious and Christian knowledge, among all classes of the people, can scarcely keep pace with the widely-spread, and often insidious, doctrines of what is termed *useful* knowledge, among the lower orders, it would seem the peculiar duty of all who feel a deep and heartfelt interest in the sacred cause of religion, and in the vindication of the unerring truth of inspired Scripture, to stand forward in defence of those breaches which are attempted to be effected in the sacred bulwark of all true religion; and I cannot, sir, for a moment imagine that I have mistaken the quarter to which such defence ought to be addressed, in submitting the few remarks to which I shall endeavour to confine myself, to the Editor of a Journal so distinguished in the cause of the Church of God, and, by necessary implication, in the sacred cause of inspired Scripture, without which that church could have no solid foundation.

It is not my intention, sir, to intrude upon your valuable space with subjects of mere science. Any such attempt would not only be injudicious, but ineffective; as it cannot be supposed desirable that your journal should be made the arena on which scientific subjects, open to interminable debates, should be discussed. But, if I mistake not greatly the tendency of the general principles upon which your publication is carried on, a line may be drawn, beyond which such exclusion may be considered both injudicious, and, in some degree, almost criminal: for it would seem, to my humble apprehension, a dereliction from the line of defence instituted in favour of the Church, if calm and temperate arguments in support of inspired Scripture were not opposed to such prevailing opinions, emanating from the scientific world, as, whether intentionally or not, strike a deep wound into the very vitals of that sacred source from whence our whole religion must necessarily spring.

The subject of this letter, sir, has mainly arisen from the perusal of a criticism in a late number of a respectable periodical publication, the Literary Gazette, headed by the title of "*An Apology for British Science*," and animadverting with much severity (the justice or injustice of which it is not my present object to discuss) on Dr. Nolan's published Course of Lectures, delivered at Oxford during the last year, on the "Analogy of Revelation and Science." The chief objects of this criticism are the opinions of Dr. Nolan on geology; in which he appears to stand opposed to many able geologists, in attempting to connect that science, or rather the phenomena presented by the present surface of the earth, with the records of Revelation; and the able writer of that article (evidently of no mean rank among geologists, and whose arguments may therefore be fairly taken as those of the main body) attempts to vindicate the professors and lovers of that most interesting science from the charge of scepticism, which has been so often brought against them, and to which, it is candidly confessed, that the writings both of Continental and British geologists, have but too often justly given rise.

Now, sir, in offering a few remarks upon the subject of this very serious charge, I am fully prepared to admit that many able geologists—some of whom are even servants of the church of God—can have no *intentional* and *premeditated* design of subverting the truths of inspired Scripture. Of such a charge I must fully acquit them. But, at the same time, candour de-

mands the admission, that the attempts which they have thought it necessary to make, to reconcile their views of geology with the records of Inspiration, have had the necessary effect of throwing discredit upon some of the most important and most unequivocal of those records; and, consequently, of shaking, if not destroying, in the weaker minds of thousands, their uncompromising faith and confidence in the truths of Inspiration.

I shall not attempt to controvert the assertion, which has been so often reiterated by many of those able writers, that *their* powerful minds are in no way shaken from their allegiance to religion, and to these truths of Scripture. I am bound to assent to what they have stated respecting the thoughts which pass within their own breasts, and to which One Eye alone can have access. But it is to be regretted that the minds of their disciples are not always of the same powerful mould; and that the invaluable mental arguments by which the contradictions of the science have thus been reconciled with implicit faith in Scripture, are not discoverable, by the uninitiated, in any of the writings which those able professors of geology have as yet produced.

But in making the above admissions with respect to some of the heads of the science, I fear that the same charity cannot properly be extended to many other not less influential geologists, both of England and the Continent, who avowedly place a much less value and confidence upon the records of Revelation, and who never lose an opportunity of casting a sarcasm upon all attempts to reconcile the admitted facts of the science with the statements revealed to us in those inspired records. Now when all such attempts are thus held up to ridicule, the points at issue are no longer open to that calm discussion and controversy which have properly been termed "the food of science," from the digestion of which *truth* is at length produced. It becomes a party question, in which the believer in Scripture is no longer allowed to express an opinion. Such, indeed, may be considered the state of this question now in England. Truth, however, is great, and will at length prevail: nor can we have a shadow of doubt that God, in his own good time, will fully vindicate the unerring nature of the revelations He has been pleased to communicate to us, both as regards the *moral* and the *physical* world. An unprejudiced and fair field for discussion cannot, however, be looked for, when we find such men as Humboldt speaking of "those *Hebraising* geologists, whose efforts to connect the chronology of Moses with the phenomena of nature *cannot but be unavailing*;" or such men as the able author of the "Principles of Geology," stating that "the philosopher, in the course of his researches, *at last becomes convinced of the undeviating uniformity of secondary causes*; *and, guided by his faith in this principle*, he determines the PROBABILITY of accounts transmitted to him of former occurrences, and often rejects the fabulous tales of former times, on the ground of their being irreconcileable with the experience of more enlightened ages." (Princip. of Geol. vol. i. p. 86.) It is much to be regretted that this able writer has not endeavoured to lay down in his work some distinct rule respecting the line of credibility, by which the truth or falsehood of the statements transmitted to us in Scripture is to be decided. The "uniformity of secondary causes" here spoken of, must be looked upon, as we find by subsequent parts of that able work, as a complete denial of such preternatural events as the Mosaic Deluge, and may be with equal fairness extended to those numerous preternatural and miraculous events which are recorded in every part of Scripture. Such discriminating rules for our guidance have, however, as yet been most scrupulously avoided in all geological publications: so that the mind of the reader is left entirely to its own unaided powers, except in such instances as the Deluge (which has, by some, been candidly

and openly declared not only to be inconsistent with that true philosophy alluded to in the above extract, but also at variance with the physical facts now placed before us on the earth), and as to the *days* of Creation, which are forced from that simple construction which their respective *evenings and mornings* would suggest, into such boundless *periods* as least suit the ideas which have arisen from this new and prevailing science.

In this state of uncertainty with regard to what is to be considered true, and what false, or at least doubtful, in the plain and explicit statements of Scripture, it must be considered a matter of sincere congratulation to all who, like myself, have a great admiration for true geology, but at the same time an unshaken belief in the Divine inspiration of Holy Scripture, to find a law at length laid down for our guidance, by one too who is the avowed "*Apologist for British Science,*" and who speaks a little more openly than writers have usually done on this most important point. The writer to whom we are indebted for this valuable key to the right understanding of the Scriptures, is the author of the above-mentioned criticism in the November and December Numbers of the Literary Gazette; and who, if not a divine himself, distinctly addresses himself to divines who may be "in a strait" upon this momentous question; suggesting for their guidance "*the most consistent course*" which philosophy can imagine for their escape from the dilemma in which they may unhappily find themselves. The passage which contains this valuable suggestion to the divines of the Christian church is as follows:—

"We have always thought the wisest and most consistent course for *divines* to pursue with regard to this delicate question, would be that of *maintaining to the full extent the inspiration of the Sacred Volume on all facts involving the history, prospects, and moral condition of man;* but *allowing a greater latitude of interpretation in regard to those portions which relate to natural phenomena, with which these facts are no wise concerned.*" The writer proceeds as follows: "It seems *reasonable* to expect that a book intended for our *moral* guidance *should be exempt from error* whereever we are to look in it for the regulation of our conduct; but that the Deity, *who does not interfere unnecessarily,* should have *withheld* any extraordinary assistance from such portions as relate to phenomena *in which man has no vital concern.*" p. 770.

Here then, sir, is, at length, the open recommendation of the Apologist for British Science to the servants of the church of God. They are to draw the line between the facts of Scripture "involving the history, prospects, and moral condition of man" (all of which facts "it is reasonable to expect" should be stated in a manner "exempt from error," and should, therefore be regarded as "inspired, to the full extent"), and *the phenomena of nature,* with which the other class of facts "is in no way connected;" and in which it is, therefore, "*unreasonable* to suppose that the Deity would think proper *unnecessarily* to interfere." This candid recommendation may fairly be looked upon as the articles of belief professed by the great majority of geologists; and it appears, indeed, a sort of paraphrase of the celebrated declamation made by a no less celebrated geologist and divine, in his Address, as President, to the Geological Society of London. "Laws," says he, "for the government of intellectual beings, and laws by which material things are held together, have not one common element to connect them; and to seek for an exposition of the phenomena of the natural world among the records of the moral destinies of mankind, would be as unwise as to look for rules of moral government among the laws of chemical combinations."—Address of 1830.

Thus, sir, the case is now brought to a distinct and well-defined understanding between the friends of human philosophy and the advocates of a

super-human Revelation. The question resolves itself, according to this writer, into the momentous point, as to *what facts* are intended for moral instruction (and which are consequently to be looked upon as *unerring*, "to the full extent"), and what are to be understood as unconnected with morals or faith, which, according to the Apologist, must be "interpreted *with greater latitude*"—or, in less measured phrase, must be rejected, as the mere fables and traditions of the early and unscientific ages of the world: for there can be no mean between truth and falsehood: the facts related are either true "to the full extent," or they are untrue to the same extent. If secondary causes, or the laws of nature, as they now exist, have never ceased to act since their first institution, all miraculous facts in Scripture must be utterly false, and the "*unerring truths*" of Revelation must be confined to the moral precepts, the doctrines, and commandments, which are therein to be found.

Now, sir, with a view to form some opinion on this most vital point of *selection*, I have cast a careful and anxious glance over the whole range of preternatural events recorded in Scripture; and I fear that I shall subject myself to the accusation either of great want of judgment, or an equal want of candour, when I confess myself totally at a loss as to the course in which this devious line of distinction is to be drawn. Nothing, we may presume, is more easy, in the opinion of the critic from whom the advice comes: nothing, I will venture to assert, will be found more difficult, by those who place any value on Scripture, and who endeavour to try it before this uncertain tribunal.

But as general opinions on such subjects cannot fail to prove more or less vague and unsatisfactory, let us, as briefly as possible, run over a few of those leading facts of Revelation which may seem most unconnected with our moral instruction, and submit them to the candid consideration both of scientific and unscientific men. I ought, perhaps, to apologize for the bare mention of facts with which every Scriptural reader must already be well acquainted; but there may be an advantage gained in a certain particularization of these facts; and I therefore trust that your readers will bear with me, in the cursory view which alone will be necessary in order to place this vital question in a proper light.

But, before proceeding to the mention of these facts, I may be permitted to premise, that as the passages which it may best suit geology to look upon as *uninspired*, and consequently *unfounded*, will probably be found amongst the earlier books of sacred history, and as belonging to a period when science had made little or no progress in the world, we shall proceed *upwards* in our chronological arrangement, and commence at a period when general knowledge, though not so widely spread as in our own enlightened day, was sufficiently far advanced to preclude the idea of the minds of whole multitudes being tricked into a belief in miracles, unless those miracles had actually been performed. It seems scarcely necessary here to do more than allude to the obvious *intention* of all such miraculous events. In the early ages of the world, the human mind was with difficulty brought to acknowledge the existence of a Being all-powerful and supreme, even when aided by the power of *reason* to the highest degree. The tangible and visible idol was held in greater esteem than the spiritual and invisible Creator; and it was therefore necessary, for the vindication of His own power and wisdom in creating and governing the world, to perform such acts as could not leave a reasonable doubt of His existence in the mind of any thinking man, whether believer or heathen. Such was the obvious intention, and the necessary *cause*, of the intervention of Divine Providence on so many occasions, down to the times of the establishment of Christianity: but when that wonderful accomplishment of the earliest as well as

the latest predictions was fulfilled, and a full measure of instruction, as well as *a test of faith*, had thus been accomplished, there seemed to be no further need of such preternatural interference with the prescribed laws of nature; and man was therefore left to work out his own line of conduct, *according to the degree of faith with which he regarded the events and precepts of the primitive ages.*

In commencing, then, our retrospect of some of the preternatural events recorded in Scripture, I shall set out from the statements in "the Acts of the Apostles:" and let geologists, whose professed creed has given rise to this scrutiny, say, as we proceed, what statements are to be looked upon as *inspired*, and what are to be rejected as *apocryphal*: for the philosopher, having once laid down so general a rule for his own and for our guidance, cannot consistently confine his objections to such facts as bear upon his own favourite science: he must "admit to the full extent the inspiration," and consequently the unerring truth, "of all Scriptural facts involving the history, prospects, and moral condition of man;" and must interpret *with a greater latitude*" such portions "as relate to facts in no wise connected with that moral condition." I must, however, here remind him of the sage advice of the great father of modern philosophy, the immortal Bacon, who exclaims,—"He laboureth in vain, who shall endeavour to draw down heavenly mysteries to human reason: it rather becomes us to bring our reason to the adorable throne of Divine truth."

The following, then, is a short summary of a few of the leading events recorded in Scripture, the greater proportion having no immediate connexion with our moral guidance, the rules for which may rather be found in the precepts and laws which are admitted to be inspired, but the true inspiration of which no one would have believed without the evidence of miracles and of prophecy, as vouchers for the Supreme Source from whence those precepts flowed.

The shipwreck of St. Paul	*Acts* xxvii.
The conversion of St. Paul	*Acts* ix.
His release from prison	*Acts* xvi.
The release of St. Peter	*Acts* xii.
Death of Ananias and Sapphira	*Acts* v.
Miracles and restoration to life	*Acts* iii. v. ix.
The Ascension of our Saviour	*Acts* i.
Resurrection of Lazarus	*John* xi.
Five thousand persons fed with five loaves & two fishes	*John* vi.
Conversion of water into wine	*John* ii.
Darkness without an eclipse	*Luke* xxiii.
The vail of the Temple rent	*Luke* xxiii.
Annunciation to the shepherds	*Luke* ii.
Four thousand persons fed with seven loaves	*Mark* viii.
Walking on the waters	*Mark* vi.
Miracles in great numbers	*Mark* v.
Peter walking on the waters	*Matt.* xiv.
The star in the East	*Matt.* ii.

The whole of the prophecies contained in the Old Testament —especially respecting the fate of cities and kingdoms, hundreds of years before the *literal* fulfilment of the events—and the sublime prophecy contained in Isaiah liii.

The preservation of Jonah *	*Jonah.*
Daniel in the lions' den	*Dan.* vi.
The hand-writing on the wall	*Dan.* v.
Shadrach, Meshach, and Abed-nego	*Dan.* iii.
The going back of the shadow	2 *Kings* xx.
Elijah's miracles	1 *Kings* xvii. xviii.
The fleece of Gideon	*Judges* vi.

* See the admirable sermon of Mr. Townsend on this subject.

The standing still of the sun and moon	*Josh.* x.
The fall of the walls of Jericho	*Josh.* vi.
The passage of the river Jordan	*Josh.* iii.
The prophecy and attendant events of the heathen Balaam	*Num.* xxii. xxiii.
Mount Sinai	*Exod.* xix.
The manna, the water, and other miracles in the wilderness	*Exod.* xv. &c.
The passage of the Red Sea	*Exod.* xiv.
The plagues of Egypt	*Exodus.*
The history of Joseph	*Genesis.*
The offering up of Isaac on a mountain, then in the desert, but afterwards the scene of a much greater offering, at Jireh-Salem	*Gen.* xxii.
Destruction of Sodom and Gomorrah	*Gen.* xviii.
The dispersion of tongues at Babel	*Gen.* xi.
The Universal Deluge	*Gen.*
The creation of all things *out of nothing*, in six days	*Gen.* i.

Now, sir, all these, and innumerable other events recorded in Scripture, must be admitted to be above the power of the common laws of nature; and as the moral doctrines delivered for the guidance of mankind have connection with but a few of them, and could have been equally well transmitted to us in their "inspired state," and consequently "*exempt from error*," without such unbounded demands upon our faith and our credulity; we must presume, from the recommendation of the Apologist for British Science, that the statements respecting the greater number ought to be "*interpreted with greater latitude;*" or, in other words; not insisted on, and, by consequence, excluded from the important parts of Revelation.

But I am fully prepared for the probability of opposition that may be offered *to some of these events, in preference to others;* and as it is from British science that we are chiefly to look for this objection, we may presume that those events will be selected which stand in most glaring contrast to the conclusions to which that science has been led.

For instance: the fact of the standing still of the sun and moon, as recorded in Joshua x., is not borne out by any of the known laws of astronomy; and it has frequently been held up to observation as a fair sample of what we might expect from the *unscientific* historian of the ancient times, who, if inspired, and consequently "exempt from error," could not be supposed capable of gravely propagating as a fact what is not possible in the nature of things; as it is now well known that the sun does not circulate round the earth, as was formerly supposed; and, therefore, had any such event actually taken place as the *apparent* standing still of the sun and moon, an *inspired* historian would have described the *globe* as being restrained in its course, and not the sun and moon. Such are the objections that have been frequently held forth in opposition to the unerring truths of Scripture. To thinking minds they seem scarcely worthy of refutation; for it must to them be obvious, that as the sciences, and among the rest astronomy, were then little known, it is very certain, that even had Joshua, by virtue of his inspiration, been acquainted with the real nature of the case, he could not have recorded the event so as to bring the miracle home to the minds of an unscientific people (or a scientific people either), in other terms than those he has actually made use of. But it may fairly be concluded that even *he* was left in ignorance of the real astronomical fact of the earth having been made to stand still, in order to prolong a day of victory, and to convince both the Israelites and their heathen adversaries on which side the true God fought.

But, as a conclusive argument against the above objection, we have only to remind such able astronomers as may call this point in question, that to this very day, with all their admitted superiority over Joshua in astrono-

mical knowledge, they themselves are equally guilty (and even more so, as doing it wittingly) of propagating false impressions with regard to this very subject. For even Newton and Herschel, as well as all later philosophers, have been, and are, in the daily practice of describing the sun and moon as *rising and setting*, speaking of *the sun's declination*, and so forth; although they well know, what Joshua was probably ignorant of, that the *rising* of either is utterly impossible in the nature of things, difficult as it may be to convince the ignorant of this fact, which seems so directly in opposition to the evidence of their very senses.

The next fact of Revelation which, it is alleged, interferes with, and even opposes, the strict laws of philosophical reasoning, is the statement of Moses respecting a general flood of waters covering the highest mountains. This fact has long been debated, and by some able men positively denied. Its proofs, however, are now daily becoming more prominent, although the mode of its operation, and the results which it must have brought about, are still the subject of scientific discussion. We have no occasion, however, to call the *fact* of a Deluge in question in this place, as it is freely admitted by the Apologist for British Science himself, when he states that "he maintains, to the full extent of Inspiration, all facts connected with the history and *moral* condition of mankind;" "for it is reasonable," says he, "to expect that whatever Scripture contains *intended for our moral guidance, should be exempt from error.*" Now, sir, in the twenty-fourth chapter of St. Matthew, and the thirty-seventh and subsequent verses, we find the following passage, *from the Highest of all authorities*, and in the course of a *moral*, and therefore an *inspired*, discourse, distinctly intended for the instruction of all mankind. "For as in the days [of Noah] that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away; so," &c. After such a testimony to the fact of the Deluge, and the total destruction of all mankind, except Noah and his family, it would, I imagine, sir, be superfluous to dwell longer upon the doubts which have been often cast upon it by philosophers, and more especially by geologists, who deny, at the same time, that charge of scepticism, which would be but too well-founded if the distinct expressions even of our Saviour himself are only to be interpreted with a certain degree of latitude.

The last *fact* of Revelation on which I shall make any remark, and which is openly opposed by almost all geologists as unreasonable, and inconsistent with their views of the phenomena of the earth's outer crust, is the Mosaic statement of the whole creation having been effected *in six solar days*, with their respective evenings and mornings. In this case also, however, we have happily occasion for but few arguments; as the fact is, like the last mentioned, admitted by the Apologist for British Science himself. The account of the *days* of creation is most explicit and unequivocal, as given in the opening chapter of the book of Genesis. In the first six verses of the second chapter we find a recapitulation, and perfect confirmation, of the previous statement: nor can the term *day*, as used throughout, be considered in any other sense than as a mere *solar* day, or one revolution of the earth on its axis. To this, however, our Apologist might reply, that we find here no connection with any *moral precept or law*; and that this, therefore, is exactly a point in which great *latitude* might be required. He *might*, I say, make this objection, were he not stopped by the recollection of one of the most remarkable of all the *moral* passages contained in the whole of Scripture; concerning the moral tendency and meaning of which no two opinions can differ, and to the consequent "inspiration" and "exemption from error" of which he himself has given his full and

powerful testimony. I mean, sir, that remarkable passage in the twentieth chapter of Exodus, from the first to the seventeenth verse inclusive; part of which is as follows:—"Six days shalt thou labour;" "in the seventh day thou shalt do no work;" "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day" (or day of rest), "and hallowed it." I imagine that it would be considered going rather too far, even by the Apologist for British Science, to translate that passage in the following manner: "Six *days* shalt thou labour;" "in the seventh *day* thou shalt do no work;" "for in six *long periods* the Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh period*: wherefore the Lord blessed *the sabbath period*" (*or period of rest*), "and hallowed it." We have no alternative, except to adopt one or other of the above meanings. This moral and vital commandment must therefore stand or fall by the decision of that point. If it be condemned, as opposed to geology *and consequently erroneous*, I beg to be informed what degree of dependence we are to place upon the other parts of the Divine code, which may not happen to clash with the dictates of this infant science?

Now, sir, I have only to ask, what would become of revealed Scripture, and with what effect could the *moral* parts of it act upon the minds of men, if such latitude were admitted into the interpretation of these *strictly moral passages*, merely to suit the wavering theories of one of the most undefined, and as yet imperfect, of all the branches of British science, deeply interesting as it is admitted to be? It is probable that we may long wait for a reply to the vital question, which, however, arises from the "consistent course" recommended to the servants of the church of God, as to the proper interpretation of what has been solemnly confided to their care and guardianship from the earliest ages of the world to our own, and to be in like manner handed down to future generations yet unborn. (See the 78th Psalm.)

What are the precise facts in the above short catalogue which are to be admitted "to the full extent," and what are to be rejected as the mere fables of ignorant and superstitious ages? That the greater proportion ought to be rejected, we can scarcely, upon the above writer's hypothesis, entertain a doubt, as they have, for the most part, but little influence on our *moral* guidance and instruction. Some *zealots*, as this writer would probably esteem them, might assert that such events ought to serve as objects of *faith*; and that without some such tests little moral value would attach to the belief either of the Deity or of His revealed will—for we all readily believe what we know comes within the common course of nature. But to such an assertion (founded on the declaration of a very high *moral* and *inspired* authority, that "faith is the evidence of things *not seen*") the philosopher would probably reply, that no two things can be more opposite than *religious* and *philosophic* faith. He would there be right; for by the one, every thing asserted must be tried by the test of the known laws of nature; by the other, "things *not seen*" (that is, above these laws of nature) are the necessary objects of belief; otherwise all that importance, so often ascribed to *faith* by this inspired moralist is entirely done away.

I have thus, sir, endeavoured, as shortly as the nature of the case permits, to state the full import of the question between philosophy and Scripture, even upon the grounds proposed by the Apologist for British Science himself. We cannot "halt between two opinions." We must either openly reject some of the most important facts on which our religious faith is founded, and thus submit to the charge, not of scepticism alone, but of actual infidelity; or we must admit at least a possibility, if not a positive

certainty, of our not as yet having obtained that necessary insight into the works of the Almighty, by which the crust of the earth has been re-organized, and so well suited to the wants and pleasures of the human race. If the God of nature and of revelation is to be looked upon as Almighty, let us choose HIM: if the laws of nature are to be judged superior to Him by whom they were instituted, then let us choose *them*.

A LAYMAN.*

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* We are greatly indebted to our correspondent for having so ably refuted the dangerous and infidel doctrine upon which he animadverts. A more daring and absurd proposition was never invented, than that a Divine revelation is to be credited in its moral but not in its physical statements; and we do not believe that any man who so asserts has the slightest faith in the Bible as a Divine revelation in either department. A large number of geologists, as well as of other scientific and unscientific men, are, we fear, infidels—or at least sceptics—either avowed or concealed: but a broad line of distinction ought to be made between such men and those who, agreeing with them in their physical facts, yet differ altogether from them in their sceptical opinions; and who consider that the word of God may be, and ought to be, so construed as without violence to reconcile the scientific theory with the sacred text. Our correspondent's paper, if read without this fair distinction—to which he himself adverts at the commencement—would class the sceptical writers and writings to which he alludes, with the writings of many undoubted Christians, including the geological lectures at both our Universities. We may doubt certain alleged physical facts, or certain theories supposed to result from them; but if another man, who believes both, thinks that the word of God, *rightly* interpreted, is perfectly reconcileable with them, he does not fairly come under our correspondent's category, and cannot in justice be treated as an infidel. He may be quite wrong, both in his physics and his theology, and these are fair questions of discussion; but, according to his own views, he is not misinterpreting, but, on the contrary, rightly expounding the Divine record. We have thought it just to urge this distinction, because without it our correspondent's argument, so correct and cogent where it *does* apply, might give pain to some of the most pious and excellent men of the age, to whom it does *not* apply.

We may just add, that some of those positions which our correspondent considers so extremely absurd as not likely to be maintained by any professed Christian, have been, and are, maintained by some who doubtless are sincere and firm believers in Divine Revelation. For example: that interpretation of the Fourth Commandment, which our correspondent thinks even the "British Science" writer would not venture upon, is strongly urged by Mr. Faber as the true meaning. If he has not Mr. Faber's work at hand, he may turn to his argument in our volume for 1823, where he will find Mr. Faber saying, among much more to the same purpose,—"The Divine sabbath, instead of being limited to a single natural day, is, in truth, a period commensurate with the duration of the created universe. What that duration will be no one knows, save the Father only (Matt. xxiv. 36); but this we know, that, according to the Hebrew chronology, the world has already existed nearly six thousand years, and that according to the Samaritan chronology it has existed longer than six thousand years. The Divine sabbath, therefore, is a period of *not less* duration than six millenaries. But the analogy of language requires us to interpret homogeneously the seven days, which constitute the great week of God. Hence, as the seventh day is a period of not less duration than six millenaries, each of the six days must similarly and proportionately have been equivalent to a period equalling or exceeding six thousand years. *Of this great week our minor week is a commemorative epitome. Our six days of labour correspond to the six periods of God's labour;* and our sabbatical day shadows out the sabbatical period during which the Almighty has rested from all his work which he had made."

Our correspondent does not seem to have been aware that so rough a sword had been forged to cut a Gordian knot which is not easily untied: "Needum ensem immiti duxerat arte FABER." The hypothesis is certainly "trabs *fabre* teres;" or, as Plautus says, "hoc factum est *fabre*;" and of the veteran and much respected fabricator we freely admit, that, in literary architecture, he is a "Dædalus ingenio fabræ celeberrimus artis," though sometimes more ingenious than solid. Some of his hypotheses are truly original: he owes nothing to others: he is "suæ fortunæ faber:" but, however strong he may consider his arguments upon the present question, we fear we cannot add of our correspondent,

"Marmoris, aut eboris, *fabros*, aut æris amavit;"

for the argument of the seven human solar days in the Fourth Commandment being only an *epitome* of the septo-millenarian Divine days, instead of being an argument composed of precious gold, resplendent ivory, and firm-set brass, is too much like the lower extremities of Nebuchadnezzar's image, iron and miry clay; and a

ON ALTERING THE CHURCH CATECHISM.

To the Editor of the Christian Observer.

AMONG the various proposals for reforming several parts of our Church Service, I have not observed any for improving the Catechism. It has perhaps been passed over, as a thing of minor consequence; but if we consider that it is the only *authorized* form for teaching our children the fundamental doctrines of Christianity, we must acknowledge that it is of no trifling importance.

It is my privilege to have the superintendence of a Sunday School, and I am anxious that the children who attend it should read, mark, learn, and inwardly digest every particle of Christian knowledge that is set before them. As a member of the Church of England, I am bound to teach them the Church Catechism; but scarcely a Sunday passes over in which I am not puzzled in my endeavours to make them understand it, by the obscurity and incorrectness of its phraseology. Take some instances of very recent occurrence.

As the chief object of my instruction is to set before the children Christ crucified, I asked a little girl, who had just repeated the answer to the question "What dost thou chiefly learn in these articles of thy belief," what God the Son had done for her: to which she replied, "He made me and all the world." Now, Mr. Editor, what could I say? According to our Catechism I should have answered, "No, he did not; that was God the Father." But what says St. John? "In the beginning was the Word.....all things were made by him." Surely it would be much better not to attempt to define what God has not defined; not to limit the agency, nor apportion the operations, of either of the Persons of the blessed Trinity, any farther than we are warranted by the express words of Scripture, lest we should find ourselves *contradicting* the words of Scripture. We know that it was God the Son who died for us, because the voice of God the Father declared it; but in every other work they appear to have been, and to be, co-operators; and what God hath joined together let not man put asunder.

Another time, when I was questioning my little scholars upon the Catechism, neither using myself nor requiring them them to use the exact words set down, I asked one of them, "How many things are required of persons who wish to be baptized?" She replied, "Three things, which the godfathers and godmothers promise for all infants that are baptized." Now certainly it is a fair deduction, that if, as we are told in the beginning

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statue of silver and gold could not very safely stand on such heterogeneous materials. To drop metaphor: the Fourth Commandment and the elongation hypothesis respecting the days of creation can never be plausibly brought together by this fanciful analogy. We are not at present discussing geological phenomena, or the several hypotheses which have been devised by Christian philosophers to reconcile those supposed discrepancies which sceptics have urged as existing between the Mosaic record and geological facts: we are only saying, that, even were the protractive scheme *proved*, and not merely surmised, there must even then be some better way than Mr. Faber has suggested of construing the Fourth Commandment. It is surely impossible to believe that in the same sentence the same word should be used in two such different significations as those of solar days and six millenaries. If the phrase had been varied—if it had been said, "As God wrought for six periods, and rested the seventh, so should man work six days, and rest the seventh"—there would have been something upon which to argue the question of Mr. Faber's hypothesis, be it right or wrong; but not so when the same word is used on both sides of the equation. The Fourth Commandment seems to us to fix the first chapter of Genesis to solar days.

We forbear going into the general argument, which we leave, as usual, with our correspondents.

of the Catechism our godfathers and godmothers do promise *three* things for us in our baptism, *three* things must be required of those who wish to be baptized; but our Catechism in the latter part speaks only of *two*, Repentance and Faith. Why then make mention of more than two at first? Why say that your sponsors promised for you, thirdly—*an impossibility*—the *true* meaning of which is comprised in the first promise?

Again: the first answer in the Catechism which makes baptism synonymous with regeneration, I know by experience to be of most dangerous tendency. If people are taught from their infancy that by baptism they become children of God and inheritors of the kingdom of heaven, the result is natural, and unhappily but too universal: seeing around them thousands of baptized sinners, they are very anxious to have their children baptized, and very indifferent about their leading the rest of their lives according to this beginning. This does not elsewhere appear to be the doctrine of our Church—certainly it is not deducible from Article XXVII., though in my opinion that Article is too vaguely worded. I am aware that the original fault lies in our Baptismal Service;—but abler pens than mine have pointed out how desirable it is that alterations should be made in that: I am now only speaking of the expediency of removing from our Church Catechism every thing that is obscure, and that appears in any degree contradictory to Scripture and to fact.

One objection more, and I have done. How can a Protestant conscientiously repeat this answer,—"The body and blood of Christ, which are *verily* and *indeed* taken and received by the faithful in the Lord's Supper?" I imagine that this answer was allowed to retain its present form (like some other parts of our Church formularies) as a measure of expediency, to conciliate demi-Papists, at the Reformation; but whatever might be said for such a plea then, the alleged necessity no longer exists, and I own I should not be sorry to be spared the pain of a weekly explanation to prove that words mean just the contrary to what they say. E. A.

*** There is no class of communications which we view with more caution than those which contain strictures upon our Church Services, and proposed alterations of them. The line which we have chalked out for our own guidance, in any suggestions which we have offered on this subject, is to admit of no alteration that is not absolutely necessary, as being required by truth; or desirable, to ease the consciences of many sincere friends of the Church; or very important for concession, where it can be honestly made, with a view to bring in a large class of external objectors of Evangelical sentiments. All these three heads together would not, however, comprise, in our view, any great or violent changes; and those which are absolutely necessary for conscience sake are very few.

Still we occasionally admit papers of objection or vindication which go beyond our own view; generally finding, after two or three communications on each side, that truth comes out brighter from the inquiry, and that many difficulties, at first proposed with sincerity, are cleared up to the satisfaction even of the propounder by the investigation. We doubt not but this will be the case in reference to the above paper upon the Catechism; but as the statement of our correspondent might at this moment have an injurious effect, and distress many minds, if left for a month or more to find a reply, we trust to be excused for adding a few lines of comment. We think it due to our correspondent's evident sincerity, and to those who may concur with him in his remarks, not to decline admitting his difficulties; but we are unwilling that they should go abroad without adding such a statement as may lead him to re-consider his objections.

His first objection is, that the Catechism describes God the Father as having made "all the world," whereas St. John says that it was by the Second Person in the adorable Trinity that "all things were made." But this objection, if it be one, applies to the Creed which the child had just recited, and from which the words objected to are taken. The child's answer in the Catechism, right or wrong, is only a statement of one of those things which it learns in the articles of its belief—namely, in the Creed commonly called the Apostles'—where it certainly does learn them. But that the creation, though eminently, is not exclusively, predicated in our Church Services of the Father, appears in the Nicene Creed, where we read of the Father, that He is the "Maker of heaven and earth, and of all things visible and invisible;" and of the Son, "by whom all things were made." Of both these creeds, as well as of the Athanasian, which does not touch upon the subject, the Eighth Article says that they "ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture."

If then we turn to "Holy Scripture," we find the Almighty Father often and expressly mentioned as the Creator of all things. There is a very remarkable passage to this effect in the fourth chapter of the Acts of the Apostles, vers. 24—28; where the assembled church addresses God the Father, saying, "Thou art God, which hast made heaven and earth, and the sea, and all that in them is;" expressly contradistinguishing God the Father from God the Son by adding, "against thy holy child Jesus, whom thou hast anointed." We might quote scores of passages which attribute the work of creation to the Father; but one is as irreversible as many, and we have selected the above because the persons are so distinctly specified. Isaiah xlii. 5, 6, is to the same effect; where it is said, "Thus saith God the Lord, He that created the heavens, and stretched them out; He which spread forth the earth, and that which cometh out of it: I the Lord [the Father] have called thee [Christ] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."

The Creed and the Catechism say no more than is expressly declared in these and many other passages; and we think our correspondent might with great propriety have quoted such texts to his little catechumen; at the same time telling her that what she said was true also, according to the words of the Apostle John, which he has appropriately quoted. We should not despair of making an intelligent child of eight or ten years of age clearly understand, that when St. John is proving the Divine nature of Christ he attributes to him the work of creation, as being one of the three Persons in the undivided and co-equal Trinity; but that when the Scriptures speak of the Persons of the Trinity separately, the work of creation is more peculiarly attributed to the Father; whatever is common to the Three being specially applied to the First. Our Lord himself says, "The Son can do nothing of himself but what he seeth the Father do." Our correspondent will find both particulars included by the Apostle Paul in that declaration, 1 Cor. viii. 6, "To us there is but one God, the Father; of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him." The distinction in the wording of these two sentences, whatever may be its import, is doubtless intended to be preserved in the Nicene Creed. The Apostles' Creed, by taking in one member, does not exclude the other. One object of the special introduction of this article into the Apostles' Creed, is said to have been to counteract that early heresy which maintained that there was another Creator of the world, as distinguished from the Father of our Lord Jesus Christ.

We do not think, therefore, that the Catechism has defined "farther than we are warranted by the express words of Scripture;" much less that it has "contradicted" Scripture.

The second objection of our correspondent, not to say it disrespectfully, appears to us too trivial to require an answer. It does not of necessity follow, that because just two things were "required of persons to be baptized," there should be precisely the same number of stipulations made in baptism. It is not inevitable that the pre-requisites should be precisely the same in number and quality as the prospective vows. Two qualifications might be requisite for a person coming to take an oath of allegiance to his earthly sovereign, and yet he might stipulate for three, or thirty, articles when he came. We cannot, therefore, admit our correspondent's statement, that "it is a fair"—or at least an inevitable—"deduction, that if our godfathers and godmothers promise three things for us *in* our baptism, three things must be required of those who *wish* to be baptized."

But, again, we might say that the division of duties into so many numerical heads is not a thing essential; it is merely for convenient arrangement. Thus, in the clause, "that I should keep God's holy will and commandments," the word "commandments" might have been branched out into ten heads, corresponding to the articles in the Decalogue; or have been summed up in two, according to our Lord's epitome of them; or retained under one term, as we have it in the Catechism.

But, in truth, the objection is wholly unfounded. It would be frivolous if it were true, as much as it would be to complain that one sermon explained a text under two heads which another divided into three; but what our correspondent considers a discrepancy between the parts of the Catechism, is in truth an instance of accuracy, which we are thankful to him for inadvertently pointing out. The qualifications for coming, are stated to be repentance for the past, and faith at the present; but when we come, we also make, in the strength of God, holy resolutions for the future; and therefore this last, the determination to keep God's holy will and commandments (which we are taught in the same Catechism we cannot carry into effect of ourselves, or without special grace, which we must "call for by diligent prayer"), is added to the things stipulated in baptism. We are not, however, very tenacious of this apparent attempt at accuracy, as it may be truly replied, that the grace of repentance and the seminal principle of faith substantially involve holy resolutions for the future, as much as sorrow for the past and trust for the present. The plain answer to our correspondent's objection is, that the two heads and the three heads are not in any way brought into juxta-position: they do not consist of two words in one place, and the two same identical words, with an additional one, in the other. The recitement of the three promises made in baptism, as given in the Catechism, appears to us more appropriate than the words repentance and faith would have been. "What did your sponsors promise for you?" "They promised repentance and faith." Would this be a sound formula; when repentance and faith were already *pre*-requisites?

With regard to our correspondent's further objection, that "to keep God's holy will and commandments, and to walk in the same all the days of our lives," is "comprised in the first promise," of renouncing the devil, the world, and the flesh, and therefore needs not to be repeated, we can only say that he appears to us mistaken in his assertion. Under which of these renunciations, except by inference, can he place the first table of the law, of loving the Lord our God with all our heart, and soul, and mind, and strength; or even some branches of the second table? The third head is not therefore superfluous; and as to its involving "an impossibility," it is

not impossible in the only sense in which it is intended. It is impossible for any man perfectly or meritoriously to keep God's law; and we rightly urge this against the self-justiciary; but the Scriptures equally teach us that it is the duty and the privilege of every believer to "walk in the commandments of God;" and this also we rightly urge against the antinomian. Whether what is really implied in this "promise" might not have been better expressed in another manner, is not the present question; but when it so clearly appears that not sinless obedience is meant, but only holy resolutions springing from a lively faith, and these subject to the acknowledgment that we can do nothing of ourselves, and accompanied by prayer for Divine aid, we see nothing in the answer that can justly offend the most tender conscience.

Our correspondent's third objection involves the whole question of the baptismal regeneration controversy; respecting which we need add nothing to what we have so often stated at large. Our correspondent will perceive, from a recent paper by Mr. Budd in our work, that some clergymen of what is called (we reprobate the terms while we use them for intelligibility) the *evangelical*, as well as of what is called the *orthodox* school, cleave to the statements on this subject in the Catechism and the Baptismal Service, in their literal sense and widest latitude; while others take the word regeneration in a lower or ecclesiastical, as distinct from a spiritual, sense; and a still larger number view the declaration as only hypothetical, and connected with the presumed repentance and faith of the recipient. We heartily wish that the statement were otherwise worded: the present allegations are a source of pain to many conscientious members of the Church; and there is nothing, perhaps, in our services which is so frequently noticed by Dissenters as an obstacle in the way of their coming over to our communion: but those who adopt either of the explanations above alluded to will not agree with our correspondent that the language complained of, even though "obscure," is necessarily "contradictory to Scripture and to fact."

Our correspondent's last objection is, that the words, "the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper," are such as a Protestant cannot conscientiously repeat. It is meant, we presume, that they imply *consubstantiation*, if not *transubstantiation* also. The stress laid upon this objection by many excellent persons has always appeared to us quite unaccountable. The passage expressly limits the partaking of the body and blood of Christ to "the faithful;" or, as the Communion Service more fully expresses it, we feed on him "*in our hearts by faith.*" The limitation to "the faithful," excludes all notion of any thing corporeal or tangible; for if there were consubstantiation or transubstantiation all who received the visible elements would be partakers of Christ's body and blood; but this reception is confined to those who receive by faith, thus making it wholly a spiritual reception. If the statement is really liable to popular misconception, and needs "a weekly explanation to prove that words mean just the contrary to what they say," it had doubtless better be amended; but there is nothing in it unscriptural;—certainly nothing stronger than our Lord's own often repeated declarations.

We have thought it our duty to say thus much: we now resign the further discussion, if any be necessary, into the hands of our correspondents.

ON THE OCCASIONAL SERVICES OF THE CHURCH OF ENGLAND, IN REPLY TO THE REV. H. BUDD.

To the Editor of the Christian Observer.

In offering a few remarks with reference to Mr. Budd's paper in your number for February, my object is to state the principle upon which I conceive certain passages in the Occasional Services of our Church to be objectionable; while, at the same time, I hope to shew that this principle is far from being of such a sweeping nature as Mr. Budd seems to suppose any principle must be, according to which those particular passages may be considered objectionable.

In the visible church the evil is ever mingled with the good; but no discipline, founded on Scriptural principles, will have for its object the purifying the visible church of all but sincere and pious members. The parable of the Tares in the Field does, I conceive, clearly establish this point. "The servants said unto him, Wilt thou that we go and gather them up? But he said, Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest." This, though I do not understand it as prohibiting that discipline which would cast out of the church openly notorious offenders, does clearly prohibit any discipline that has for its object the establishing an outward church of which all the members are real Christians. This being premised, the principle upon which I would insist is this: that such passages in the Services of the Church which, according to the intention of the Church, are used with reference to every individual member of it who uses those services, and which contain a *positive assertion* that each individual member thus using them is a real spiritual Christian, are unscriptural, and therefore justly objectionable.

I will adduce two or three passages as examples of this positive assertion; and which, upon the principle just stated, appear to require either to be altered or expunged.

Concerning every infant that is baptized the Minister is directed to say: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him (or her) for thine own child by adoption, and to incorporate him (or her) into thy holy Church." Every baptized child, when taught the Catechism, is expected to say: "In my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Over every baptized person, when committed to the grave (except those who die excommunicate, or have laid violent hands upon themselves), the Minister is directed to say: "Forasmuch as it hath pleased Almighty God, *of his great mercy*, to take *unto himself* the soul," &c.

But Mr. Budd remarks: "You may remove a few, or very many, of the passages which I am anxious to retain; but unless you can extract from our Church, with these passages, the spirit of assurance which they express—and which is the spirit of all her formularies—you are doing absolutely nothing. You may remove all the offensive passages in her Baptismal and Burial Services; but you will find that you have really done nothing to effect your purpose while one formulary remains." And a little further on: "If you were to cut out from every formulary not only such expressions as these, 'make thy chosen people joyful;' but also her common expression of assumed saintship, 'this thy servant;' you would find the *spirit* of assurance pervading all her confessions, praises, and prayers; for, as a worshipping church, she must worship in the spirit and truth of her *being* as a church." Now, Mr. Editor, to alterations made upon the principle

above stated this reasoning appears by no means applicable. The public prayers of the Church must undoubtedly be the prayers of a believing church; the public formularies must be drawn up for the use of believers—for, indeed, who but those whose hearts God has touched will join in them in spirit and in truth?—but surely there is a broad and clearly defined distinction between such general and public prayers, on the one hand, scripturally drawn up for the use of believers, and what none but those who are taught of God will join in with sincerity; and a positive assertion, on the other, with regard to the spiritual state of each individual member of the Church in whose case those occasional Services are used, whether he join in them with sincerity or not—upon which man is not called upon to decide. None but those who are taught of God will join in the prayers with sincerity; therefore they must be drawn up for such. The tares are mingled with the wheat in the visible church; and therefore a positive assertion that every member of the church, with respect to whom those occasional services are used, is a spiritual member, is a departure from scriptural accuracy, and has led (as every departure from scriptural accuracy may be expected in a greater or less degree to do) to evil: witness the error of baptismal regeneration. J. S.

ON THE ADMINISTRATION OF BAPTISM BY EPISCOPALIAN CLERGYMEN IN SCOTLAND.

To the Editor of the Christian Observer.

A CORRESPONDENT in your number for February, who signs his communication W. R., in speaking of the impropriety of baptizing illegitimate children, states, that, in a large and populous city of Scotland, it is the practice to take all such children for baptism to "*the*" Episcopal chapel. There is no large and populous city of Scotland in which there is not more than one Episcopal chapel; so that it is difficult to ascertain to what place he refers. But allowing the fact, that the minister of an Episcopal chapel in Scotland administers the sacrament of Baptism to those infants to whom it is refused by the ministers of the Established Church, he acts in decided opposition to the 22d Canon of the Ecclesiastical Synod held at Laurencekirk in the year 1828:—"It is hereby enacted, that the clergy of this church shall not henceforth administer the sacrament of Baptism except to the children of those persons who either are members of the congregations under their charge, or who are desirous on good grounds to become so." It is added: "From the operation of this canon are exempted the children of such *Episcopalians* as happen to be casually resident in Scotland, and who have not had an opportunity of attaching themselves to a particular congregation."

There are in Scotland four Episcopal congregations which still refuse to acknowledge the authority of the Scottish bishops: it is probable that your correspondent may refer to one of their chapels: but my object in requesting your insertion of the above extract from the Canon, is to exonerate the Episcopal Church from the charge, indirectly brought against it, of laxity in discipline.

Permit me to add, that while the great majority of Scottish Dissenters, or Seceders, are by means of *voluntary* associations endeavouring to overthrow the Established Church, the clergy of the Episcopal communion have, in almost every instance, stood forward as the friends of the Establishment.

THOMAS BISSLAND,
Secretary of the London Gælic Episcopal Society.

ON THE FACILITIES TO CLANDESTINE MARRIAGES.

To the Editor of the Christian Observer.

PERMIT me to solicit the attention of your readers to an evil of considerable magnitude—I mean, the facility given to clandestine marriages. Two persons, we will suppose, are about to be married. For some reason they have a great objection to being married in their own parish church; and finding that no practical difficulty is in the way of their being married in any other parish which they may choose, they act accordingly. They send in their names to the parish clerk, who asks no questions for conscience sake. An entry is made in the banns'-book; the clergyman publishes the parties *as belonging to that parish*; and the marriage is solemnized in due course.

I say at present nothing of the wickedness of persons thus under false representations obtaining the solemnization of their marriage. My point is rather with the clergy, who allow this practice to an alarming extent: and surely the moral guilt rests most fearfully upon them. Thankful shall I be, if the few following remarks, which I desire to make in all Christian candour, shall prove effectual to the prevention of a custom at once so notorious and iniquitous.

I cannot for a moment suppose that the fees thus wrongfully obtained have in any measure influenced the clergy in allowing this custom to gain such ascendancy: I rather attribute to them culpable neglect, in placing implicit confidence in their parish clerks; while they pay no respect to the Act of Parliament drawn up for their direction in this matter, and that, too, with much wisdom, and with direct reference to the moral benefit of society. The Act to which I refer is the one passed in July 1823 (4th George IV. cap. 76); and as each parish register-chest is provided with a copy of it, I shall content myself with referring to such sections as more particularly elucidate the point in question. The first two sections clearly and admirably set forth the purposes of the Act, and the limitations within which its provisions are to be enforced. The seventh section too, in the most respectful language, provides that no clergyman shall be obliged to publish any banns of matrimony unless the persons to be married shall, seven days at the least before the time required for the first publication, cause to be delivered a notice in writing, not only of the Christian names and surnames, but also the places of their respective abodes, and the time during which they have dwelt there. From these three sections it is evident what duty belongs to every clergyman who desires to be faithful to the trust that is here imposed upon him. Instead of too readily taking for granted what an interested, and it may be unprincipled, parish clerk may tell him, he will require what the seventh section of the Act authorizes him; and will anxiously endeavour to check those attempts at imposition, and those evasions of lawful authority, which, from the frequency of their occurrence, have, I fear, ceased to be considered as a crime.

To dwell upon the advantages which would arise from a due observance of this wholesome law, to numberless families, is surely unnecessary. The law prescribes most judiciously as to the course to be adopted; nor is it reasonable to suppose that the ministers of Christ's holy religion will be found to set that authority at defiance which comes to them under the sanction of the laws of God.

I am prepared to give, if need be, abundance of proof that the above statement is not overcharged. In the mean while I am content to leave the matter to the good feeling of those whom it concerns. In requesting

their serious attention to the subject, I will not use the argument frequently employed to enforce the reformation of abuses—that the enemies of the Church are busily engaged in pointing them out, and taking advantage of them;—for the correction of what is wrong is a duty within the walls, without any reference to what may be said without; though it is still true that policy would dictate, even if what is better did not, that our clergy should be more than ever watchful in whatever relates to the due discharge of every portion of their allotted duties. MINIMUS.

BARREL ORGANS FOR CHURCHES NOT OBJECTIONABLE.

To the Editor of the Christian Observer.

In addition to what has been stated in your last number, in defence of barrel organs in churches, permit me to add the result of experience. On taking charge of the chapel which I serve, I found a deficiency in that interesting part of public worship, the Psalmody. This was remedied by the introduction of a barrel-organ; and during the thirteen years that we have had it, our music and singing have continued to improve; and I believe there is scarcely an individual in my congregation who does not join in that delightful part of our service. It requires somewhat of a "fine ear" even to discover that the organ is not a keyed one. We chaunt the responses, the Te Deum, Jubilate, &c. &c.; and can add what number of new tunes we please.

I should almost be afraid of having a "keyed organ;" for in a country situation there would be difficulty in providing an organist, and it would be a tax upon the people to ensure him a salary. Whereas I am never at a loss for an organist with the instrument we have; and have not to trouble my congregation to raise him a stipend. W. R.

For the Christian Observer.

"I SHALL BE SATISFIED, WHEN I AWAKE, WITH THY LIKENESS."

RIGHT joyous was the dewy morn of David's chequered day,
When, far from courts, on Bethlehem's plain he tuned his sacred lay:
Of eight bold sons of Jesse's race the youngest and the best,
Beside his father's flocks he watched, and folded them to rest.
So stout his heart, so nerved his arm, his skilful eye so true,
With God's good help the prowling bear and lion too he slew
And there, where ever bright the clime, and fair the verdant sod,
He tuned his harp beside the stream, and communed with his God.
And all who gazed, admiring said, 'twas beautiful to see
That ruddy cheek, and comely smile, and youthful symmetry;
But oh those dulcet sounds! not sole the artless swain's delight,
But potent e'en from crowned head to charm the vanquished sprite.
And Bethlehem's sons and maidens fair to sing his praises vied;
Yet, ah! though thus caressed and loved, *he was not satisfied.*

But soon, midst scenes of glittering pomp the shepherd bard was found,
Where helmets gleam, and swords are bright, and warlike trumpets sound:
And village smiles, though sweet, were tame—so worldly heart might ween—
Compared with praise from kingly lips and dames of lofty mien:
Yet these were his, and more than these; for every tongue could tell
By whose young patriot warrior hand Gath's giant champion fell;
And proud the scene, when, flushed with spoils, the victor-bands returned,
And gathering shouts proclaimed whose arm that trophied day had earned.

Then forth the stripling hero stood, and forth outrushed to see,
From Israel's cities, young and old, the joyous revelry.
And onward as the thickening crowd in glowing ardour rolled,
The shouts to Saul's vindictive ear a jealous message told.
For Hebrew maids and matrons danced, and sang with festive joy,
To sound of lute and harp the praise of Bethlehem's shepherd boy:
"'Tis David's hand from deadly foe hath set the people free;
Thousands our sceptred monarch slew, but tens of thousands he."
And as he marched 'midst armed bands his shepherd vest he wore,
The giant's sword was by his side, the giant's head he bore.
But vulgar triumph sullied not the gladness of that eye,
That beamed amid its flashes bright in youthful modesty.
And e'en in palace walls that day he gained a faithful friend,
Whom long he loved, and warmly loved, and loved him to the end.
Yet, ah! amidst such courtly pomp, and crowned with martial pride,
His fluttering heart was not at rest—*he was not satisfied.*

But higher honours, fame more bright, to grace him were in store:
The hand that grasped the shepherd's crook a kingly sceptre bore.
And now in hard-earned battle-field he quelled each angry foe;
His friends he raised, his crown was firm, his rivals were laid low;
And prudently with skilful hand the rod of power he swayed,
As erst the sheep-fold's tender charge his guiding voice obeyed.
And wives he chose, a numerous band, as in those early days
The custom was of Israel's kings;—I speak not in its praise.
And ranged around his throne he saw a princely offspring rise,
From Solomon, beloved of God, of mortal men most wise,
To Absalom, that comely youth, whose fair bewitching smile
With blandishment the fickle crowd to treason could beguile.
And children's children, gathering near, with reverent joy were fain
To climb his royal knee and list his sweet and holy strain.
And now at rest, and waxing old, his thankful bosom glowed
To build a Temple to the God from whom his mercies flowed;
And to his eyes, though dimmed by years, 'twas grateful to behold
How joyfully his people heaped the silver and the gold:
Yet wealth, nor fame, nor kingly state, nor sons, nor Orient bride,
Could cause that aching heart to say *I now am satisfied.*

For woes had tracked each thorny step of life's fast-ebbing date:
A brother's scornful jealousy; a monarch's envious hate.
Chased had he been from year to year, like partridge on the wild;
And worse—had felt the bitter scorn of an ungrateful child.
Oh! had his Absalom lain low, like that loved babe of shame
Whose memory still oppressed his heart and stained his holy fame!
Then, at the worst, but few short years could death their souls dissever;
But, oh! to lose a son beloved, for ever and for ever!
Remembering too whose crime it was that robbed his hearth of peace,
And brought that curse, that from his house the sword should never cease!
Well from his reft parental heart might burst that bitter cry,
"Would God, O Absalom, my son, that I for thee could die!"
And was it strange, that, thus perplexed, and girt with many woes,
'Midst pestilence, oft grieved by friends, or overcome by foes,
And, painful most to holy mind, with base temptations tried,
Erring, and frail, and sinful too, *he was not satisfied?*

Yet joys there were, to which unchecked his raptured soul might cling:
Each broken cistern was but dried to lead him to The Spring;
And hope was bright, and love was warm, and faith rejoiced to see
That hallowed world where, freed from woe, he wished ere long to be:
Where, with his God, and like his God, and every tempest o'er,
His shattered bark should find a port on heaven's unruffled shore.
For though not right his house with God, there was a covenant sure,
Ordered in all things, and ordained for ever to endure.
He soon should wake in yon bright clime from sin and sorrow free,
Where his loved harp, oft tuneless here, should join heaven's minstrelsy.

Nor eye hath seen, nor heart conceived, nor seraph's tongue can tell,
The satisfactions of that world, where God unveiled doth dwell;
Where every scene, and every guest, and every loved employ,
But most a Father's radiant smile, doth fill the soul with joy.
"God is my Portion, saith my soul; my Guardian, and my Guide;
"And when I in His likeness wake, *I shall be satisfied.*" S. C. W.

"LORD, IS IT I?"

WHEN, gathered around the paschal board,
The disciples heard the fearful word,
That a traiterous heart was nigh;
Forth rushed the pent wailings of chill dismay—
Such love with such treacherous hate to repay!—
They might faint, they might tremble—but, oh! to betray!—
Is it I?—Is it I?—Is it I?—

Blessed Lord, should there still an Iscariot be,
Oh think not that foul reproach of me;
For, like Peter, with Thee would I die:
A Judas!—aghast at the sound I start!—
Yet, ah! thou knowest this treacherous heart!
I am feeble: thy strengthening Spirit impart:
Help, help, blessed Lord, or 'tis I. S. C. W.

THE FAMILY VAULT.

ON FINDING AMONG SOME OLD PAPERS THE CONVEYANCE OF A FAMILY VAULT IN —— CHURCH-YARD.

I HAVE but one freehold, and that is a tomb,
That quakes at the church-yard bell:
There rest my forefathers; and still there is room
For me and my kindred to dwell.

It was there that I buried my reverend sire,
And wept o'er the mother that bare me;
And two babes were snatched to the cherub quire,
Lest their infant smile should ensnare me.

For, oh! earth needed no added ties
With its silken lures to bind me;
And a clog had it been in my path to the skies
To leave those sweet babes behind me.

But with four olive-branches still wreathing my arms,
And the wife of my youth beside me,
And many a friend, life still will have charms,
Whatever on earth betide me.

Yet it whelmeth the soul to leave, dark and alone,
Immured with each dreary guest,
A soft smiling form, which no pillow hath known
But a fond mother's glowing breast.

Yet shrink not those babes from that flinty bed;
They shun not that icy embrace:
Were communion there, the long-silent dead
Would hail those fair babes of their race.

But the spirit hath wings; it hath mounted aloft;
Yon ashes are not my child;
And it comforts the heart, though their memory we love,
That they dwell with the undefiled.

At the thrice-hallowed font the response was given—
Not for us, but for Christ to use them—
And shall we complain if they ripen for heaven
Ere a parent's heart would lose them?

No longer is dreary Death's hallowed vault,
For there hath the Saviour lain;
And there hath he suffered the fierce assault,
And there the last enemy slain.

Near the Cross was a garden, wherein was a tomb—
So close are earth's joy and sorrow;—
Yet the flowers of Paradise their perfume
From that garden sepulchral borrow.

'Twas a bitter tear that the patriarch shed,
When, heedful of Mamre's plain,
He thought of the loved ancestral dead
Whom ne'er should he see again.

"There Abraham faithful, and Sarah, lie,
"Escaped from their pilgrim woes;
"And Isaac too, and Rebekah, are nigh,
"—And there doth my Leah repose."

His Rachel beloved at distance lay low,
In Ephratah's desert grave:—
No certain possession did Patriarchs know
But Machpelah's gloomy cave.

Yet a country they looked for, towards which, though unseen,
Faith darted her gladsome eye;
And, even in exile, Hope whispered serene,
That the long-promised Canaan was nigh.

And I too, in passing through life's chequered vale,
On some margin of Eshcol would stand,
And, refreshed by its clusters, at distance inhale
The breath of the Promised Land.

Though narrow my freehold, its darksome cell
Shall suffice for the slumbering dust,
Till bursting to day at the Judgment knell
It yield up its hallowed trust.

Full soon, all that most to this bosom was dear
With me in that tomb shall lie;
And our ashes shall blend in the casket bier
That but treasures them safe for the sky.

Then as pilgrims and strangers on earth let us live,
On the verge of yon tranquil sod;
Enjoying what boon Heaven's largess shall give,
But more joyful to dwell with our God.

It is little we need, be it little we crave;
No freehold is mortal pleasure;
Had I thrones to bequeath, in the stead of a grave,
Soon would perish the short-lived treasure.

But the poor may be rich, and the rich oft are poor,
For earth's bounties are not eternal;
Be yon tomb, then, of worldly ambition the cure,
And the portal to glories supernal.

S. C. W.

THE FOSSIL SHELL.

ON A FOSSIL SHELL IN THE WALLS OF AN ANCIENT CATHEDRAL.

Mean, dingy, long-immured, unnoticed shell,
I gaze on thee with reverence—thou couldst tell,
If that rude valve might ope its fossil jaws,
Strange tales of men, and modes, and rites, and laws,
In dark oblivion buried; for to thee
Ancient is modern; thou on earth canst see

Nought that reminds thee of thy living days,
When Time was young:—*how* young, would question raise
Which sages deep in geologic lore,
Buckland or Sedgwick, tremble to explore.
They say 'twas long ere Eden; long ere man,
Last-born of Heaven, his chequered race began.
Ages unknown, they tell us, rolled 'twixt thee
And Adam's dawn—a brief eternity.
I have beside me commentators various,
Following each other like a herd gregarious;
Thy tale might solve full many a gloss precarious.
We date the world's age at six thousand years;
Yet somewhat hasty those triumphant sneers,
At Cambridge lecturers, and Oxford writers,
And "geologic infidels" in mitres.
True He who made the world, and told its age
To Moses, better knew than modern sage,
Who digs a well, and counts the stubborn strata
To find its years by scientific *data*.
—Yes, Cowper; and there needed not a poet
To tell what fools are sceptics; all things shew it.
There are right silly atheistic daters,
Just as there are right silly annotators;
And sneer, if ever Christian, most were needed
Where argument and reason are unheeded.
But sneer will not confute the learned labour
Of Buckland, Sedgwick, Cuvier, Sumner, Faber;
And these are Christians; yet for fossil action
They say six thousand years are but a fraction.
They doubt not Moses, but the analytics
Of those who call themselves his learned critics.
Thy tale, rude Shell, would solve this knotty question,
Too hard, I fear, for modern man's digestion.
Some think Creation's days were days of ages;
Thus Faber writes, and certain other sages;
And myriad myriad years, they say, processed
From the first fiat to the seventh day's rest.
Days they deny of eve and morn like ours
Ere Sol was born to mark the rosy hours;
But age-like days, they say, with aid convenient,
Will solve phenomena, and render lenient
The harsh hypothesis, that fossil nations
Of endless species, orders, and formations,
Fresh and marine, arranged and stratified,
Just where through many an age they lived and died,
Were all by miracle in one short week
Taught skilfully their several haunts to seek;
And by superfluous, unexplained bestowment,
To bring some million years into a moment;
Or, greater wonder still, that all this order,
Where not a pebble strays beyond its border,
Sprang from Diluvian chaos—not a shell
Being crushed, though rocks were raised and mountains fell;
And in that fearful torrent, bed on bed,
Each atom to its due location sped;
Nor mingled old with young, or salt with fresh;
No fragment struggled in its neighbour's mesh;
But all, by laws or chemic or attractive,
Aided by powers then new, though now inactive,
Settled down calmly, giving nature's guages
An aspect sham of chiliad chiliad ages.
Thy history, lone Fossil, might unravel
All these dilemmas of primeval gravel;

And how would Faber smile to hear thee say
Which millenary of Creation's day
Gave birth to thee and thine, while myriads more
Haply rolled by ere next day's work was o'er.
And yet, methinks, thou might'st confute this theory
Of long-spun toil; as though That Hand were weary
Whose plastic power, unerring, unimpaired,
Meet had it been, e'en six days might have spared,
And reared from nought an Eden of delight
Swift as the word that said, Let there be light.
But others say, though false these days of ages,
Still, if we read aright the sacred pages,
'Tis easy with due comment to bring nigh
The word and works of Him who cannot lie.
The purport, say they, of the opening line
Of Moses, was to prove a Power Divine;
That matter was not self-formed, or eternal,
But owed its birth, long ere these scenes diurnal,
To that same Power whose hand with plastic skill
Framed it at length as pleased His perfect will.
Enough that God created heaven and earth:
What period lapsed before that minor birth
That from old chaos waked the rude formation,
And moulded it for human habitation
—Thus speak they—Inspiration's pages shew not;—
—And I, for one, full freely own I know not:
Buckland and Faber, settle that between you.
The latter quotes the Institutes of Menu,
To shew that from tradition it appears
That "demiurgic days" were thousand years;
Though strange to cite or heathen priest or laic
To settle the cosmogany Mosaic.
Thou, tiny Shell, couldst teach us in a minute,
If truth were wagered for, whose guess would win it.
One thing is clear, that geologic lore
Tells us, what holier page had told before,
That man was placed upon this spot terraqueous
Later than things aërial, earthly, aqueous,
Living or lifeless. Vestige none is found,
Remote, of man, where all things else abound.
E'en grant that myriad myriad years have fled
Since yonder shell first found its lithic bed,
From still far sturdier data it appears
Man scarcely measures back six thousand years.
Thus fossil nature proves the sacred text,
And God is true, though critics are perplexed.
And is it so, that dateless years ere Eden
Thou, little Shell, didst live, and cheerly feed on
Chaotic sea-weed, or on living-kind,
Ere God to Death had penal name assigned;
—So speak they—and didst lay thee down and die,
With million millions of thy progeny;
Till inch by inch, in slow accretion, rose
The rocky mounds whose arms this globe enclose?
But my brain whirls with such dim, dateless eras:
Pass we beyond these regions of chimeras
To modern days; to human flesh and blood,
Not quite two thousand years before the Flood.
Where wast thou then, mute Shell? In some dark cave,
Entombed beneath the new-born ocean wave?
Or cast up on the green primeval sod
Where haply Eve or Adam's foot hath trod?—
'Tis vain conjecture! Often have I wondered
To see how Milton guessed, and feigned, and blundered,

Describing Paradise from his own brain;—
Some of his figments sound to me profane;—
Yet thousands, whom to censure were a libel,
Mistake his epic poem for their Bible:
Of man in Paradise, and scenes coeval,
Angels and Devils, and the sin primeval,
The Fall and Curse, their notions are not built on
The word of God—but on the strains of Milton.
The greater genius his, whose magic skill
Could thus mould men's opinions at his will;
So that e'en scarce the pulpit dares explore
The deeds of Eden free from Milton's lore.
How little know we of that happy day
When man was innocent, and nature gay!
For God hath told but little; yet enow
To teach us where we stood; and whence and how
Our Fall; the Tempter who; what subtle foe
"Brought death into the world, and all our woe."
That foe was sin; that tempter Satan;—man
Saw the fell snare, and paused; then madly ran
Into its iron grasp. Oh, fearful hour!
Eden was then no more; Death's dreaded power
Passed over all, for all in Adam fell;
Hell was denounced;—e'en earth became a hell,
A scene of vengeful strife, and writhing fears,
Of guilty passions, and exhaustless tears—
One vast Aceldama, a field of blood;—
Till Heaven, long patient, sent the vengeful Flood,
That whelmed, one house exempt, the guilty race,—
To see, perhaps, a guiltier take its place.
Yet e'en ere Eden felt her portals close,
Soft 'midst the storm the voice of Mercy rose,
And told of Him whose arm that race should save—
Victor o'er hell; the Conqueror o'er the grave—
And who, to whom to trust in Him was given,
Should ope a brighter Paradise in heaven.
But pass we back to Eden. True, I ween,
That little know we of that joyful scene
Where man was innocent, and God was nigh,
With beams as dazzling bright as human eye
Unscathed, though calm and sinless, could behold,
Till brighter visions brighter scenes unfold.
By sin bedimmed, man cannot now retrace
The countless glories of that heaven-like place;
Yet could I ever linger to survey
The parting beams of that once-cloudless day;
And think, and think, of Eden's vernal bowers,
And bright—alas! not amaranthine—flowers,
Till pants my soul, since Eden is no more,
A loftier, lovelier Eden to explore,
And find serene, in yon unclouded sky,
A Paradise of immortality.
'Twas at the sixth day's close that man was born—
Blest eve of the first Sabbath's holy dawn!
Unconscious e'en of Eden's lightsome toils,
He waked to give to God life's earliest spoils;
His opening day the holiest, best of days;
Rest his first duty, his first tribute praise.
Yet some there are who, after six days' cares,
Six sinful days of vanity and snares,
Still grudge themselves the bliss their Maker gave,
And idly vegetate, or madly slave.
O God, forgive their sin; nor stretch thy hand
To avenge thy Sabbaths on a guilty land!

May every Sabbath calm and holy rise,
Presage of Sabbath endless in the skies!
Man fresh from God's own hand, the Word Divine
Soft breathed into that radiant earthly shrine
A pure and deathless spirit. Meet that guest
For such a dwelling; meet that stainless breast
For such a tenant; like to like attached;
Jewel and goodly casket aptly matched.
For e'en that earthly frame, of port sublime,
Untamed by sorrow, undebased by crime,
Doubtless shone bright with lineaments serene,
Fair graceful symmetry, and heavenly mien:
Type, haply, of that Glorious Frame, once scarred
With Calvary's wounds, that Holy Visage marred,
That shews in heaven, from mortal vestige free,
What Adam's was, and ours ere long shall be.
Thus beamed forth man in Eden's orient morn,
Gifted with all that could a world adorn
Of peace and purity, where heavenly joy,
Cradled on earth, unchecked by sin's alloy,
Smiled smiles celestial. Knowledge too was there;
And much of deep, or dark, or wise, or fair,
Man's eye could scan, or tasteful fancy court;
While intellect in boundless range might sport
'Midst worlds on worlds; or, stooping from its height
Of wide imaginings in fields of light,
Search the near scenes of microscopic range,
Mark every flower and insect's daily change—
Nor, little Shell, think thee beneath its lore,
Watching thy movements on the ebbing shore;
Or, diving deep, in black disrupted crater
To fix thy place amid the various strata;
Inferring thence, with skilful innate science,
Facts that to modern musings bid defiance;—
But, best of all, whatever else it scanned,
Tracing in every thing a Father's hand.
For what gave Paradise its highest zest?
'Twas the warm throbbings of a grateful breast;
Hope, love, peace, holiness, affections even,
And bliss-inspiring communings with heaven.
God and celestial visitants were near;
Man, guiltless, saw, heard, felt, yet knew not fear:
His Maker was his friend, and no ambition
Had Paradise, but that Divine fruition.
How long such rapture lasted who shall say?
The Jewish Rabbis feign 'twas not a day;
Nay, not an hour.—I would not mix grave themes
With idle sportings of light fancy's dreams;
Yet sooth, as fair the tale that yonder shell
Lived, and was petrified, ere Adam fell,
As are the glosses strange of many a Jew;
—Perhaps you add, of many a Christian too.
In this the last few years are not behind,
And speak no praise for modern march of mind.
I'd just as soon revive the tales of fairies
As list to certain recent grave vagaries.
—But tender is the question;—I forbear;—
Better to turn my triplet to a prayer;
For who so stable in his holy calling,
That firm can stand 'midst dangers so appalling,
If arm celestial keep him not from falling?
But pass we on. Old Shell, where were thy quarters
'Midst the fierce torrent of Diluvian waters?

Where didst thou sleep through patriarchal ages
Of which no record lives in human pages?
Deep in the surge? or in the ooze embedded?
Or to the ponderous rock in marble wedded?
And how cam'st thou to England? Sophs agree
Thou wast a native of a torrid sea,
And we are chilly here: hath the world cooled
Since thou wast fleshly, when some dog-star ruled
The glowing zenith; or intestine fire
Warmed the young earth; or ere misfortune dire,
As Milton sings, had turned askance the pole
And caused unequal seasons? Seamy coal,
Limestone, or oölite, and other sections,
Give us strange tidings of our old connections;
Our arborescent ferns, of climate torrid,
With unknown shapes, of names and natures horrid—
Strange icthyosaurus, or inguanidon,
With many more I cannot verse upon—
Lost species and lost genera; some whose bias
Is chalk, marl, sandstone, gravel, or blue lias;—
Birds, beasts, fish, insects, reptiles, fresh, marine,
Perfect as yesterday among us seen
In rock or cave;—'tis passing strange to me
How such incongruous medley e'er could be.
And yet no medley was it; each its station
Once occupied in wise and meet location:
God is a God of order, though to scan
His works, may pose the feeble skill of man.
Well, here thou art, and here hast been, friend Shell—
How long, let Conybeare and Phillips tell.
That hardened mass that crusts thee once was fluid,
Ages on ages long ere Celt or Druid
Ruled the green sod of England. I'd be sorry
To calculate who hewed thee from the quarry.
Say, wast thou disentombed in days of yore
To form an altar wet with human gore,
Where savage men to savage idols paid
The bloody rites of Druid's oaken shade?
Or did some Roman, Britain's victor, find thee,
And to a new unhallowed service bind thee,
In some proud fane of classic superstition,
Which we, good Christians, make it our ambition
To tell our babes of, and grave tutors treat on
At Harrow, Winton, Westminster, or Eton;
Till with meet lore the hopeful youth can follow
Each deed of Mars, Jove, Bacchus, and Apollo,
With every tale of heathen vice or scandal
That 'scaped the sack of Goth and Hun and Vandal,
To shew young high-born Englishmen betimes
New ways of re-enacting ancient crimes?
Druid and Roman, you I well can pardon:
Your very shrines conduced your hearts to harden;
Your gods were vice and blood: but O ye sires
Of Christian lands, what power your bosom fires
Through such foul pathways, crooked and uneven,
To drag your hapless progeny to heaven?
Friend Shell, receive my warm congratulations,
Whate'er have been thy various past migrations,
That the wrecked block in which thy relics lie
Hath found at last a holier destiny.
When was it first these sacred walls arose?
The founder, date, and architect, disclose.
—Still thou art silent. Nay, 'tis but an hour
Of thy long day, since those were in their power

Who first upon this once sequestered sod
Founded a temple to the one true God,
And raised these walls of consecrated frame
Ever to echo with a Saviour's name.
Wits have short memories; aged men have none
For modern scenes; I therefore leave, mute Stone,
My useless taxings. Some believe 'twas Lucius
The British monarch; it might be Confucius
For aught that's certain in the vague inditings
Of ancient chroniclers and monkish writings.
Yet to my mind there's solace in the thought
That long ere Rome to struggling England brought
Her arts corrupt, a Christian church was known,
Pure, till by Popish artifice o'erthrown;
And when from Popery England was converted,
'Twas but to erase what Popery had inserted.
The time-worn wall where yonder shell appears,
Has stood, they say, some sixteen hundred years,
Or less or more; but numberless mutations
Have taken place in sundry generations.
But to relate what Roman, Dane, or Saxon
Hath made, or marred, or mended, were a tax on
Some learned antiquary—I am none—
Who knows what men in every age have done;
With microscopic niceness who discerns
Egberts, and Ethelwolphs, and Vortigerns;
Can tell exactly where at church they knelt,
And seems their very pulses to have felt.
Had yon old Fossil reason, it might do it;
But I, not quite so ancient, must eschew it.
One pile like Winton, York, or Canterbury,
Might occupy for years an antiquary,
To point out all the changes of its styles,
Its varied arches, windows, columns, aisles,
Carvings grotesque, trim sculptures, tablets serious,
And epitaphs, to copy which would weary us;
Old knights, with swords and shields which ne'er forsake them;
And saints, once fine as paint and gold could make them;
All battered now; armorial bearings faded—
Trophies which time and worms have long invaded;—
With monuments of churchmen, kings, and sages,
And all the humours of successive ages.
Ah, where such thrilling relics can you scan
Of short-lived, mutable, and restless man?
If thou, good Shell, couldst list to my suggestions
I fain would ask some antiquarian questions;
For thou might'st clear up certain theories skittish
On architecture, Roman, Saxon, British,
Gothic—so called—flat, lancet, florid, plain,
Since all concentre in this antique fane;
Where every sculpture, mullion, corbel, groining,
Tells fearful tales of hungry Time's purloining.
What! silent e'en on architectural changes,
Where most methinks thy own department ranges?
Then vain to question thee on themes more grave;
What kings here found a crown or 'scutcheoned cave;
Or of Rome's trickery and selfish shifts,
Her altars, chantries, mortuary gifts;
What impious frauds here stained Religion's name;
What deeds of blood, and perfidy, and shame;
What mitred abbots ruled; what royal nun
Here gave to Heaven a heart which Heaven had won;
—Such was the fiction. 'Twas a gorgeous day!
The vestal, garbed magnificently gay,

Knelt at yon altar; while the organ's swell,
The incensed censer, and the silvery bell,
Pomp, priest, procession, thurible and pix,
Statue, rood, rosary, and crucifix,
Bishop and prior, monk, heaven-plighted maid,
Gold, silver, jewels, broidery, brocade,
Robes of all hues, but purple most and scarlet,
From the proud pontiff to the verger's varlet,
Wax-lights, and tapestry, and saintly relic,
And chants and symphonies all but angelic,
Cross-bearer, thurifer, acolothist,
And kindred items of Rome's office list,
All told, with mock devotion's Papal pride,
That day the Saviour claimed a mortal bride;
But with more certainty it might be told
That mystic Babylon claimed land and gold.
  But hark! the word has passed that must dissever
That lovely maid from earthly joys for ever:
At that shrill vow all mortal ties must end
Of brother, father, lover, husband, friend.
Fiends, loose your grasp! Ah, vain that piercing cry
To soften Rome's relentless cruelty.
The tapers fade, and all is dungeon gloom,
Sad presage of that hapless maiden's doom.
Her gay attire is doffed; she quits the crowd,
To find her cell, her coffin, and her shroud;
The chaplet crown, allowed that morn to bloom
Around her brow, is treasured for her tomb.
Silent and sad, one victim more must pine
At Papal Moloch's blood-polluted shrine;
And find no rest, sad superstition's slave,
Till Heaven yield refuge in an early grave.
  Oh, could I e'er forget my deathless hate
For all that's monkish, thy untimely fate,
Sisters of Blanco, would new hate impart,
And steel my accents, while it wrung my heart.
Should Popery white her walls and trim her creed,
Still would I hate her for such ruthless deed.
  Yet would I trust—no thanks to thee, false Rome—
That weeping saints in heaven have found a home,
Who clung, untempted by thy tinsel dross,
To the safe shelter of a Saviour's cross;
And dying wished no other hope to see
Than the sole Sacrifice of Calvary.
  In later age, these conscious walls might tell
Where holy martyrs heard the murderous bell
That summoned dark tribunals, meek in name,
But armed with dungeons, torture, rack, and flame,
To wreak their vengeance on the saintly band
Who durst their scarlet Jezebel withstand.
Fierce was the questioning. Opprobrious jibe,
Or well-coined flattery, or insidious bribe,
Needed That Arm to aid those heaven-born men
That rescued Daniel in the lion's den,
Or gave the three who Dura's furnace trod
A fourth to guard them, like the Son of God.
  But, hark! what thunders burst upon the ear!
The portals crash, and gathering crowds draw near
To avenge God's saints, and cast heaven's noon-tide light
On these dark precincts of monastic night.
Then perished sculptured screen, and votive brass,
Light tracery, and richly-pictured glass,
And all that priestly pride or laic fears
Had heaped on heaps for near a thousand years.

Much as I mourn this wanton devastation,
Not necessary sure to Reformation,
I well can pity the misguided crowd
Who vented thus their execrations loud
Against that harlot church, whose lawless gains
Had stripped their purse and riveted their chains.
Honest though stern their deed; as who should say,
"We spoil their nests to scare the birds of prey."
Not thus would I excuse that second panic
That scaled these walls with ardour Puritanic,
Measuring books, men, and deeds ecclesiastic,
By misplaced texts and zeal iconoclastic;
Confuting ancient superstitious founders
With hatchets, hand-grenadoes, and ten-pounders;
Making it crime in Liturgy to look,
Because the Popish missal was a book.
Then men from Rome escaped, in Rome's own fashion,
Vented in holy words no holy passion;
Confounding decent rites with juggling tricks,
Prelate with Pope, and cross with crucifix.
Methinks I see the sacrilegious loons
Who made these walls a stable for dragoons,
Battering not merely what of Rome was part,
But every unoffending work of art—
Antiquities which no man's conscience snared,
Tombs which a very Attila had spared,
Coffins where sure in peace the dead might moulder
Unearthed by lawless bullet-casting soldier:
Making whole towns, to spite monastic cowls,
Like Sultan Mahmoud, dowries meet for owls.
'Tis wonder aught escaped; but massy walls
Like these defied e'en Cromwell's cannon-balls;
And thou, my mural Friend, remainedst steady,
As erst, perhaps, amidst Diluvian eddy.
And, but of asking thee I am grown weary,
I gladly should propound a triple query:
Whether of late Rome hath relaxed her pride,
Or—more than she was forced—been dulcified?
Whether Reformed cathedral church and college
Have duly followed out their purer knowledge?
And whether love of innovation mad,
Hatred of things established, good or bad,
Hatred of patient study and research,
Hatred supreme of England's honoured Church,
Though caged till late, like furious beast of Wombwell,
Hath tamed, or pared its claws, since days of Cromwell,
And does not sigh e'en now to hurl a bomb well?
I stay not answer; but for this I'm grateful,
That thousand crimes and superstitions hateful,
That once debased yon rood-loft, are no more:
Nuns, friars, monks, indulgences, are o'er;
No more strange grades and rites these walls infest—
Cowl, scapulary, scourges, horse-hair vest,
Cistertian, Cluniac, Templar, Benedictine,
Crutched, Carthusian, Augustinian—tricked in
White, black, or grey—Præmonstratension,
And many more the muse despairs to mention;
With chantries, penance, purgatorial station,
False miracles, vows, ghostly invocation,
And all the rites of transubstantiation.
This antique fretty roof, which echoed long
With superstition's eve and matin song,
Has now for centuries three heard holier strain,
Where saint nor angel asks for homage vain,

Or prayers idolatrous. One only Name,
One only Sacrifice, these walls proclaim.
Nay, should the pulpit err, faldstool and stall
And holy table—altar, some still call—
Would tell, with oft-urged strain and anxious care,
In song and litany, in praise and prayer,
And most in extract large from Holy Writ,
Too plain to bend to man's perverting wit,
In rubric, collect, text, and every particle
Of every Homily and every Article,
That he who preached, how well soe'er he speak
On learned themes of science or of Greek,
Knows not, though praised in college or in hall,
The creed by which a church must stand or fall.
I love cathedrals;—yes, I dare avow it,
Maugre Patrician Henley, Quaker Howitt.
Reformers all, whate'er ye do or dare,
Or mend or ruin, our cathedrals spare;
I pray you too, Whig, Radical, or Tory,
Spare my poor fossil friend in yon clerestory.
But hark! the pealing organ's warning sound
Wakes the loud echoes of this holy ground,
And bids me haste to join the gathering throng—
Would throng it were!—that wend their way along
Yon cloistered arch, intent their voice to raise
In dulcet accents of diurnal praise.
I may not linger—only one farewell
To yon right-worthy monitory shell;
Silent itself, provocative in me
Of sundry lines of uncouth minstrelsy;
And that now done, my spirits I compose,
Forgetting jingling verse for holy prose.
Yet sooth, as on I wend, it were but meet
Some sacred anthem meekly to repeat:
Then thus, preluding soft, to hail I'll try
The hour when I in some lone grave shall lie;
Not canopied, like those who here repose
'Midst the proud trappings of sepulchral woes,
But where as safely this forgotten dust
Shall wait the resurrection of the just.
Now on this theme I'll meditate awhile,
As to the choir I pace the long-drawn aisle.

Welcome the sweet, the sacred hour—
Ye moments, swiftly roll—
When Earth shall yield her boasted power
To bind my parting soul.

Welcome the pang that calls me home
To scenes of long-sought rest;
Welcome the voice that whispers, "Come
To Jesu's pitying breast."

There Grief her murmurs shall forego,
And Sin its power resign;
Pure Joy and Love unruffled flow,
And God be ever mine.

Oh, could I now those joys foresee
That soon shall be my own,
When, freed from sin, from sorrow free,
I'm filled with God alone;

Death's lonely vale should echo wide
With songs of sin forgiven;
'Till, wafted safe o'er Jordan's tide,
I join the notes of heaven!

But list! the warning bell hath done its tolling;
The gathering worshippers are onward rolling;
I've hymned too long; I call my thoughts away
From building rhymes to listen and to pray.

S. C. W.

REVIEW OF NEW PUBLICATIONS.

ON CHURCH ESTABLISHMENTS AND CHURCH REFORM.

(*Continued from page* 187.)

XXX.—*A Charge to the Clergy of Winchester; by the Right Reverend C. J. Sumner, D.D., Lord Bishop of Winchester.*

XXXI.—*The Uses of a Standing Ministry, and an Established Church: two Sermons at the Consecration of Churches, by the Right Honourable and Right Reverend C. J. Bloomfield, D.D., Lord Bishop of London.*

XXXII.—*Church and State: inscribed to the Bishop of London, by C. Colton, A.M.*

XXXIII.—*The Necessity of Religion to the Well-being of a Nation; with an Appendix on the Subjects agitated between Churchmen and Dissenters; by the Rev. J. Pye Smith, D.D.*

XXXIV.—*Suggestions and Conclusions on Church Reform; by the Rev. T. Webster, B.D., Vicar of Oakington.*

XXXV.—*Speeches and Addresses at a Meeting of the Clergy of the Archdeaconry of the East Riding of Yorkshire.*

XXXVI.—*Ministerial Duties in difficult Times; a Visitation Sermon, by the Very Reverend Hugh Pearson, D.D., Dean of Salisbury, and Rector of St. Nicholas, Guildford.*

XXXVII.—*The Sword unsheathed; by the Rev. J. A. Stephenson, M.A., Rector of Lympsham.*

In the progress of our remarks upon Church matters, having discussed the questions of Conservation and Reform, we now come to that of External Comprehension; on which after we shall have offered some observations, we purpose concluding our paper with a few remarks upon what is still more important—Internal Union.

The question of External Comprehension, difficult at all times, has of late been rendered peculiarly so; in part by honest alarm, in part by the overflowings of party spirit. It is quite clear, that, whatever might have been the willingness of the Non-conformists to join the Church a century and a half ago—we may say even fifty or twenty years ago—provided a few minor alterations were made in her rites and formularies, the same disposition does not prevail to the same extent at present; especially since the dogma of the unlawfulness of all national ecclesiastical establishments has been so pertinaciously urged by a few Dissenting leaders, who have, or had, some influence among their brethren. It is equally clear, that, while there has been no abatement of prejudice upon the part of those among the clergy who scorned—it is a hard word to use, but a true one—all notion of conciliation or concession, and would rather that a portion of their brethren had joined the Dissenters than that persons holding the doctrinal sentiments of pious Dissenters had been added to the Church;—it is clear, we say, that while there has been no abatement of prejudice in this quarter, there has been of late a large diminution of hope and of cordiality towards the Dissenters upon the part of many of the clergy and episcopal laity who at one time believed, that, provided abuses were expunged,

defects remedied, and a few not unreasonable concessions made, a large body of pious Dissenters would flock to the standard of our Church. Some, who were once upon principle Ecclesiastical Reformers, provided reform was conducted with justice, wisdom, and moderation, are now, from the temper of the times, alarmed at the very name, and think it better to resist every species of innovation. Many, who wish well to reform and comprehension abstractedly, are so much afraid lest the practical working of the question should fall into improper hands, that they consider it wisest to act upon the maxim of " men, not measures," opposing even what is good in itself, lest it should lead to consequences which might be evil. It is on this ground that many clergymen feel extreme apprehension at the idea of the appointment of an Ecclesiastical Commission, as was the practice in former days, by the temporal head of the Church, lest certain individuals might be included in it, upon whose soundness of doctrine and practical wisdom the great body of pious members of the Church could not rely.

These and other circumstances have greatly embarrassed the discussion; but we shall at present pass them by; neither inquiring into the particular opinions of individuals, nor regarding the periscope of the religious or political horizon; but judging of the question upon its own merits, without reference to the real or supposed sentiments of any particular Statesman, Prelate, or Dissenter. These would require to be carefully weighed if we were appointing a Commission, as King James did, to make a new version of the Scriptures; or as other kings have done, and been applauded for doing, for the revision of the Prayer-book; but such details have no connexion with the general question, whether any thing, and if so what, might be judiciously effected towards a comprehension of pious, moderate, and candid Dissenters.

In order, however, to divest the discussion of those local and temporary disturbances which would affect the result, we will look at it historically, and ascertain what were the opinions of some of the most zealous Churchmen in former ages.

We pass by Archbishop Tillotson and Bishop Burnet, both because their opinions are well known, and because they labour under the odium, in some quarters, of having been but indifferent Churchmen, who were too ready to yield to the scruples of the Non-conformists, and were not willing co-operators in the violent measures pursued for their extermination. But let us advert to the nonjuring Archbishop Sancroft, who certainly does not labour under any suspicion either of ecclesiastical or political laxity; and that we may not mistake his views, we will refer as our authority to the very interesting account of his Life by the Rev. Dr. D'Oyly. The passage which we are about to quote will be the more to our purpose, because it also expresses the sentiments of another Most Reverend Prelate, Dr. Wake, upon the subject. The following is Dr. D'Oyly's statement:—

" The Protestant Dissenters showed at this time a peculiarly mild disposition towards the Established Church, partly from the pressing danger of Popery, which naturally tended to unite all Protestants in mutual good feeling, and in views of mutual support; and partly from the admiration and gratitude which they felt for the firm and dignified stand which the members of the Church had made, so much to their honour, both by their unanswerable writings and by their public measures, against the designs of the Roman Catholics. In consequence of this temper now displayed by the Protestant Dissenters, Archbishop Sancroft was induced to set on foot a scheme of Comprehension, in which his purpose seems to have been, to make such alterations in the Liturgy and in the discipline of the church, in points not deemed of essential and primary importance, as might prove the means, through corresponding concessions on the part of the more moderate Dissenters, of admitting them within its pale. It were to be wished, as matter of curious information, that we possessed more knowledge than has reached us, of the details of the plan which he proposed, and of the extent to which he proceeded in it.

Our principal information respecting it is derived from the speech of Dr. Wake, delivered by him some years after, when Bishop of Lincoln, at the trial of Dr. Sacheverel. This prelate, in consequence of the misrepresentations which were industriously made of this scheme, which had been termed a popular engine to pull down the Church, was induced to enter into a short detail of what had really been intended. He stated, that the person who first concerted this supposed design against our church was the late Most Reverend Dr. Sancroft, then Archbishop of Canterbury.

[Dr. Wake proceeds:—] "'The time was towards the end of the late unhappy reign, when we were in the height of our labours in defending the Church of England against the assaults of Popery, and thought of nothing else. At this time, that wise prelate, Dr. Sancroft, foreseeing a revolution such as that which soon after occurred, began to consider how utterly unprepared they had been at the Restoration of King Charles II. to settle many things to the advantage of the Church; and what a happy opportunity had been lost, for want of such previous care, for its more perfect establishment. It was visible to all the nation, that the more moderate Dissenters were generally so well satisfied with that stand which our divines had made against Popery, and the many unanswerable treatises they had published in confutation of it, as to express an unusual readiness to come in to us. And it was therefore thought worth while, when they were deliberating about those other matters, to consider at the same time what might be done to gain them without doing any prejudice to ourselves.'

"'The scheme,' Dr. Wake proceeds, 'was laid out, and the several parts of it were committed, not only with the approbation, but by the direction, of that great prelate, to such of our divines as were thought most worthy to be intrusted with it. His Grace took one part himself; another was committed to a pious and reverend person (Dr. Patrick), then a dean, and afterwards a bishop of our church. The reviewing of the daily service of our Liturgy and the Communion-book was referred to a select number of excellent persons, two of whom are at this time upon our bench (the Archbishop of York*, and the Bishop of Ely†), and, I am sure, will bear witness to the truth of my relation. The design was, in short, this: to improve, and, if possible, amend our discipline; to review and enlarge our Liturgy by correcting some things, by adding others; and, if it should be thought advisable by authority, when this matter should be legally considered, first in Convocation, then in Parliament, by omitting some few ceremonies which are allowed to be indifferent in their nature, also indifferent in their usage, so as not to make them of necessity binding on those who had conscientious scruples respecting them, till they should be able to overcome either their weaknesses or their prejudices respecting them, and be willing to comply.'

"'How far this good design' [continues Dr. Wake], 'was not only known to, but approved by, the other fathers of our church, that famous petition for which seven of them were committed to the Tower, and which contributed so much to our deliverance, may suffice to shew. 'The willingness they there declared of coming to such a temper as should be thought fit, with the Dissenters, when that matter should be considered and settled in Parliament and Convocation,' manifestly referred to what was then known to several, if not all, of the subscribers, to have been at that very time under deliberation. And, that nothing more was intended than has been stated, is no less evident from what was publicly declared in a treatise, purposely written to recommend the design when it was brought before the two Houses of Parliament in the beginning of the late reign, and licensed by the authority of a noble peer, who was at that time Secretary of State. In the very beginning of which is this remarkable passage. 'No alteration, that I know of, is intended but in things declared to be alterable by the church itself. And, if things alterable be altered upon the grounds of prudence and charity, and things defective be supplied, and things abused be restored to their proper use, and things of a more ordinary composition revised and improved, whilst the doctrine, government, and worship of the church remain entire in all the substantial parts of them, we have all reason to believe that this will be so far from injuring the church, that, on the contrary, it will receive a great benefit from it.'"

Dr. D'Oyly adds:—

"Such is the only account which we possess of the scheme of Comprehension projected by Archbishop Sancroft. That it originated on his part from the purest and best of motives, and that his sole object was to give stability to the Church, and to extend the influence of sound religion, can admit of no question. Circumstances prevented his bringing it to a conclusion; but a similar attempt was made soon after the Revolution, which proved altogether abortive." pp. 325—330.

Dr. D'Oyly doubts whether any plan of reconciliation and comprehen-

* Dr. J. Sharp, the ancestor of the late Granville Sharp. † Dr. J. Moore.

sion was likely at any time to succeed. It may be that it was not; but we regret that it was not tried with good will, and at a period when circumstances were favourable for the experiment. Several of the bishops, at different times, from their extensive view of the affairs of the Church, would have gladly done much towards conciliating the early Dissenters; but the political high-churchism and ultra-toryism of many of the clergy assembled in Convocation, frustrated all their efforts. The reforming and conciliating portion of the bishops received only ill-will for their pains; and because they were not as violent as their predecessor, Laud, were accounted by many of their clergy Erastians and mongrels, who were willing to give up pluralities, the sign of the cross in baptism, and sundry other essentials of religion, for the sake of bringing back the Non-conformists to their duty.

We cannot say of the present day, what Dr. D'Oyly says of Archbishop Sancroft's times, that "the Protestant Dissenters shew a peculiarly mild disposition towards the Established Church;" and so far the presumption is against the favourable result of the experiment: but even yet, as we have repeatedly stated, we believe a very large portion of pious Non-conformists to be dissentient not upon fundamental questions, but only upon subordinate details; and the recent violence of their brethren, so far from driving them further from the Church, tends rather to bring them nearer to it, provided no undue obstacle be laid in the way of their return. At least the guilt will be theirs, not ours, if, after our Church shall have corrected whatever may require correction, they schismatically shun her communion. But whatever may be the conduct of any portion of the Dissenters, it is the duty of every pious Churchman not to let the fault be on his side; and for his guidance in this behalf we will cite Archbishop Sancroft's excellent advice to his clergy, as quoted by Dr. D'Oyly.—

"That they also walk in wisdom towards those that are not of our communion; and if there be in their parishes any such, that they neglect not frequently to confer with them in the spirit of meekness, seeking by all good ways and means to gain and win them over to our communion: more especially, that they have a very tender regard to our brethren the Protestant Dissenters; that upon occasion offered, they visit them at their houses, and receive them kindly at their own, and treat them fairly wherever they meet them, discoursing calmly and civilly with them; persuading them (if it may be) to a full compliance with our Church, or at least that 'whereto we have already attained, we may all walk by the same rule, and mind the same thing.'" ....." And, in the last place, that they warmly and most affectionately exhort them to join with us in daily fervent prayer to the God of Peace, for the universal blessed union of all Reformed churches both at home and abroad against our common enemies; that all they, who do confess the holy name of our dear Lord, and do agree in the truth of his holy word, may also meet in one holy communion, and live in perfect unity and godly love." D'Oyly's Life, p. 324.

We leave the reader to contrast the spirit thus inculcated by Archbishop Sancroft, with the bitter, sneering, satirical spirit in which some ecclesiastico-political Churchmen have of late addressed the Dissenters, including not only the violent partizans among them, but some of a far different character. It is true, some of the Dissenters have spoken very bitterly of the Church; but this does not justify railing for railing. The servant of God "must not strive;" for "the wrath of man worketh not the righteousness of God." Some evangelical Dissenters, in their love of Radicalism, and some evangelical Churchmen, in their ultra-Toryism, have contrived to make religion look as unlovely as possible; fighting for secular objects under holy names; each wishing to be uppermost, and to keep the other down; and both inattentive to the voice of charity and Christianity whispering, "Sirs, ye are brethren; why do ye wrong one to another?" Such things on the side of Churchmen, especially those of the evangelical class, help to make men Dissenters out of very spite, if they are not so

from principle. True there is no love lost on the Dissenting side; but let the Dissenters look to that. Their bad spirit does not injure us, but them; it binds Churchmen together, and makes candid and conscientious Non-conformists ashamed of their fraternity; just as the spirit we speak of makes us ashamed of some of ours. Which are the best railers remains undecided.

We have seen the sentiments of Archbishop Sancroft, as stated by Archbishop Wake. Of Dr. Wake's own sentiments on the question we shall speak in a future page; but first we will go back a few years, to point out the views of another worthy of our Church, Bishop Stillingfleet, whom no person will attempt to rob of the praise of being a consistent—call it, if you please, a high—Churchman. His well-known and well-earned name among his contemporaries was that of Malleus Papistarum, et Schismaticorum, et Infidelium.

From the preface to the second edition (1681) of his great work, "The Unreasonableness of Separation," written while he held the deanery of St. Paul's, we will quote a passage which may, perhaps, surprise some of our readers: for while the author *strenuously* combats the Non-conformity of his age, he concedes, as a preliminary to his attacks, almost every principle of church reform which has been advocated, even by somewhat zealous reformers, during the late discussions. Neither is this citation the *whole* of his concessions; though, as we cannot easily find room for more than a short extract, we must refer the inquirer to the original work. It should also be borne in mind that Stillingfleet, who was afterwards advanced to the episcopate, was one of the Liturgical Commissioners of 1689; and he may be considered to have naturally carried to the conference then held the sentiments which he had disclosed only eight years before.

Writing respecting the Prayer-book, he asks—

"Whether, for the satisfaction of the scrupulous, some more doubtful and obscure pasages may not yet be explained or amended? Whether the new translation of the Psalms were not fitter to be used, at least in parochial churches? Whether portions of Canonical Scripture were not better put, instead of Apocryphal Lessons? Whether the rubric about salvation of infants might not be restored to its former place in the office of Confirmation, and so the present exceptions against it be removed? Whether those expressions which suppose the strict exercise of discipline in burying the dead were not better left at liberty in our present case? Such a review, made by wise and peaceable men, not given to wrath and disputing, may be so far from being a dishonour to this church, that it may add to the glory of it. Upon such a review, whether it be not great reason that all persons who officiate in the church be not only tied to a constant use of it in all public offices (as often as they administer them), which they ought in person frequently to do, but to declare, at their first entrance upon a parochial charge, their approbation of the use of it, after their own reading of it: that so the people may not suspect them to carry on a factious design under an outward pretence of conformity to the rules of the church they live in? Whether such a solemn using the Liturgy, and approbation and promise of the use of it, may not be sufficient, instead of the late form of declaring their assent and consent, which hath been so much scrupled by our brethren? These are all the things which appear to me reasonable to be allowed in order to any union; and which, I suppose, may be granted without detriment or dishonour to our church. There are other things very desirable towards the happiness and flourishing of the church;—as the exercise of discipline in parochial churches in a due subordination to the bishop; the reforming the ecclesiastical courts as to excommunication, without prejudice to the excellent profession of the civil law; the building of more churches in great parishes, especially about the city of London; the retrenching pluralities; the strictness and solemnity of ordinations; the making a book of canons suitable to this age, for the better regulating the conversations of the clergy. Such things as these might facilitate our union; and make our church, in spite of all its enemies, become a praise in the whole earth."—(pp. xcii.—xciv.)

Whatever may have been Bishop Stillingfleet's determinate opinions on the points thus noticed, it is evident that he makes the following acknowledgments,

1. In the first place, he concedes the existence of some *doubtful* and *obscure* passages in the Liturgy—a concession which fully admits the general principle of Liturgical Reformation; but, as in a thousand other instances, leaves its operation to be limited by the exigencies of the case.

2. The remark on the Prayer-book version of the Psalms indicates a decided preference for King James's translation; and every Churchman, doubtless, with him feels embarrassed by having two interpretations of the same portion of Scripture; giving, as they necessarily do, an uncertain sound, and awakening popular suspicion, as well as confirming the Papal accusation with regard to the fidelity of the version of the whole Bible. In various instances the Septuagint text, from which the Prayer-book version was made, varies from the Hebrew text; in one, it flatly contradicts it. Surely all would have been pure gain by passing an Act of Uniformity in relation to *this* subject. We could wish that all such Scriptural passages as are interwoven into our ritual were also accurately copied from the standard translation. In illustration of this may be adduced Rev. xiv. 13; of which a different version is introduced into the office for the Burial of the Dead.

3. Then comes that disgrace of our Church, the apparition of the Apocrypha among the pure and steady lights of Canonical Scripture. Should this stain be removed, our purifiers will not, it is hoped, forget to expunge also the *Benedicite,* with its invocation of those who cannot hear—as far as *we* know, although the Church of Rome may consistently address the dead—even Ananias, Azariah, and Misael; confessors who, could they be consulted, would haply reject our appeal, and teach us a more excellent way. It is true that it is only apostrophe, and not invocation; but whatever it be, it were well rid of.

4. Passing by what the Bishop says respecting the rubric on unbaptized infants, we come next to the strong expressions used indiscriminately over all persons, whatever their character, in the Burial Service. Bishop Stillingfleet speaks words that burn, when he so significantly uses the term "*suppose;*" for this phrase swells, as he has employed it, into all the gigantic proportions with which the most strenuous reformer of the Liturgy would now invest it. We cannot but consider this application of the term by the then Dean of St. Paul's, as the basis, broad and deep, of every reasonable alteration which could be demanded by any man, whether Churchman or Dissenter. It is an acknowledgment that our discipline is a fiction; and, by consequence, that there is nothing correlative between our ritual and our actual character.

5. It is very obvious that our Prelate was jealous of the "*assent*" and "*consent*" demanded, by the Act of Uniformity passed at the Restoration, of every incumbent on his institution to a living. As to the alternative he proposes, of requiring a clergyman to read the Liturgy regularly, and *thus* declaring his approbation of it, there seems to be a certain collusion in the proposal, hardly reconcilable with the simplicity of the Gospel. We do not well allow similar compromises in the affairs of common life. If a professor of ethics reads a lecture on morals, or even if a political economist delivers a discourse on his own subject, we naturally expect both to express their several opinions as directly belonging to themselves—*unless* they formally apprise their audience where they begin to theorize, and where their speculations end. It would doubtless be far better for a minister of religion to use forms which he cordially approves, than to whisper among his confidants out of church, that he is compelled to sustain a double character by the discordance of his public and private principles. Stillingfleet, however, it should be observed, wishes him to notify that he approves the use of it; which he could hardly do if he disapproved to any great extent of portions of it. The Bishop probably intended merely to allow for a dif-

ference of opinion upon a few minor particulars, which did not interfere with a general approbation of it as a whole.

6. The next remarkable point in the citation is a wish respecting parochial discipline; and this ought to be coupled with the previous observation on the Burial Service. It is idle to defend a vulnerable practice by the "*supposed*" strict exercise of discipline, unless an effort be made to restore as much regularity, at least, as might justify the language in question; or rather prevent its use in cases where it obviously interferes with veracity, and with charity in its purest unsophisticated sense.

7. The reformation of the ecclesiastical courts on the sound principle of discriminating between them and the practice of civil law, has been, as it is needless to mention, a desired but unaccomplished object, from the days of the *Reformatio Legum*, planned at an early period of the Reformation itself. The recent Report of the Ecclesiastical Commission has more than confirmed the public opinion, and especially that of the clergy, respecting the necessity of a great and uniform alteration in our spiritual courts; acting, as they now do (or did, till the low and inaudible murmurs of complaint swelled into loud and almost menacing clamours), with a certain air of irresponsibility which has sometimes surprised their abettors and warmest apologists.

8. The Bishop uttered above, in 1681, what the Cabinet of Queen Anne afterwards heard with efficient attention when it built the fifty new churches in London; and the appeal was again obeyed, when late measures were taken to supply the kingdom at large with accommodation for Divine worship correspondent to the increase and wants of the people. There is a near connection between this division of our Prelate's remarks, and *Pluralities*—the perpetual echoed and re-echoed cry of all thinking Christians; and it has not escaped the notice of Stillingfleet. The nation has, indeed, *now* arrived at such a point of decision, and of apparent unanimity, with regard to the sinfulness and manifold evils of this part of our system, as almost securely to calculate upon a satisfactory revision of all the abuses it tolerates or augments. Let us not, however, be too sanguine. No inveterate and extensive error, and especially when braced and made compact by self-interest in the harmless guise of domestic comfort and family success—no such error is likely to die a speedy and quiet death. Reformation, in this relation, will bear the dark look of cruelty.

9. What the general practices attendant on Ordinations were at the close of the seventeenth century, may only be imagined by the hint that they were deficient in *strictness* and *in solemnity*. The former of these terms seems to indicate a laxity in the examination of candidates for holy orders; and whoever has read Bishop Burnet's memorable lamentations on the character and qualifications of the aspirants in the diocese of Salisbury, may gather no faint conviction that he and his great coeval at Worcester suffered much from the same cause. Things are considerably improved in this respect; but the amendment is but of recent date. They who remember the examinations of only thirty years since, and even in dioceses of more than ordinary strictness, will mingle their reminiscences with sighs; while they may contemplate existing appearances with gratitude and hope. There needs, however, a well-ordered system of specific clerical education, to prepare candidates for such an examination as they ought to pass, not only in general literature, but in theology and other studies connected with the sacred office.

10. *The Canons.*—These regulations are now exactly two hundred and thirty-one years old; and, in the estimation of Bishop Stillingfleet, they exhibited evident marks of decrepitude only seventy-eight years after their birth. That was an early superannuation for decrees intended for even a

human immortality. The Canons have not, however, the force of law; and, practically, they are either dead, or in a state of suspended animation: for they are not supported by our civil jurisprudence, and even the clergy do not obey them in some of their requirements; though, as the canonical adhesion does not expressly allow any discretion, much pain is felt by many tender consciences. Much good would arise from the revision of these Canons, and their reconstruction on the basis suggested by Stillingfleet. The project he recommends might be executed with the less fear of awakening jealousies and suspicions, on account of its not touching the doctrinal portion of our Establishment; and it could not, without an unusual elaboration of perverseness, be otherwise than an alteration for the better.

These reforming principles of the great author of the *Origines Sacræ* may obviate the objection made against the modern race of Church Reformers as novelists; for the high authority now adduced contains the primary elements, not of revolution and subversion, but of safe and measured reformation.

From Burnet, Tillotson, Sancroft, and Stillingfleet, we pass on to Archbishop Wake; respecting whose opinions we need only refer those of our readers who have our former volumes in their hands to several papers in our volume for 1820, pp. 48, 99, and 376. It will be recollected that Mr. Wix had written a pamphlet recommending a union with the Church of Rome;—a scheme which several writers, but especially the present venerable Bishop of Salisbury, shewed to be wholly impracticable, without giving up all that is distinctive in Protestantism, and exchanging the word of God for the unchristian superstitions of Popery. Mr. Wix, among other arguments in favour of his scheme, referred to the circumstance of Archbishop Wake's having opened a correspondence with the Doctors of the Sorbonne: to which our reply was, that the precedent pointed exactly the other way; for that Archbishop Wake made it a preliminary to the discussion, that the Gallican church should separate itself from the Church of Rome; and that, so far from our going over to Popery, the only union which he would admit of was that of Popery coming over to us. His scheme was certainly Utopian, but it was not anti-Protestant. We shewed also, that, so far from his countenancing the favourite scheme of some who call themselves, very unfairly, High Churchmen, and which has of late been zealously revived among us—the scheme of uniting with Popery on the basis of "Apostolical succession," and driving off Protestant Evangelical Dissenters, as not being included in the covenanted mercies of God—that his whole conduct evinced precisely the opposite determination. For what is the fact? It is, that he urged with great zeal the duty of making every lawful advance towards the Protestant Dissenters; considering that it would tend greatly to the glory of God, the furtherance of the Gospel, and the interests of Protestantism, if a plan of comprehension could be carried into effect, by which pious, moderate, and candid Non-conformists—dissent upon principle, as it is called, was then unknown—could be induced to come over to the Church of England.

Among Archbishop Wake's sermons there is one, dated 1716, entitled "An Exhortation to mutual Charity and Union among Protestants." In regard to the basis of union, the Archbishop though he was very far from undervaluing this privilege and advantage of the Apostolical succession—which we most firmly believe belongs to the Church of England—at the same time saw what a dangerous weapon was furnished to the Church of Rome by the language which some Episcopalian Protestants have used upon the subject; and he did not fail to observe, that the carnal mind and blinded conscience of Popery were far more opposed to the doctrine of Christ than

the ecclesiastical differences between a pious Churchman and a pious Dissenter. He says, in his correspondence:—"I could wish, indeed, for a well-tempered episcopal government, free from all undue dominion: such a one as obtains amongst ourselves; and is, if I have any wisdom in such matters, derived from the Apostolical age;" but he adds: "In the mean time, far from me be the iron heart, that, for such a defect—(let me call it so without offence)—I should think any one of them" [the Reformed Churches] "to be cut off from our communion, or, with certain raving writers among us, think them to possess no valid sacraments; and so pronounce them scarcely Christian." He goes on: "I would, at any price, obtain a closer union among all the Reformed; and if this might be obtained in ecclesiastical polity and *a common Church Service*, I am much deceived if it would not shortly conduce to a union of mind and heart, and pave the way for a full agreement in all the greater points of fundamental doctrine."

In the sermon above alluded to the departure of our Dissenting countrymen from our communion is assumed to be only in matters non-essential; and the Papists alone are spoken of as holding opinions irreconcilable with Scriptural union. The union which the Archbishop wishes for, between the Church of England and the Dissenters, he maintains must be grounded on mutual concession. "I cannot see," says he, "why we, who are so happily joined together in a common profession of the same faith—at least, I am sure, in all the necessary points of it, and I hope, amidst all our lesser differences, in a common love and charity to one another—should not also be united in the same common worship of God." He does not, however, admit the validity of the scruples entertained by the Dissenters—very far from it—for he considers them quite inconclusive; and he does not fail to speak of schism as one of the weeds to be rooted out at the restitution of all things; but at the same time he adds, that "since men's scruples are unaccountable, and, after all that can be said, they will still differ even about indifferent things, and be afraid many times where no fear is," "we then that are strong ought to bear the infirmities of the weak, and not to please ourselves." He accordingly recommends the friends of the Church, and "every good Christian," to consider "whether somewhat may not yet be done for the sake of peace, and to bring things to such a temper that both order and decency may be preserved, and yet our unity no longer be broken." He elsewhere says, "our differences do not at all concern the foundations either of faith or worship; and are such in which good men, if they be otherwise diligent and sincere in their inquiry, may differ without any prejudice to themselves, or any just reflection upon the truth of their common profession."

We might quote pages more from the good Archbishop; but we must content ourselves with a few sentences, expressive of the joy with which he regarded the prospect of such a union as he wished for. He says:—

"We shall, indeed, render both ourselves and our religion glorious to the world, and afford a happy augury that the blessed time, so long wrapped up in sacred prophecy, is indeed now ready to be revealed; when the church of Christ, being purged from those corruptions that have so long defaced its beauty, shall again appear in its primitive purity; when, all heresy and schism being every where abolished, and the *mystery of iniquity* laid fully open, and the *man of sin* destroyed, true religion and sincere piety shall again reign throughout the world: God himself shall pitch his tabernacle among us, and dwell with us, and we shall be his people and he shall be our God. O blessed state of the church militant here on earth! The glorious antepast of that peace and piety which God hath prepared for his church triumphant in heaven. And who can tell but such a change as this, and which *we have otherwise some reason to believe is nigh at hand*, may even now break forth from the midst of us, would we but all seriously labour to perfect the great work which the providence of God has so gloriously begun among us, and establish that love and unity among

ourselves, *which may afterwards diffuse itself from us, into all the other parts of the Christian world besides.*"

Such was the spirit in which such men as Burnet, Tillotson, Sancroft, Stillingfleet, and Wake, contemplated this great question. We will not stop to compare it with that which has of late prevailed in some quarters on both sides; and which, if it were general, would forbid all hope of union *.

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* We still keep to our limitation of "some quarters." One or two of our correspondents, who seem to have met with some noisy political demagogues in their neighbourhoods, calling themselves Dissenters, have thought that we have given our Non-conforming brethren too much credit by the broad line we have drawn between the two classes among them. We, however, feel persuaded that our charity has been only the language of truth: in proof of which we might quote largely from a variety of Dissenting publications, but we will content ourselves with a single passage from a sermon, with notes, entitled "The Necessity of Religion to the Well-being of a Nation," by the Rev. J. Pye Smith, D.D., which has just reached us while we are writing this page. Dr. Smith is a "Dissenter upon principle;" no man is more decidedly or avowedly so; but what is the spirit of this sermon and these notes? Nothing can be more candid and Christian; and though he is pleased to reply to some of our statements, we have nothing to complain of as to the manner in which he conducts the discussion. The picture which he presents of the dreadful condition of a nation without religion is most fearful, and deserves to be considered very seriously in its awful lineaments both by Dissenters and Churchmen. But as to the remedies, he differs from the advocates of national churches; and he honestly, and in a most lovely spirit, states the grounds of his differences. Let them be fairly weighed on both sides. We have often weighed them, and believe them wanting; and shall be ready again and again to address ourselves to the discussion, if our readers will bear with the reiteration; but the business of this note is only to illustrate the *spirit* in which some, and we trust many, Dissenters view the question, as opposed to that of the Howitts and others, whom we have had to complain of. Dr. Smith thus exhorts the "Monthly Association of Congregational Churches and Pastors," to whom the discourse was addressed at Dr. Bennett's chapel.—

"To my humble conceptions, a real National Religion is nothing else than the sum total of the piety or personal religion of the individual Christians at any time to be found in a nation. Questions of no small difficulty and perplexity might be associated with this observation; but it is not my present business to undertake a discussion of them. I will only beseech you, my dear hearers, and especially the ministers of the Gospel of peace, to remember your holy character as children of peace; to pray that 'the Lord of peace may give us peace always and by all means;' and on no account to lose your interest in his gracious declaration, 'Blessed are the peace-makers; for they shall be called the children of God.' We cannot help being involved in the agitations of our time—a time probably big with events of solemn importance for all the interests of our country, and especially its religious interests. But, my honoured brethren, let us take heed to our own spirits, and strive, and pray—that 'we do no evil,' that we discountenance to the utmost hard speeches, rash assertions, exaggerated statements, sarcastic or in any way irritating expressions, and every thing, in word or deed, that is inconsistent with the meekness and gentleness of Christ. Let our feelings, speakings, and doings, be 'the truth in love.' Contending for a good cause, in a spirit which our Holy and Faithful Master will not approve, is the most certain of all ways to procure disappointment. Our Lord would act in mercy, by denying the attainment of what we deem right objects of pursuit, if he saw that we pursued them sinfully. When he, 'before Pontius Pilate, witnessed a good confession,' and declared that the religious institution which he was founding derived its origin from heaven, he certainly implied that his servants should never contend for it but in a heavenly spirit: 'My kingdom is not from this world;—my kingdom is not from hence.'" pp. 21, 22.

This reference to our Lord's words, which have been often and most strangely perverted by Dissenting combatants as an argument against national establishments, is most appropriate and significant; and it is supported in a note, which shews Dr. Smith's view of the unfairness of applying it to national establishments, *as such*. If, indeed, they act in the spirit condemned by our Lord, they become amenable to the censure; just as certain Ecclesiastical Unions do, to whom Dr. Smith virtually applies it; but this is not because they are established, but because their spirit is unchristian. We can, however, well account for so many Dissenters thus confounding two things which essentially differ, when some Churchmen have set them the example. Thus Mr. Beverley quotes Bishop Warburton as saying—"I will conclude in

We said that we need not adduce the authority of Bishop Burnet, as being well known; but it so happens, that while we are writing a little

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requesting my reader to have always this in his mind, that the true end for which religion is established, is, not to provide for the true faith, but for civil utility." And another Dissenter quotes Dr. Marsh, Bishop of Peterborough, as saying—"The establishment of a religion in any country, as Bishop Warburton and Dr. Paley have clearly shewn, is not founded upon the consideration of its truth. The immediate and direct motive which operates in the establishment of a religion is, its utility to the state; and that utility—namely, to the state—will be greater or less in proportion to the number and influence of the party which professes it." Against this absurd and wicked doctrine we have always protested. If an Established Church is not connected with spiritual utility and the salvation of the souls of men, let us keep our money in our purses, and turn our clergy into policemen, our churches into barracks, and our church-yards into play-grounds. Dr. Smith might, indeed, gain a cheap triumph over those who *thus* advocate national church establishments: but we must do him the justice to say, that he has not troubled himself with demolishing such secular arguments, or maligned the pious members of the Church of England by insinuating that it is *thus* that they defend their church. He addresses himself directly to the argument of spiritual utility; and though we do not concur in his conclusion, we admit that he has put the real point of discussion fairly before the reader. We may consider it hereafter: but our present object is the spirit, not the argument, of the writer. Do such men as Dr. Smith settle this great question with a sweeping *Delenda est Carthago*—the Church of England destroys more souls than it saves; and the sooner, therefore, it is subverted the better? Far from it; for thus he speaks:—

"Great benefit would arise from treating, upon these principles, the far-extending question, What Christian governments can and lawfully may do, to 'serve' the church of Christ?—That question will, I trust, be brought, at some time, to a satisfactory issue, by the united labours and prayers of true Christians, members of different communions, whether Established or Dissenting, but men of candour, kind and respectful to each other, patient of laborious investigation, and deeply imbued with a pious and humble spirit." pp. 23, 24.

"Much may be advanced in favour of the former scheme. Social order can be maintained but very imperfectly and precariously, without the ascendency of sincere religious principle in the minds of the people. To compensate, though in a way miserably lame and imperfect, for the absence of such an ascendency, the nation must be loaded with expense in maintaining an all-prying and active police, the regular administration of the laws must be often interrupted, and arbitrary invasions must be committed on personal liberty, in order to prevent greater evils. The non-Christian part of the community have therefore abundant reason to be contented, yea, glad and thankful; for they have a much greater measure of security and comfort, and far less to pay for it, than if the mass of society were not under the influence of that public opinion and general religious feeling which would be produced and maintained by the endowments and favour conferred upon an active body of faithful Christian instructors. In the mean time, all such non-Christians, and nonconformists of any other description, would be at liberty not to worship at all, or to worship in their own way; provided they conducted themselves peaceably and morally.

"Pleasing as this scheme might appear, I am fully convinced that it would not endure a close examination; and that it might be shewn, by a variety of considerations, partly drawn from abstract reasoning and partly from facts in history, that the great ends of religion would be better attained, as to its communication, preservation, and diffusion, upon the plan supposed in the latter case.

"But we are bound to consider that this is not the state of the question, in our country and at the present critical time. We are not building a new edifice upon unoccupied ground. Admitting the abstract argument to be in our favour, its practical application would require the greatest caution, and holy wisdom such as I dare not look for in man. The Religious Establishment of our country has been for ages wrought into the connexions and habits of the nation. To break its manifold connexion with our civil institutions, in any way than by the gentle operation of conviction in the minds of its own members, would be venturing upon a dark, and perhaps very perilous course. My ardent wish and prayer is, that the Establishment may be improved, delivered from evils and defects of every kind, and meliorated, honoured, and blessed, to the highest perfection of conformity to the requirements of the holy Scriptures. When this is accomplished, she will no longer be dependent on state patronage; nor will a good civil government wish her to be so.

"When that time arrives, the Episcopal Church will have a power immensely greater than that of any other denomination of Christians. Her venerable edifices, her hold upon the affections of Englishmen in general, her endowments equitably

publication, extracted from his works, has fallen into our hands—namely, a reprint of the conclusion of his History of his own Time, made in the year

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distributed (for I trust that no spoliation will ever be suffered), and the unfettered activity of her ministers upon a system of freedom in worshipping and preaching in any barn or hovel or field,—will be likely, under the blessing of heavenly grace, to produce effects of the most glorious kind, in the advancement of genuine religion. There will be joy in heaven; 'God shall bless us; and all the ends of the earth shall fear him.'

"Some clerical members of the Church of England (several of them men whom I most highly revere and love) have drawn enchanting pictures of Civil Establishments of Religion, especially that of our own country: but I must acknowledge that, while the inclination of my heart is with them, they fail to satisfy my reason on the most essential points." pp. 28, 29.

We differ from Dr. Smith in our conclusions decidedly, and most conscientiously; but while men write in such a spirit as the above, shall we say that we would not have a comprehension and union, if we could lawfully and consistently bring it about? With Dr. Smith as a "Dissenter upon principle" it might be unreasonable to expect such a consummation; but with Dissenters of kindred spirit, who are *not* convinced by the abstract argument, but who dissent only from personal or local circumstances, or on account of a few matters in our Services, honest and Christian comprehension, we feel assured, is to a considerable extent even yet attainable.

There is another of Dr. Smith's statements which we ought not to overlook. In our last number but one we replied to the argument of those Dissenters who maintain, against national church establishments, that Christianity was pure till Constantine corrupted it. To this fiction Dr. Smith gives the death-blow as follows:—

"Let us not, with servile credulity, repeat the twenty times told cry, that the Christian religion flourished in extraordinary purity and power, and shone brightly in the beauty of holiness, till it was adopted and incorporated into the imperial institutions by Constantine. From the days of the Apostles themselves it began to be invaded and perverted; and, after the death of the Apostle John, the departures from Scriptural purity were rapid and fearful. Besides dangerous errors in the primary doctrines of the Gospel, we find many corruptions in discipline and order, long before the close of the third century. Observances and ceremonies, snatched up from the abrogated Judaism, and even imitations of heathen rites, were obtruded upon Christians. Ambition, usurpation, and the love of worldly pomp, shewed themselves in many ways. Efforts to obtain dominion were zealously made, and the spirit of persecution was displayed, among the primitive pastors and their churches. A synod of orthodox bishops applied to the heathen emperor, Aurelian, to obtain the deposition of Paul of Samosata: and the emperor decided that the party whom the Bishop of Rome might acknowledge, should have the bishopric. Superstition, self-righteousness, and very gross formalism, acquired a firm establishment in current notions and usages; and a comparative superseding of the Scriptures by a traditional rule of faith, the reluctance to an unrestricted communication of the sacred books, and the mixing of Gentile philosophy with Christianity, were powerful obstructions to 'any immediate and effectual expurgation of corruption where it had discovered itself.' The comparative quiet which the Christians enjoyed, at intervals of imperial mildness or altered policy, was much abused to the nourishing of a secular and contentious spirit. When days of suffering returned, it was lamentably proved that the fires of persecution are not necessarily purifying. Christian ministers themselves had amply prepared the materials and the means of further debasement." p. 39.

Dr. Smith proceeds as follows with his statements—we do not say his *concessions*, first, because that word, though sounding kindly, yet latently supposes a person making out a party case rather than seeking truth; and secondly, because we never think it fair to an honest opponent to set his friends upon him as a traitor who has betrayed their cause by unwise admissions to a captious enemy.—

"Constantine's general measures, I must venture my humble opinion, considering the circumstances of the case, were for the most part highly commendable. That worldly men now professed Christianity, in order to further their personal and party interests, was not chargeable upon him. That would have been the case, had Constantine been a practical and consistent believer, upon even the purest plan of what we" (the Dissenters) "consider Scriptural religion. The chief mischiefs were done by the violent and ungodly strifes which had long subsisted among the Christians themselves, by their crafty ambition and covetousness, and by their shameful want of faithfulness in the representations which they made to him of the principles and obligations of Christianity. Had Constantine remained a heathen, continuing the measures of his predecessors, *the stream of deterioration would have flowed in some other channel; and it is too probable, from the facts of ecclesiastical history previous*

1751, with a preface, stating that it was thus published separately at the request of "some very eminent persons," "of consummate judgment," who

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to his accession, a more pernicious channel. Notwithstanding the deplorable evils, some important benefits accrued, which we ought not to overlook. The Scriptures were circulated more openly and abundantly, were more studied, and were upon the whole better understood, than they had been at any period since the days of the Apostles. The Christian cause now received strength from a succession of authors superior in theological value to the most of their predecessors; Eusebius, Athanasius, Chrysostom, Ambrose, Jerome, and Augustine. And who can estimate the benefit to myriads of persons, of the middling stations in society, in every part of the empire, from the free teaching and extending of Christianity, by men unknown to history? Their 'names are written in heaven;'—and their labours and their successes." p. 40.

As we have gone so far with our note we will go a little further. Dr. Smith speaks as follows of the exaggerations, to which, in our review of Archdeacon Hodson's Charges, we alluded, respecting the revenues of the Church of England:—"Mr. Hodson protests with mildness and dignity against the wild exaggerations which have been thrown abroad (chiefly, I believe, by anonymous writers) upon the wealth of the Establishment; and he produces striking instances of the presuming ignorance or malevolent falsifications of certain industriously circulated statements. If any men should persist in disseminating falsehoods, let us prove, by every means in our power, how much we abhor such proceedings, in any form and under any pretext." p. 38.

Dr. Smith affirms that the Archdeacon has been misled by some mistatements respecting Dissenters. He says: "My attention has been directed to a paper in the Congregational Magazine, for May, 1833, expressly animadverting on the papers in the British Magazine, which the Archdeacon of Stafford, the Essayist, and others, have made their storehouse of ammunition to be employed against Dissenters. It is truly a painful unveiling;—the affectation of Christian charity and fervid piety, by a writer who was taking the utmost pains in garbling and perverting citations, so as to produce an impression contrary to the plain intent and meaning of the books or papers which he was citing, and perfectly contrary to truth!—If that writer be not a mere hireling, selling his pen for base pay, and conscious that no religious principle actuates him,—he must have had bitter moments; nor will his conscience be relieved without confession and reparation. But let good men beware of such auxiliaries.—'Will ye speak wickedly for God; and talk deceitfully for him?' Job xiii. 7. Thus imposed upon, the upright and well-intentioned Archdeacon delivers a caveat, lest his candid spirit should be misconstrued." p. 43.

Of the feelings of himself and some of his brethren towards the clergy of the Church of England, Dr. Smith says: "Those whom God honours, let us delight to honour. I must profess my opinion that the increase of vital piety in the Established Church, within the last thirty or forty years, has been, proportionately and comparing the measure of advantages, greater than among us. In this 'we rejoice, yea and will rejoice.' Mr James writes from the heart, of 'the great and delightful increase of truly pious and devoted men that are now labouring in the Church of England.' (Pastoral Address.)" pp. 42, 43.

The strongest passage in Dr. Smith's work is the concluding paragraph of his notes, in which he refers to Mr. Budd's paper in our Number for last February. We left that paper, which was a reply to some remarks of our own, to be weighed, without note or comment, by our readers; but if any thing needs be added to shew the necessity for the alteration of a word or two (scarcely more is needed) in the Burial Service, it is surely the strangely discrepant views which men take of that service as it stands. Dr. Smith says: "What but the most extraordinary and next to incredible perversion of the argument from analogy, can have induced a minister of Christ so holy, single-minded, and faithful as Mr. Budd, to rest on a ground of assumption not having the smallest degree of evidence, his conformity to the Church of England, and his satisfaction with those parts of her Liturgy which are the most excruciating to thoughtful persons, whether in or out of her communion?—His principle is, that 'The National Church.....is, not a community of natural men, but a communion of saints;.....assumed to be no others than men resting on the promise of eternal life in Christ Jesus, and entertaining common hopes in virtue of the promise.....The child in our Church is accepted in virtue of the promise; receives the seal and sign of baptism: and in virtue of the same promise is assumed to be a sound member of the Church' (Christian Observer, Feb. 1834, p. 91). Compared with this, what are all the fictions of law, which have till lately created trouble and expense in our courts? They were only smiled at as relics of feudalism, absurdities but not deceptions: but who can look without shuddering upon this awful and monstrous fiction, held forth to the millions of our popula-

thought, that "as this dying speech of the Bishop is addressed to all orders and degrees of men amongst us, it was pity it should not be printed in such a form as might circulate into the hands of numbers of persons whom the History itself might never reach." The editor and his friends considered "the alarming truths so solemnly here laid home to the consciences of men" as calculated "to awake in the rising generation a sense of religion, virtue, and public spirit." The book thus happening to cross our path, we quote some passages which relate to the question before us. The Bishop says:

"Our worship is the perfectest composition of devotion that we find in any church, ancient or modern; yet the corrections that were agreed to by a deputation of bishops and divines in the year 1689 would make the whole frame of our Liturgy still more perfect, as well as more unexceptionable; and will, I hope, at some time or other, be better entertained than they were then. I am persuaded they are such as would bring in the much greater part of the Dissenters to the communion of the Church; and are in themselves desirable, though there were not a Dissenter in the nation."

"I do wish, and I will pray for it as long as I live, that some regard may be had to those scruples with which the Dissenters are entangled; and though I think they are not all well-grounded, yet, for peace sake, I wish some things may be taken away; and that other things may be softened and explained. Many of these things were retained at the Reformation to draw the people more entirely into it; who are apt to judge, especially in times of ignorance, by outward appearances, more than by the real value of things. So the preserving an exterior that looked somewhat like what they had been formerly accustomed to, without doubt had a great effect at first on many persons, who, without that, could not have been easily brought over to adhere to that work. And this was a just and lawful consideration. But it is now at an end: none now are brought over from Popery by this means; there is not, therefore, such a necessity for continuing them still, as there was for keeping them up at first. I confess it is not advisable, without good reason for it, to make great changes in things that are visible and sensible; yet, upon just grounds, some may be made without any danger. No inconvenience could follow on leaving out the cross in baptism, or in laying aside surplices, and regulating cathedrals, especially as to that indecent way of singing prayers, and of laymen's reading the Litany. All bowings to the altar have at least an ill appearance, and are of no use. The excluding parents from being the sponsors in Baptism, and requiring them to procure others, is extreme inconvenience; and makes that to be a mockery, rather than a solemn sponsion, in too many. Other things may be so explained, that no just exception could lie to them."

We quote the above passages from Bishop Burnet as shewing his spirit, and not as pledging ourselves to every one of his remarks. His antipathy, for instance, to Choral Service, is to our minds, with all respect to the excellent Lord Henley, quite barbarian; and as to surplices, and the symbol of the cross in Baptism, no Dissenter, we presume, would make any great account of such minor matters. We, however, quite concur with the Bishop, that "our worship is the perfectest composition that we find in any church, ancient or modern *;" though we believe also, with him, that had the corrections of 1689 (at least a considerable number of them; for some, we think, would not have been decidedly objectionable)

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tion, of all characters, not excluding blasphemers, infidels, and the most licentious profligates, if they die without having been excommunicated?—With respect to such, Mr. Budd cherishes 'hope' (the Service says, 'sure and certain hope,' and has other expressions suitable to the character of none but those whose exemplary lives had proved them to be sincere Christians), and clings to the idea that 'that moment which was the last of grace might have been the first of glory.' His meaning appears to be, that conversion and the qualifications for heaven may take place at literally the last moment of human life.—Oh, who can estimate the extent of delusion and ruin to the souls of men, from a sentiment like this?" p. 45.

* We most strongly recommend to those of our readers who have not yet seen the Rev. W. Palmer's work on the Antiquities of the English Ritual and on ancient Liturgies, to study that very interesting publication. It is a work of great research; and the liberality of the delegates of the Oxford press in printing it, is much to their honour.

been adopted, the Prayer-book would have been improved, many conscientious Churchmen have been well pleased, and Non-conformity well nigh nipped in the bud. The United States Protestant Episcopal Liturgy, which was revised upon the model of 1689, has, we believe, obviated all complaints *. What may be necessary at the present day, and in our own Church, is a different question, which would be for a Convocation, or Commission, calmly to deliberate upon, rather than to be

* The United States Episcopal Church, however, possesses the great advantage of a well-organized Convention, or Convocation, by which all revisions are deliberated upon, and sanctioned. The House of Bishops, and that of Clerical and Lay Delegates, lately made a revision of the whole of the Canons of that church. Would that our Zion could at this moment enjoy the benefit of such a Convocation (either with or without the laymen, as was thought most Scriptural). But can we wish to see the experiment tried in the present aspect of the times? It is not our only objection to a Convocation, that it would, in all probability, speedily embroil the Church with the State, the Legislature, and the public; but we think it might materially impede the progress of Scriptural truth, and the extension of evangelical piety. Our apprehensions are not diminished by recurring to the history of the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel; or by observing the spirit which has too often characterized diocesan and visitation meetings of the clergy; or by considering the known sentiments of a majority of the cathedral clergy in various parts of the kingdom; or by looking at the actual lists of the persons who for many years have been chosen as members of the nominal Convocation, and who, we presume, would be the members, or the great majority of the members, of a Convocation at this moment. Might it not be, that the doctrines upheld by the majority of such a body would be consonant with the "Oxford Tracts," or too many of the tracts of the Society for Promoting Christian Knowledge? Is it not, also, probable that a Convocation, instead of aiding salutary reforms, would oppose every efficient attempt to get rid of pluralities, and other abuses? And if it proposed any alterations of the Church Services, would they not be likely to be rather such as the obliteration of the Seventeenth Article, than any modification of the expressions on baptismal regeneration, or others which have been strongly objected to, and made the ground of much schism? Had a Convocation existed during the last thirty years, we doubt whether, humanly speaking, the present wide extension of pure Scriptural doctrines would have taken place; and though, in the greatly improved state of the Church, the matter would not be as unfavourable as it was a few years ago, yet since, in large bodies, an overwhelming majority is usually much less scrupulous than individuals or small bodies, where the responsibility is more personal and less divided, we are not sure that very inconvenient regulations would not spring up. When we find the respectable clerical conductors of the British Magazine, in relation to the question of the Christian Knowledge Society Tracts, which the minority in that Society wish to have discussed upon Scriptural principles, absolutely refusing to enter into any theological argument upon them, and threatening to retain the present system and the present errors by bringing up large majorities, not to reason or consider, but to crush their opponents by an overwhelming phalanx; is it strange that we do not think that the Church of England is in a very hopeful state for the re-appointment of a Convocation? Look, again, at the bigoted, and we fear we must say personally scurrilous, anti-reform paper in the Quarterly Review, which has been hailed by not a few of those who would consider themselves the true representatives of the Church of England in Convocation, with no little triumph, as the best "set-down" to Church Reformers which the age has produced. We may add, will any "evangelical" advocate for the restoration of a Convocation at the present moment, whatever may be his political views, say that he sees in the appointment of the Duke of Wellington to the highest station in the University of Oxford, without even a shadow of opposition, any very hopeful indication of what might be expected from a Convocation in reference to *the spiritual Reform of the Church?* Were there no men of eminent piety, learning, and whose course of life had been remarkable for strict Christian morals, fitter for that post than a military nobleman, whose only alleged qualification was a strong political addiction—and he, too, the very individual who proposed and carried, upon grounds of mere political expediency, the measure for which the late member was indignantly expelled? We might add many other circumstances; but we have said enough, we think, to shew some cause for our fear that a Convocation would tend as little, at the present moment, to the internal piety, union, and reformation of the Established Church, as to its external peace and prosperity. A Royal Commission, though we see considerable hazards in such an appointment, would be a far more responsible body than a Convocation.

settled in a few hasty sentences. Our own view, we have often repeated, is, that very little would be found to be essentially necessary; but that little we would not withhold. We, however, quite concur with Bishop Burnet in the following remarks, which we strongly urge upon the consideration of all persons, in this day of schism and dissent from slight causes—causes which even the parties themselves, in many cases, would not maintain involve matters of fundamental importance. Burnet says:

"Separation I could never think lawful, unless the terms of communion among us were unlawful, and did oblige a man to sin. That seems to me the only justifiable cause of separation, of leaving the Established Church, and of setting up a distinct or opposite communion. Nothing under this seems to be a just ground of rending the body of Christ, or of disturbing the order of the world and the peace of mankind, thereby drawing on the train of ill consequences that must and do follow upon such a disjoining the society of Christians." *

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* Happening to have this excerpt from Burnet in our hands, we will allude to a few points in it, which are quite as interesting now as when it was written, in 1708, or reprinted, in 1751.

We recommend to some of the advocates of the Oxford Tracts the following passage.—"I see a spirit rising among us, too like that of the Church of Rome, of advancing the clergy beyond their due authority, to an unjust pitch: this rather heightens jealousies and prejudices against us, than advances our real authority: and it will fortify the designs of profane infidels, who desire nothing more than to see the public ministry of the church first disgraced, and then abolished. The carrying any thing too far does commonly lead men into the other extreme: we are the dispensers of the word and sacraments; and the more faithful and diligent we are in this, the world will pay so much the more respect and submission to us: and our maintaining an argument for more power than we now have, will be of no effect, unless the world sees that we make a good use of the authority that is already in our hands: it is with the clergy as with princes; the only way to keep their prerogative from being uneasy to their subjects, and from being disputed, is to manage it wholly for their good and advantage; then all will be for it, when they find it is for them: this will prevail more effectually, than all the arguments of lawyers, with all the precedents of former times. Therefore let the clergy live and labour well, and they will feel that as much authority will follow that, as they will know how to manage well. And to speak plainly; Dodwell's extravagant notions, which have been too much drunk in by the clergy in my time, have weakened the power of the church, and soured men's minds more against it, than all the books wrote, or attempts made against it, could ever have done."

Of his ordinations, and especially *the subjects of his inquiry* on those occasions, the Bishop speaks as follows. It will be remembered that his remarks were not to see the light till after the hand that penned them was mouldering in the grave.—"Ordination weeks were always dreadful things to me, when I remembered those words, 'lay hands suddenly on no man, be not partakers of other men's sins: keep thyself pure.' It is true, those who came to me were generally well prepared as to their studies, and they brought testimonials and titles, which is all that in our present constitution can be demanded: I never put over the examining them to my chaplains: I did that always myself, and examined them chiefly on the proofs of revealed religion, and the terms of salvation, and the new covenant through Christ; for those are the fundamentals: but my principal care was to awaken their consciences, to make them consider whether they had a motion of the Holy Ghost, calling them to the function, and to make them apprehend what belonged both to a spiritual life and to the pastoral care. On these subjects I spoke much and often to every one of them apart, and sometimes to them altogether, besides the public examination of them with my Chapter."

Of Bishops he says: "The more abstracted bishops live (from the world, from courts, from cabals, and from parties), they will have the more quiet within themselves; their thoughts will be free and less entangled; and they will in conclusion be the more respected by all, especially if an integrity and a just freedom appear among them in the House of Lords, where they will be much observed; and judgments will be made of them there, that will follow them home to their dioceses."

"Nothing will alienate the nation more from them, than their becoming tools to a court, and giving up the liberties of their country, and advancing arbitrary designs; nothing will work more effectually on the Dissenters, than a course of moderation towards them; this will disarm their passions, and when that is done, they may be better dealt with in point of reason.... But if they abandon themselves to sloth and idleness; if they neglect their proper function, and follow a secular, a vain, a covetous, or a luxurious course of life; if they, not content with educating their children well,

The limits which we would place in these matters are well marked out negatively in the prospectus of an association lately formed of the clergy

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and with such a competency as may set them afloat in the world, think of building up their own houses, and raising up great estates, they will put the world on many unacceptable inquiries: wherefore is this waste made? why are these revenues continued to men who make such an ill use of them? and why is an order kept up that does the church so little good, and gives it so much scandal? The violences of Archbishop Laud, and his promoting arbitrary power, ruined himself and the church both. A return of the like practices will bring with it the like dreadful consequences: the labours and the learning, the moderation and good lives of the bishops of this age, have changed the nation much, with relation to them, and have possessed them of a general esteem; some fiery spirits only excepted, who hate and revile them for that which is their true glory: I hope another age may carry this yet much further, that so they may be universally looked on, as the true and tender-hearted fathers of the church."

Of non-residence and pluralities his Lordship says: "I do not enter into the scandalous practices of non-residences and pluralities, which are sheltered by so many colours of law among us; whereas the Church of Rome, from whence we had those and many other abuses, has freed herself from this, under which we still labour, to our great and just reproach. This is so shameful a profanation of holy things, that it ought to be treated with detestation and horror. Do such men think on the vows they made on their ordination; on the rules in the Scriptures, or on the nature of their function, or that it is a care of souls? How long, how long shall this be the peculiar disgrace of our church, which, for aught I know, is the only church in the world that tolerates it? I must add, that I do not reckon the holding poor livings that lie contiguous, a plurality, where both are looked after, and both afford only a competent maintenance."

He says of the commonalty of his day, that they were "much the happiest, and live the easiest and most plentifully," of those of any nation which he ever saw; and that they were skilful and sagacious in business; but he adds, "It is not to be conceived how ignorant they are in the matters of religion." Of the gentry of his day he writes: "They are for the most part the worst instructed, and the least knowing of any of their rank, I ever went amongst. . . . A gentleman here is often both ill taught and ill bred: this makes him haughty and insolent. The gentry are not early acquainted with the principles of religion: so that, after they have forgot their Catechism, they acquire no more new knowledge, but what they learn in plays and romances: they grow soon to find it a modish thing, that looks like wit and spirit, to laugh at religion and virtue; and so become crude and unpolished infidels. If they have taken a wrong tincture at the University, that too often disposes them to hate and despise all those who separate from the Church, though they can give no better reason than the Papists have for hating heretics, because they forsake the church. In those seats of education, instead of being formed to love their country and constitution, the laws and liberties of it, they are rather disposed to love arbitrary government, and to become slaves to absolute monarchy. . . . The greater part of the capital gentry seem to return again to a love of tyranny, provided they may be the undertyrants themselves; and they seem to be even uneasy with a court, when it will not be as much a court as they would have it. . . . They ought to understand Popery well, to view it in its politics, as well as in its religious corruptions, that they may observe and guard against their secretest practices; particularly that main one, that prevails so fatally among us, of making us despise the foreign churches, and hate the Dissenters at home. The whole body of Protestants might, if united, be an equal match to the Church of Rome: it is much superior to them in wealth and in force, if it were animated with the zeal which the monastic orders, but chiefly the Jesuits, spread through their whole communion: whereas the Reformed are cold and unconcerned, as well as disjointed in matters that relate to religion."

Of the tradesmen and men of business of his day, the Bishop says:—"They are, generally speaking, the best body in the nation, generous, sober, and charitable: so that, while the people in the country are so immersed in their affairs that the sense of religion cannot reach them, there is a better spirit stirring in our cities; more knowledge, more zeal, and more charity, with a great deal more of devotion. There may be too much of vanity, with too pompous an exterior, mixed with these in the capital city; but upon the whole, they are the best we have."

Of the nobility and their chaplains in his day he says:—"Noblemen begin to neglect the having chaplains in their houses; and I do not much wonder at it, when I reflect on the behaviour of too many of these; light and idle, vain and insolent, impertinent and pedantic: by this want, however, the worship of God and the instruction of servants is quite neglected."

Of political parties the Bishop writes:—"The most promising expedient, next to a general reformation, which may seem too remote and too hopeless a prospect, is to

and laity of Bristol; the object of which is specified to be, to co-operate with other associations of the same description in different parts of the

try how this great division of the nation into Whig and Tory may be lessened, if not quite removed: great numbers on both sides are drawn to take up many groundless jealousies one of another, with which men of honest minds are possessed.

"There are many of the Tories, that without doubt look towards St. Germains and France; but this is not true of the bulk of their party. Many infidels, who hate all religion and all churches alike (being only against the Church of England because it is in possession) do join with the Whigs and the Dissenters, and appear for them; from thence the ill-disposed Tories possess many of those who are better-minded, with an opinion that the Whigs favour the Dissenters only to ruin and destroy religion: and great multitudes of unthinking and ignorant men are drawn into this snare. The principles of the Whigs lead them to be for the Revolution, and for every thing that has been done to support and establish that; and therefore those who, in their hearts, hate the Revolution, fortify and promote their designs by keeping up a jealousy of all that body which alone can and must support it. The Whigs are indeed favoured by the Dissenters, because they see their principles are for toleration, in which, it is visible, that the Dissenters acquiesce without pursuing any design contrary to the Established Church, into which the far greater number of them might be brought, if but a very few concessions were made them. On the other hand, the Whigs, seeing the leaders of the Tories drive on ill designs so visibly (endeavouring to weaken the Government, to disjoint the alliance, and to put an untimely end to the war, thereby serving the interests of France and of the Pretender), and that they are followed in this by the body of the Tories, who promote their elections, and adhere to them in all divisions in the two Houses of Parliament, and are united in one party with them, from thence conclude, that they are all equally concerned, and alike guilty: and thus they are jealous of them all."

The Bishop strongly advised the reformation of the Courts of Law. Thus he says:—"There are two things of a very public nature that deserve the care of a Parliament: the one must begin in the House of Lords, and the other in the House of Commons. The law of England is the greatest grievance of the nation, very expensive and dilatory: there is no end of suits, especially when they are brought into Chancery. It is a matter of deep study to be exact in the law: great advantages are taken, upon inconsiderable errors; and there are loud complaints of that, which seems to be the chief security of property, I mean juries, which are said to be much practised upon. If a happy peace gives us quiet, to look to our own affairs, there cannot be a worthier design undertaken, than to reduce the law into method, to digest it into a body, and to regulate the Chancery so as to cut off the tediousness of suits, and, in a word, to compile one entire system of our laws."

But still more was the good Prelate in advance of the age in which he lived in what he says of the Poor Laws. The following passage is most seasonable at the present moment.—"The other matter, that must take its rise in the House of Commons, is about the poor, and should be much laid to heart. It may be thought a strange motion from a Bishop, to wish that the Act, for charging every parish to maintain their own poor, were well reviewed, if not quite taken away; this seems to encourage idle and lazy people in their sloth, when they know they must be maintained: I know no other place in the world, where such a law was ever made. Scotland is much the poorest part of the island, yet the poor there are maintained by the voluntary charities of the people. Holland is the perfectest pattern for putting charity in a good method; the poor work as much as they can; they are humble and industrious; they never ask any charity; and yet they are well relieved. When the poor see that their supply must in a great measure depend on their behaviour and on their industry, as far as it can go, it will both make them better in themselves, and move others to supply them more liberally; and when men's offerings are free (and yet are called for, every time they go to church or to sacrament), this will oblige those who distribute them to be exact and impartial in it; since their ill conduct might make the givers trust them with their charity no more, but distribute it themselves. If a spirit of true piety and charity should ever prevail in this nation, those, whose condition raises them above the drudgery of servile labour, might employ some years of their life in this labour of love, and relieve one another in their turn, and so distribute among them this noble part of government. All this must begin in the House of Commons; and I leave it to the consideration of the wise and worthy members of that body, to turn their thoughts to this, as soon as by a happy peace we are delivered from the cares of the war, and are at leisure to think of our own affairs at home."

We quote the following passage as an illustration of the altered habits of the times. The Bishop would not in the present day have proposed only one session in two or three years, and voting the supplies so long in advance.—"One thing more I presume to suggest, which is, that we may have fewer and shorter sessions of Parliament; the

kingdom, " to withstand all change which involves any denial or suppression of the doctrines of the Church of England; a departure from the

staying long in town both wastes estates, and corrupts the morals of members; their beginning so late in the day to enter upon business is one great occasion of long sessions; they are seldom met till about twelve o'clock; and except on a day in which some great points are to be discussed, upon which the parties divide, they grow disposed to rise after two or three hours sitting. The authority of the Prince must be interposed to make them return to the old hours of eight and nine; and if, from that time, they sat till two, a great deal of business might be dispatched in a short session. It is also to be hoped, that, when the war is ended, Parliaments will not give the necessary supplies from year to year, as in the time of war, but will settle methods for paying the public debt, and for the support of the government, for two, if not for three years. The ill effects of an annual meeting of Parliament are so visible and so great, that I hope nothing but invincible necessity will ever keep us under the continuance of so great an inconvenience. I speak of this with the more concern, because this is not only a great charge on bishops, heavy on the richer, and intolerable to the poorer bishoprics; but chiefly because it calls them away from their dioceses, and from minding their proper work, and fills their heads too much with secular thoughts, and obliges them to mix too much with secular company; from which the more abstracted they are, as their minds will be purer and freer, so they will be able to follow their own business with less distraction, in a more constant attendance on the ministry of the word and prayer, to which, in imitation of the Apostles, they ought to give themselves continually."

Of parties he says:—" One of the most detestable and the foolishest maxims, with relation to our Government, is to keep up parties and a rivalry among them; to shift and change ministers; and to go from one party to another, as they can be brought in their turns to offer the prince more money, or to give him more authority."

We have not quoted the above passages as concurring in all the good Bishop's remarks—though many of them are excellent, and by no means temporary in their application;—but the following passage, with which we conclude our extracts, deserves the most serious consideration.—" I will conclude this whole address to posterity with that which is the most important of all other things, and which alone will carry every thing else along with it; which is, to recommend, in the most solemn and serious manner, the study and practice of religion to all sorts of men, as that which is both the 'light of the world,' and the 'salt of the earth.'... Religion, if truly received and sincerely adhered to, would prove the greatest of all blessings to a nation: but by religion, I understand somewhat more than the receiving some doctrines, though ever so true, or the professing them, and engaging to support them, not without zeal and eagerness. What signify the best doctrines, if men do not live suitably to them; if they have not a due influence upon their thoughts, their principles, and their lives? Men of bad lives, with sound opinions, are self-condemned, and lie under a highly aggravated guilt; nor will the heat of a party, arising out of interest, and managed with fury and violence, compensate for the ill lives of such false pretenders to zeal; while they are a disgrace to that which they profess and seem so hot for. By religion I do not mean an outward compliance with form and customs, in going to church, to prayers, to sermons, and to sacraments, with an external shew of devotion, or, which is more, with some inward forced good thoughts, in which many may satisfy themselves, while this has no visible effect on their lives, nor any inward force to subdue and rectify their appetites, passions, and secret designs.... By religion I mean, such a sense of Divine truth as enters into a man, and becomes a spring of a new nature within him; reforming his thoughts and designs, purifying his heart, and sanctifying him, and governing his whole deportment, his words as well as his actions.... Of this I write with the more concern and emotion, because I have felt this the true, and indeed the only joy, which runs through a man's heart and life: it is that which has been for many years my greatest support; I rejoice daily in it; I feel from it the earnest of that supreme joy, which I pant and long for; I am sure there is nothing else can afford any true or complete happiness. I have, considering my sphere, seen a great deal of all that is most shining and tempting in this world: the pleasures of sense I did soon nauseate: intrigues of state and the conduct of affairs have something in them that is more specious; and I was, for some years, deeply immersed in these, but still with hopes of reforming the world, and of making mankind wiser and better: but I have found 'that which is crooked cannot be made straight.' I acquainted myself with knowledge and learning, and that in a great variety, and with more compass than depth: but though 'wisdom excelleth folly, as much as light does darkness;' yet, as it is a 'sore travail,' so it is so very defective, that what is 'wanting' to complete it, 'cannot be numbered.' I have seen that 'two were better than one,' and that a 'threefold cord is not easily loosed;' and have therefore cultivated friendship with much zeal and a disinterested tenderness; but I have found this was also 'vanity and vexa-

primitive practice in religious offices; or innovations upon the Apostolical prerogatives, order, and commission of bishops, priests, and deacons." The admirable Addresses of the Clergy of the Archdeaconry of the East Riding of Yorkshire to the Archbishops of Canterbury and York, signed by more than fifty clergymen (No. 35 on our list), describe the matter both negatively and positively, in the following manner:—

"Some changes, indeed, we consider as highly expedient, or even necessary, for the welfare of the Established Church in the present crisis. As to the nature of those changes, we are silent here. Thus much only we would say, that we deem it as clearly her interest as it is her duty, to open her doors for the reception of all such persons, as may have hitherto been kept out of her pale by scruples which might be removed by minute concessions, involving the sacrifice of no doctrinal truth, and the surrender of no one principle.

"But here we would stop, and, desirous as we are to conciliate and comprehend, when conciliation and comprehension are possible without a compromise of principle, we must protest most earnestly against any alteration of our Articles in doctrinal points, and equally so against the omission of any material part of our Liturgy, or any mutilation of it, or tampering with it, so as to reduce the high tone of doctrinal and devotional piety by which it is animated and pervaded, and by means of which it is entitled to our reverence and admiration, not only as a manual of prayer but as a standard of faith." p. 8.

The whole of this Address, and the three speeches accompanying it in the pamphlet, by Mr. Coltman, Mr. King, and Mr. Scott of Hull, deserve very serious perusal in connexion with the present question. The Address varies from the paper known by the name of the Oxford Address, in two important particulars, in which the East-Riding clergy think that address very defective. Those defects are thus pointed out by Mr. Scott:—

"On two points especially many of us could not feel satisfied with what has been called the 'Oxford Address,' to which our attention was first directed. First, it did not speak out, as we thought it necessary, on the great principle, that any internal changes, particularly any that might affect our formularies, whether of faith or worship, must proceed from the Church herself, through her regular and legitimate organs: and, secondly, the framers of that Address did not appear to feel as we do respecting the necessity, or at least the expediency, of introducing some changes, which, without 'the sacrifice of any doctrinal truth, or the surrender of any one principle,' might have especially the three following effects:

"1. To relieve many sincerely-attached members, and even ministers of the Church, from difficulties and scruples which now embarrass them:

"2. To open the doors of the Church to such persons as, by means of like scruples, have hitherto felt themselves excluded from her pale—of which description numbers, being thus excluded, are thrown into the hands of those who eventually convert them into active enemies, instead of what, under better management, they might have become—efficient friends:

3. "To deprive the enemies of the Church of weapons of annoyance, which they too well know how to wield against her. These persons may gradually lead their disciples forward to more general and abstract principles of dissent; but in the abuses of the Church, and in certain difficulties which her services present, the work of proselyting very commonly commences. By an exaggerated exhibition of these things the ear is first gained." pp. 12, 13.

Mr. Scott very concisely describes our views, when he adds:

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tion of spirit,' though it be of the best and noblest sort. So that, upon great and long experience, I could enlarge on the Preacher's text, 'Vanity of vanities, and all is vanity;' but I must also conclude, with him; 'Fear God, and keep his commandments, for this is the all of man,' the whole both of his duty and of his happiness. I do therefore end all, in the words of David, of the truth of which, upon great experience and a long observation, I am so fully assured, that I leave these as my last words to posterity: 'Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry; but the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.'"

"The basis of my plan is, to propose no change where it is not necessary to remove a scruple, to overcome a difficulty, or to prevent a cavil; and there, to make the change as small as could answer the purpose." p. 24.

We also as cordially concur with Mr. King, where he says:—

"I will just add one word on Comprehension. The want of it has been the great evil of the Church. Many sincere, conscientious, upright men have been excluded from her pale by scruples at which perhaps others were disposed to smile; yet by scruples which, as it has not been possible for them to overcome, it is not wise in us to magnify into causes of separation. Christian charity therefore, not less than sound policy, requires us to do what we can to remove them." p. 35.

We also agree with Mr. Scott in his judicious remarks upon the limits to which comprehensional alterations should extend, and the benefits which might be expected to result from the measure.

"No one, I trust, is so wild as to think of 'accommodating our venerable Liturgy to the taste' of Dissenters—men brought up in so different a school, and with such different habits from our own. As well might we think of reducing our Gothic piles to conformity with their modern chapels. But, 'accommodating the Liturgy to the taste of Dissenters' is a widely different thing, from changing some half-a-dozen or half-a-score clauses in it, which serve to make Dissenters, or to embarrass good Churchmen. This is one point on which my friend mistakes our object. Another is, supposing that the great end is 'to bring back those who have separated from us.' Sir, we have no such thought with respect to those who stand committed to the cause and the principle of Dissent. A thousand things preclude this. Human nature itself fights against it. The parties to a controversy seldom become convinced, and change their opinion, from the discussion. The good that is done by it is among the bystanders: the hope is that it may lead them to the truth. And the case is similar in the instance before us. Those who are now separate have not at all 'separated' from us. They have been brought up among those who had previously separated; but they have not imbibed their sentiments, at least in the full extent: the prejudices of numbers of such persons are wearing away, and it is desirable to facilitate their return to us.—Again: there is constantly rising up a succession of young persons, whose thoughts are turned to these subjects: they feel difficulties: they come into contact with those who aggravate these difficulties to them. They would fain adhere to the Church—perhaps enter its ministry, could some of these obstacles be removed: but, as that cannot perhaps be done to their satisfaction, they feel themselves excluded and repelled: and they are gradually, as I before stated, converted into dangerous enemies instead of useful friends. All this is constantly going on, and we are anxious, as far as may be, to cut off the occasions of it.

"But the recovery of persons, who might be esteemed even more established Dissenters, is not so hopeless as some might suppose. It is a matter of public notoriety that the Bishop of Exeter has lately, after due deliberation and examination, received into the Church a Dissenting minister, with his chapel, and the great mass of his congregation altogether. And that person himself lately told a friend of mine, that he had frequent application from other Dissenting ministers, inquiring how they might best follow his steps.—The Rev. Mr. Meek, who has written a very excellent book in defence of the Church, is a similar instance, as far at least as himself personally is concerned, occurring in the Bishop of Salisbury's Diocese. And in the same Diocese I hear of another, whose reception, in nearly the same manner as that of the example first-mentioned, is said only to be waiting the concurrence of the incumbent in whose parish his chapel is situate. A fourth instance of a very able person, late a Dissenting minister, now a valuable clergyman, is known to several present. And other cases are reported.—Now are occurrences like these, and especially are the indications, the 'signs of the times,' which they afford, to be treated with neglect or contempt? Do they not rather point out the true policy to be pursued—the means by which our Church may be strengthened and benefited, perhaps beyond our very anticipations?—The very violence, now manifested by so many of the Dissenters, may materially serve our cause, as well as defeat their own efforts." pp. 21—23.

Several persons have recommended, that, in case any alteration should be thought of, some of "the leading Dissenters" (who and which are they? and would their brethren be concluded by them?) should be called in to state what they disapprove, and what they would be willing to accept. But such a course would be fraught with inconveniences and evils, and the discussion would be interminable, and ultimately abortive. Let the Church alter what ought to be altered; or may lawfully be altered for the sake of

unity, and there take its stand. The chief points are already well known and need no examination of Dissenting witnesses. The Savoy Conference, as Mr. Scott justly remarks, gives ample warning on that head.

We as heartily concur with the East-Riding Clergy in the other particular in which they differ from the Oxford Address, as in the duty of urging all proper reforms *—namely, that in all spiritual matters the Church

* We know not for what reason some persons have spoken or written as if our views of Church Reform and reasonable Comprehension were a new fancy, or a yielding to the recent vehemence of the Dissenters. Those who are acquainted with our former volumes well know that we have not at all altered our opinions on the matters under consideration; or, at least, if we have, it has been rather in leaning more to the cautious and conservative side than was necessary in former years, when there was less fear of hasty innovations. We will quote, as an illustration of the sentiments uniformly inculcated in the Christian Observer, the following passage, from a review in our volume for 1807, to which our attention happens to be directed by a laudatory note upon some remarks in that paper in one of the publications before us—Dr. Dealtry's highly valuable Sermon on Religious Establishments. "With respect to the government, ritual, and ceremonies of the Establishment, the main or single object of attack in the present pamphlet, we consider it not, in the smallest degree, inconsistent with our avowed and cordial attachment to that Establishment, to acknowledge that we do not hold ourselves bound to assert the absolute perfection of any of the parts which compose it. Our decided preference of an Episcopal regimen, as of Apostolic origin, will suffer us to admit, that were our dioceses, as was once intended, multiplied, and by that means individually contracted, the change would, in our opinion, not be for the worse. We have never contended, nor think ourselves obliged to contend, that our Liturgy, Articles, or Homilies had no words originally inserted in them, which could not possibly in after ages, in centuries, change their meaning, or become obsolete. It is possible they might have been amended at the time, and that in more important articles. We admit, that a Liturgy formed in the reign of Edward VI., improved in that of Charles II., would likewise have borne improvement, when the measure was attempted, in the reign of William III. Although we might not be disposed to trust altogether to such improvements as would have been made by Tillotson and Burnet, prelates of great eminence in many respects, yet upon the whole, and from the specimens of the intended alterations, we much regret that real bigotry and intolerance rendered the project abortive. We have so much liberality, latitudinarianism, or whatever people may please to call it, in us, as to wish that every allowable accommodation had been made to the Dissenters, and that those who would not be satisfied might at least be left without excuse. With respect to ceremonies, we are not peculiarly either anxious or rigid. But after having made these concessions—such as our opponents would perhaps have to make on their own account, were there any thing fixed and ostensible in their institutions—we form such an estimate of the general perfection attainable in human affairs, as to reflect with pleasure and gratitude, that so great a portion of what is excellent, with so moderate an alloy of imperfection, is secured to us, and to all our countrymen who are willing to avail themselves of it, in the constitution of our Church, and the form of her worship."

Such were the opinions of the Conductors of the Christian Observer in 1807, and such they are still; and, we may add, that no sentiments expressed in our publication were more generally hailed by the whole of what are called "the Evangelical party" in those days—by the venerable fathers of some of those young men who have recently discovered that "the Christian Observer has quite altered its tone." If the tone or tune to which some of the persons to whom we allude would wish to pitch the descants of the Church of England, is such as is expressed in the late Mr. Vaughan's writings; some of the ultra-episcopal effusions of the late Morning Watch; and the Sword Unsheathed of Mr. Stephenson (No. 37 on our list), vain indeed is all hope of union or comprehension, either within or without the Church. Mr. Stephenson's object is to prove that St. Paul's injunctions to obey rulers (Romans xiii. 1—8) refer "immediately and *exclusively* to ecclesiastical politics;" the civil ruler has no claim upon a syllable of them. "Church rulers," he says, "were the only magistrates to whom appeal was sanctioned" in the primitive times; and though commentators, he says, "in all ages, without a single known exception," have applied St. Paul and the other Apostles' exhortations to civil governors, yet "to all practical intents" he, Joseph Stephenson, Rector of Lympsham, has had it specially revealed to him that they are all wrong; and that this new interpretation, this "unsheathed sword," this "terror, damnation, the sword, and Divine wrath," have been reserved in the inscrutable providence of God for the

should be its own reformer. They lay down the distinction which we have so often urged, between external and internal reforms; and come to the same conclusion, that the Legislature may properly interfere in the former, including matters of revenue and so forth; but that they ought not to encroach upon the latter—that they ought not, for instance, to touch any of the Church formularies—though of their so doing we would hope there is no present cause for apprehension. The only particular in which we differ from the East-Riding Clergy, and that not in principle but only in detail, is as to the manner in which the Church is to give her opinion. The memorialists consider that nothing short of a general Convocation would be sufficient; whereas we, taking into consideration the many serious practical difficulties of such a course, would prefer a more limited convocation under the name of a Commission, appointed by the temporal head of the Church, and including, besides certain specified members, all such of the Bishops as were willing to take an active part in the proceedings. We should not have the slightest fear that any particular member would endeavour, or be able, to carry his own particular crotchet. The plans proposed by such a body would be so publicly canvassed by men of all parties, and especially by the clergy, that, if the religious friends of the Church did their duty, we should have little fear of any measure working its way through Parliament that was not in the main approved of by those who wish well to the stability and purity of our national Zion. Mr. Webster, in his pamphlet (No. 34 on our list), has touched upon the question; and his practical good sense, and his large experience and wide observation, as the Secretary for many years of the Hibernian Society, and the conductor of a Church-of-England periodical publication, render his remarks worthy of consideration. He says:—

"A more important inquiry is, By what authority such alterations can now be made? and yet I am free to confess that on this point I do not feel any material difficulty. Did the proposed alterations relate to essentials; did they at all affect the foundations on which our Establishment rests, or even any material part of the superstructure; it would be indispensable that they should be submitted to, and approved by, the Convocation, and ratified by Act of Parliament. But if I mistake

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present crisis; for the hewing down of all the classes which he mentions—videlicet, Congregationalists, Presbyterians, spiritual Liberalists, and Papists, and all but the members of the Church of England. We should as little think of refuting such ravings as the arguments of the learned divine who found the reprobation of Mr. Wesley's doctrines and followers under the express name of Methodism and Methodist in his Greek Testament (Ephesians iv. 14, and vi. 11), and lamented that the words had not been literally translated, to give full effect to his discovery. Mr. Stephenson, however, has made another discovery, scarcely less surprising than the above,—that any alterations in the Liturgy, "however limited"—were it but modernising, for example, a few words of the Marriage Service, or amending here and there an obsolete word—"would not be in concurrence with the ideas of any five well-informed Churchmen;"—certainly not if Lympsham is the standard of information. That we may not be charged with exaggerating the author's statements, we will copy a single sentence: those who are not satisfied may peruse the pamphlet:—"The passage presents not a new or diversified, it merely presents a concentrated and unrefracted light; it is only a lens, though a lens of crystal, collecting to a focus rays every where dispersed; a sword, but a polished one, of which the glittering surface displays the errors it pierces, and illumines the truth it defends. A sword indeed! A sword of the Lord! deposited and hid in the sanctuary for 1700 years; for during this long interval it has not been the text, but merely the commentary wrought scabbard, that has been kept in us; it now presents itself to view, an aboriginal—but to all practical intents and purposes a New Revelation from heaven, reserved for the crisis at which it was most needed."

We could, however, well match this sort of writing on the other side. We have lying before us (*lying* in two senses) a pamphlet by a Dr. (M.D.) Epps, entitled "The Church of England's Apostasy; and the Duty of Dissenters declared;" but it is too scurrilous and too filthy to touch. Dr. Pye Smith will condole with us over Mr. Stephenson, and we condole with him over Dr. Epps.

not, the Sovereign has at this moment the power of determining many of the proposed alterations, by and with the advice of his Privy Council;—with respect to others, it might be advisable that they should be referred by royal commission to the consideration of either the whole bench, or of certain Archbishops and Bishops; and that their recommendation should be the subject of legislative decision in Parliament;—while there are some which relate so exclusively to external and temporal affairs, that they would be far more suitably determined by laymen than by clergymen.

"There are some indeed who appear to entertain ideas and expectations on the subject of ecclesiastical legislation, which are scarcely consistent with the principles of our Church, and which are certainly not supported by her past history. 'As the Church of Jerusalem, Alexandria, and Antioch have erred;' so also the remaining records of our own Convocation afford painful evidence of human infirmity: nor is there any reason to suppose, that were the Convocation immediately re-assembled, it would consist of individuals better informed, or more competent to decide on ecclesiastical affairs, than our present Archbishops and Bishops; or there might, and most probably would be, selected under any commission which his Majesty might be advised to issue. The only large deliberative assembly of clergymen which has regularly met for some years, has taken place at the Board Room of the Society for Promoting Christian Knowledge, and the difficulty there experienced of correcting past mistakes, may well check our anticipations of material advantage from any promiscuous collection of clergymen; while the admission of lay members into Convocation would most probably increase the difficulty." pp. v. vi.

Mr. Webster sets forth as follows his heads of Spiritual Reform:

"It may be advisable that the Archbishops and Bishops should be directed to revise the Book of Common Prayer, together with the Thirty-nine Articles and Canons, or to cause such revision to be made by competent persons; so as to omit, alter, or re-model such passages as occasion unnecessary offence; to make such abridgments and remove such repetitions as may in some measure diminish the length of the Morning Service; to provide such new arrangements in the Psalms, Lessons, &c. as may appear more adapted either to the times in general, or to the particular cases where three services are performed in the same church on the Lord's-day; to correct and alter the Rubrics; and to expunge, correct, or re-model the Canons. And that the said Archbishops and Bishops should present such revised book to his Majesty, that the same may be printed and laid before the two Houses of Parliament for their consideration.

"A temperate, judicious person, carefully reading over the Liturgy, Articles, and Canons, and considering the objections advanced at the Savoy Conference, and repeated from time to time by Dissenters of different denominations, would soon find that by striking out a few words, correcting a doubtful or obsolete expression, and allowing the officiating minister to use his own discretion in particular cases, every serious complaint might be obviated, and obviated so that the variation would only be perceived by those who compared the present and the revised Liturgy; the chief danger is of attempting too much, lest it should lead to secession. Clergymen already in orders might be allowed to continue the old or adopt the revised Liturgy, at their discretion; perhaps not twenty through the land would avail themselves of the permission, but it would obviate complaints; the Apocrypha should be excluded from the Calendar, and from the Sixth Article." pp. 16, 17.

With regard to Comprehension, Mr. Webster says:

"Dissenters are of three classes—those who object to all establishments—those who object to certain parts of our Liturgy—those who dissent from habit or convenience. The first class must, for the present, be given up as hopeless; the second may be recovered by trifling concessions; while many of the latter are *desirous* of conforming." p. 26.

Mr. Webster repeats some suggestions which he urged in a sermon preached before the University of Cambridge as long ago as 1825, to the effect, that facilities might be, and ought to be, given for allowing Dissenting ministers and their flocks to come over to the Church of England;—something after the manner proposed by Mr. Girdlestone, or as has been carried into effect by the Bishop of Exeter in a case already alluded to;—but, above all, that every restriction should be taken off from the building and opening of churches and chapels; and large concessions be made upon the subject of patronage, without which Mr. Webster thinks that no measures of Reform will secure the permanence and prosperity of our Establishment. We are friendly to *the principle* of both these measures; but we do not see our way clear to the practical details. There must be restriction or

limitation somewhere; otherwise every Southcottian preacher might, for the mere respectability of the change, demand to be ordained, and his meeting to be consecrated, by the Bishop; and every speculator might run up a church, and all parochial ties be broken. But these are details which might doubtless be wisely adjusted, if our prelates would only unitedly agree upon *the principle*. Hitherto only the pointed *procul esto* end of the crozier has been used: let the crook now be tried; and we doubt not that even yet many stragglers would be brought back to our national fold. The fault, however, is not in the bishops, except so far as they have been fearful of too sudden legislative innovations. They have already done much, both legislatively and practically, towards church-building, and relaxing the rigidities of money-coveting patronage: but much yet remains to be done. Even the Bishop of London's large and liberal Church-building Act is found to fall far short of the exigencies of the case; and as for the actual working of the parochial system, in too many instances, let the opprobrious case of Hampstead speak. The building of new churches, and providing for the permanent worship of God in them, are indeed the basis both of Conservation and of Comprehension; for what were it that the Church of England were perfection itself, if it did not radiate its effulgence upon the millions for whom its accommodations are at present inadequate? With a view to remind our readers of this important subject, we have prefixed to this paper the title of two able and interesting discourses by the Bishop of London, preached at the consecration of churches; and we greatly lament that our already overdone limits prevent our attempting an analysis of his Lordship's powerful arguments on the uses of a standing ministry, and a standing church. They will, however, fall into so many more hands than our pages are likely to do, that they need not our feeble notification. By the side of these we have placed Mr. Colton's "Church and State in America." Mr. Colton adduces a large body of statistical facts, to shew that the statements respecting the dearth of religious ordinances in America, made by his Lordship in one of these sermons (which Mr. Colton happened to hear preached), and also in the Christian Observer and elsewhere, are greatly exaggerated; and that the voluntary system *is* adequate to every useful religious effort. His Lordship, in a long Appendix (which we should the more lament that we cannot extract from, if we were not sure that it would only be presenting the passages to a large portion of our readers in duplicate), admits, with much pleasure, that Mr. Colton has shewn that great efforts have of late years been made in the United States towards supplying the deficiences of religious instruction; but he shews, that, after all, there is nothing in these facts, when construed most favourably, to supercede the necessity of an Established Church. We refer those of our readers who wish for information on the question to his Lordship's Appendix.* We know not where the chief matters are so well summed up; and we are only surprised that his Lordship, amidst his overwhelming engagements, should have been able to find time to amass the facts which he has so lucidly and conclusively exhibited. Those readers who wish for some additional facts on each side, may consult Mr. Lorimer and Mr. Colton; but

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* Dr Pye Smith complains of our having used the word "bitter," in reference to Mr. James's publications. Nothing, he says, can be more unjust; and "if the Editor will but read Mr. James's recently published *Pastoral Address to his People on the Principles of Dissent and the Duties of Dissenters*, I think that his ingenuous mind will feel grief and regret." We have not seen this Address; but it so happens that the Bishop of London, in this Appendix, uses the very epithet which we have employed, with the intensitive "one of the *bitterest*," in reference to Mr. James's publications; so that we are not the only persons to whom some of Mr. James's remarks seemed rather sharply pointed.

his Lordship's summary is, we think, quite sufficient to convince any impartial mind.

We observe, that in our cursory allusions to the works at the head of this article (and which are but a small portion of those which have reached us upon the subjects under consideration), we have omitted to interweave a passing notice of the Bishop of Winchester's Charge, and the Dean of Salisbury's Visitation Sermon before his Lordship. It may, indeed, be wondered what place those publications could properly have in the present discussion, since they neither of them enter into matters of ecclesiastical controversy; but, in truth, for that very reason we introduced them: for nothing tends so much to Conservation, Reform, Comprehension, and Union, as the doctrines and measures urged in publications like these. Let any pious and candid man take up and seriously peruse the Bishop of Winchester's Charge, and he will find, without arguing upon the matter, that he learns to love, respect, and admire, the Church of England, her doctrines, her forms, her rulers, and her clergy. His Lordship most justly remarks:

"To rest upon our abstract title, however legitimate, is to mistake the temper and the requirements of the age in which we live. To little purpose shall we trace our genealogy in its lineal descent, unless it be also written 'in fleshy tables'—on the hearts of our people. Our hereditary succession must stand manifest before the world in incontrovertible evidence, to be read of all men, whether friends or gainsayers—in our Apostolical wisdom—our Apostolical prudence—our Apostolical meekness—our Apostolical zeal and love." pp. 30, 31.

His Lordship shews incidentally, by the statistics of his own diocese, how grievously the Church of England has been misrepresented by its opposers: but he is not content with this defence; he advances himself, and he urges on his clergy, to new efforts of Christian love, and zeal, and practical wisdom. He visits his diocese triennially, where there had been but one visitation since the year 1788; he becomes acquainted with every detail of its religious wants; and spends his days and nights in endeavouring to supply them. He would reform every abuse, and supply every defect *. In the same manner he says to his clergy:

"Have we been careful to give a salutary direction to all those aggressive movements, by which, as experience shews, a strong influence may be brought to bear

* No Prelate has done *more*, to say the least, to diminish the evil of pluralities, than the present Bishop of Winchester. His Lordship, much to his honour, has never, we believe, in a single instance, made a pluralist by the use of his own patronage; and that patronage has been bestowed in the most wise and disinterested manner, upon pious, active, and meritorious clergymen of his own diocese. His Lordship, in a note to his Charge, obviates an objection which is often made to the abolition of pluralities, that it would prevent a due supply of curates. Mr. Webster, we observe, is oppressed with this supposed difficulty; though what difficulty there can be we see not, as, in the end, just as many clergymen will die as before, and as many new ones be wanted; and the only difference will be, that curates will sooner succeed to livings than under the present system, and leave vacancies for titles for orders for others. His Lordship says:

"I cannot but think that the argument against the abolition of pluralities, founded on the supposed difficulty of providing situations for the younger clergy, or for facilitating admissions into holy orders, proceeds upon an erroneous assumption. Of the 204 curates employed in this diocese, not more than 60 would be affected if *no livings whatever* were in future to be holden in plurality—an extent to which it would be scarcely possible to carry the alteration. Consequently, under the most rigorous system that could be enacted, the services of more than two-thirds of the whole number, other circumstances remaining the same, would be as much required as at present. I am disposed to believe that little practical difficulty would arise if none but contiguous livings, under a certain population, but without reference to value, were tenable in plurality. Nothing, however, can be more unjust than to speak of pluralities as an abuse of modern introduction. Every one, who is at all acquainted with the history of the English church, is aware that they have existed from its earliest times; and that at no period, since the Reformation, have there been fewer than at present." pp. 50, 51.

upon the character of the people? Have we tried any of those expedients of District Visiting Societies, and Bible Classes, and Adult Teachings, and Cottage Readings, which are often found effective in breaking up the fallow ground, where the harvest might be plenteous were not the labourers so few? Can we take up the language of Scripture, and say, 'What could have been done more to my vineyard, that I have not done in it?'" p. 29.

And then we meet with such truly Apostolical advice as the following, with much more, for which we most cordially refer our readers to the Charge itself:

"I advert, lastly, and very briefly, to that which, after all, is the crowning point in the history of ministerial usefulness, that FAITHFUL PREACHING OF THE GOSPEL WHICH SETS FORTH AND MAGNIFIES CHRIST THE LORD. 'I, if I be lifted up,' said our Lord, ...'will draw all men unto me.'—'Necessity is laid upon me,' echoed the Apostle; 'yea, woe is unto me, if I preach not the Gospel.' In fact, all pastoral experience tends to prove the utter inefficiency of a ministry, which is not faithful in exhibiting the vital truths of the Gospel. The experiment has been often tried - it has been tried upon individuals—it has been tried upon parishes—it has been tried upon whole countries—and many a conscientious pen has been constrained to write the record of its utter failure. How indeed could it be otherwise? There can be no efficacy in what has been made palatable only by adulteration. God will not honour what is not his own. He will not set his seal to a message which gives no adequate representation of his revealed will; no convincing statement of man's necessities, or of Divine love. It is on the word that goes forth out of the pastor's mouth, pure and sincere, as out of the mouth of God himself, that the promised blessing rests—'It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'" pp. 39, 40.

"All our best arguments are good for nothing, unless they are founded upon the distinguishing doctrines of the cross, and honour the Saviour by a faithful exhibition of his grace and love. But when Christ is exalted, and the Gospel preached in its integrity and simplicity, in the spirit of a sound mind, Satan falls, 'like lightning from heaven,' and is dethroned effectually from his empire in man's heart." p. 41.

We are obliged to omit the passages which we had marked for extract from the Dean of Salisbury's sermon; which we should the more regret, if our readers were not already well acquainted with his valuable writings, and if we did not hope speedily to introduce to their notice, at some length, his eminently interesting and useful Memoir of Swartz.

Our remarks upon Comprehension having been addressed to the members of our own communion, it has not been our wish to enlarge upon those *unnecessary* difficulties which some Dissenters might interpose in the way of scriptural union. Let us do what is right, and leave the event with God. If some Churchmen are unreasonable, some Dissenters, to say the least, are not less so; and in addition to that hostile spirit, which has of late too widely prevailed towards the Church of England, and which is something very like a spirit of persecution, we might add that habitual air of tacit censure or pity, which many pious clergymen have complained of in their intercourse with Dissenting friends;—an air which seems to say: "I admit your honesty, and yet I marvel much how you can reconcile it to your conscience to remain in the corrupt Church of England: I doubt not you have often a hard struggle with yourself; it must be very painful to you: pity but you could be emancipated, and become free, as we are! however, upon the whole, you are a good man and mean well, and I hope we shall meet in heaven." This spirit often checks the cordiality with which pious and candid Churchmen wish to embrace pious and candid Dissenters.

The possibility of uniting the Wesleyan Methodists to us has been usually considered far more reasonable than that of bringing in the Dissenters; but such a consummation is not to be hoped for, if it be true that a well-written publication, which has just reached us, entitled "Reasons for Methodism, in a Letter to the Bishop of Exeter," speaks, as it professes to do, the sentiments of the great body of the Methodists upon the subject. The writer says:—

"There is an essential difference in doctrine between the Clergy, as a body, and the Methodists, on the subject of the influence of the Holy Ghost, in attesting the present adoption of believers into the favour of God; and producing that present and entire sanctification of soul, which is absolutely necessary to our ultimate admission into the kingdom of heaven. The difference is so great, that—unless the Clergy, as a body, are prepared to embrace the doctrinal views of the Methodists, on these essential points of Christian doctrine—there can be no union. To these doctrines our Founder attached the greatest importance. His successors in the ministry are, I believe, determined to walk by the same rule, and mind the same thing. At no period in Methodism were these doctrines more clearly understood, and more faithfully preached, than at present. Abandon them we cannot—we dare not—we will not. On this difference alone the union desired by your Lordship is impracticable and impossible; unless the Clergy are prepared to embrace our views of those doctrines! And if we may judge from the attacks which are so frequently and continuously made upon these very doctrines, in the accredited periodical publications of the Church (the Christian Observer for example), there is a broad and a deep theological gulf between us, which you will not—and we cannot even attempt to pass." pp. 13, 14.

We enter not into the discussion of this doctrinal point at present; but as the writer says that there is nothing contrary to the Methodist view in the Formularies of the Church, we do not see, upon his own shewing, why a Methodist should refuse union with the Church of England, provided he is not officially required to renounce his views in this particular. The writer adds other reasons—particularly the Methodist discipline, which he and his friends, he says, could not renounce; but surely he would not bind either this, or the doctrine of assurance and present perfect sanctification, upon the members of the Church of England, as essential to salvation. There is nothing to prevent a clergyman and his communicants having bands, and so forth, if the parties saw fit. We are, however, happy to learn, that though the able and pious writer discerns no prospect of union, he and his community are prepared "to assist the clergy in maintaining their rights, and supporting the Church as by law established."

Our readers will observe that we have spared them, or defrauded them of—they may phrase it to their own minds—the fourth and most important head of remark, Internal Union; but, in truth, some of the chief matters which we had to offer respecting it have been incidentally touched upon in the present and several preceding Numbers: and though there are other particulars, which we should have been glad to state, our limits in the present number forbid; and our readers will, we fear, not willingly indulge us with a further extension, in another number, of this long, and we fear somewhat tedious, paper. We are, however, unwilling to pretermit so important and interesting a topic, and may therefore endeavour, in one way or another, before long, to address ourselves to it. Our general view is, that there is an ample basis for Union; but that the union must be religious, not secular; spiritual, and not merely ecclesiastical; a union grounded upon the Scriptural doctrines of salvation, and not upon the Oxford scheme of external Apostolical succession, though we fully believe and highly appreciate that succession; not a political or polemical union—a union just to oppose Dissenters, without edifying the Church. Such a union we should deprecate, rather than hail; first, because in such a contest in such a spirit the clergy will be the weaker body, and be crushed by their opponents; and, secondly, because party confederacies eat out the spirit of true piety, as many of the most pious Dissenters are at this moment lamenting. The Church of England is now a persecuted body; and persecution is purifying it; but if it take to itself the arms of political warfare, instead of finding its strength increased, it will soon split to pieces, or melt away. But more of this hereafter. In the mean time we shall only say that Archdeacon Hodson has well expressed our sentiments respecting the true union of the clergy and laity of our Church, in his Charges, where he says:—

"Union, however, supposes agreement. And can it be that clergymen of the same church—sworn at the same altars—militant under the same chief—subscribing the same articles of faith—ministering in the same sanctuary—leading the devotions of their people in the same sublime, scriptural, and only-not-inspired Liturgy—can it be, that men, thus united in the functions of their sacred office, should not be all agreed amongst themselves? If it be so, there must be a fault somewhere. Is it that they have too little of the spirit of our excellent church, or that they are too little attentive to her forms? Is it that they do not faithfully preach her doctrines, or that they do not duly observe her discipline?—Or is it a combination of both these causes—a want of piety in some, a defect of churchmanship in others? I confess, my brethren, that next to that, without which there can be no communion of saints, except as a mere article of our creed—I mean union to Christ as our common Head, and the participation of his Spirit—I know no centre of union more fitted to attract and keep together any body of Christians, whether laymen or ecclesiastics, than the confessions, the prayers, the stated services, as well as the occasional offices, of our Established Church." pp. 15, 16.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

We have not lost sight of the affairs of the Society for promoting Christian Knowledge. We had intended long since to proceed with our exposition of the false doctrine of too many of the Society's tracts; but we forebore for a time, on account of there being some pending proceedings before the Society relative to the tracts, and also a notice of a motion by Mr. Benson, for the retirement yearly of a portion of the Standing Committee and the filling up of their places by new members. It seemed to us but fair, and it was urged upon us by several individuals of powerful interest in the Society as likely to further the desired object by allaying party spirit, to hold back till we should see what the Society and Standing Committee would spontaneously effect. We are sorry to say they have effected nothing—nay, worse than nothing; for since the withdrawment of Death-bed Scenes they have not removed any one of the tracts so justly complained of; and the Society has rejected Mr. Benson's very moderate proposition, the only defect of which was its moderation; for what is wanted is, clearly, to get rid of this close system altogether, and to have an active committee elected annually by the members and enjoying their confidence. There would not be the slightest inconvenience in this. Five hundred or a thousand committees have been elected by Religious Societies without a note of discord.

We were told a few months since, that the olive-branch of peace would be held out to those members whose consciences are justly pained at the present state of the Society's tracts; that a thorough revision would commence; and that the whole of the Society's affairs would be put upon the best possible footing. On this hint we were silent; but the result of Mr. Benson's motion, and other circumstances which it is not necessary to specify, convince us that the discussion must re-commence and be pursued from its first elements. The reforming portion of the members are now publicly threatened with being overwhelmed with vast majorities, instead of being fairly met by Scripture and sound argument. The large and highly respectable minority which voted for Mr. Benson, has, we would hope, shewn that such threats may eventually prove futile. But what we deprecate is, the whole spirit of such a proceeding. The complainants ask for a fair investigation of the publications; they wish the tracts to be gauged by the word of God; and the reply is, that they must refer them to the Standing Committee—a self-recommended and virtually self-elected body, the sentiments of the great majority of which are known to be hostile to the proposed inquiry, and in favour of the tracts and the measures which they are to investigate. The complaint is in truth an appeal from the Standing Committee, who have been for years the managers of the Society's concerns; and yet the complaint is to be reported upon by that very Committee, or a few active members of it, in secret council, and without even the common justice of requesting the presence of the complaining members at the investigation. We admit the extreme inconvenience of constant controversial discussion at the monthly meetings: business can never go on under such a system: but when and how are the publications to be discussed? If out of doors, the proceeding is said to be invidious: why do not members, it is asked, bring forward their objections in their place, and not before the public? If they bring them for-

ward in their place, discussion is inconvenient. What then is the alternative? Propose the matter without discussion, and let the Standing Committee report. The whole thus comes to this, that those who have hitherto managed the Society do not wish to be interfered with. We see no remedy but to have a Committee who shall fairly represent the members. We wish for nothing exclusive on any side; but we wish for what justice requires in a voluntary charitable society, that the active agents shall be a periodically elected body, and amenable to their constituents at the next election. Under these circumstances, we cannot in conscience any longer keep silence. As to the frequent discussion of the merits of particular tracts, we see little use in it; since enough has been shewn, in various quarters, in and out of the Society, to evince that the tracts are in numerous instances unsound or defective; and this being proved, the only effectual course is to induce a better system of management and action. We are bound in honesty to say, that we despair of the present Standing Committee's doing what is necessary. The known principles and feelings of the majority of them (we do not, in our remarks, include the ex-officio members, few of whom have it in their power to attend regularly) are adverse to such a renovation as is requisite of the Society's publications. Our distinct charge against the Society is, that, professing to be a Church of England institution, it has been too sectional in its proceedings, "giving up to party what was meant for mankind." During the last few years, mainly through the moderate and impartial spirit of the Bishop of London, and the candid and amiable conduct of his Grace the President, much improvement has been exhibited; and our pages have borne witness, not once, but many times, and in language the most cordial and unequivocal, to the greatly amended character of its proceedings; for which we are grateful, both to the Author of all good, and to all those whose instrumentality has been so auspiciously effective. The last Annual Report, which is, or ought to be, in the hands of most of our readers—and that is our only apology for not having abridged it in our pages—is one of the most interesting and encouraging in the annals of modern religious institutions. We still believe this Society to be the most important of any of the kind in the nation; and it is on this very account that we are so anxious that it should rise to the height of its exalted duties. We unfeignedly add, may the blessing of God rest upon it! and may even the present agitations result in extended good!

While writing these remarks, a pamphlet has reached us upon the affairs of the Society from the pen of the Rev. W. Wilson, Vicar of Walthamstow; respecting which we have neither time nor space to say more than that its mild, temperate, and judicious remarks ought to be candidly weighed by every friend of the Society. Mr. Wilson shews most clearly that the evils which exist in the Society originate in the spirit of *exclusion* in which it has been hitherto conducted.

VIEW OF PUBLIC AFFAIRS.

LORD ALTHORP has been obliged by illness to defer opening his measure for the Commutation of Tithes.

The Archbishop of Canterbury has stated that he feels discouraged, in the present temper of the times, from proceeding with measures of Church Reform. We are much afflicted at this statement, since we perfectly concur in the doctrine of the Oxford Petition, that reforms ought to proceed from "the Church" itself, rather than be forced upon it by external pressure. The late zealous demonstrations of affection to the Church of England are invaluable, as a check upon the designs of those who would weaken or subvert it; but if they are to be construed, as the public will now be too apt to construe them, into a determination to resist salutary reforms, they will only cause exasperation, and precipitate the evil day. Oh that our ecclesiastical rulers would years ago, as they were so often urged, have foreseen these things, and spontaneously provided for them, while willing reform had grace, and before they were placed in their present painful position! If our Prelates decline originating any measures, we are left to secular politicians and chance reformers.

We rejoice to say that a Committee has been appointed in the House of Lords to inquire into the question of substituting declarations in certain cases for Oaths. We trust that the whole system of oaths will be revised; and from the names upon the committee—which include those of several prelates, among others the Archbishop of Canterbury and the Bishop of London—we doubt not the investigation will be conducted in such a manner as to place this question upon a right and

Scriptural basis. If the matter had not been taken up in a proper quarter, it would probably have been seized upon, and turned to evil account, by infidels, latitudinarians, and Benthamites.—We strongly recommend to the careful study of our readers a most valuable treatise upon oaths, by the Rev. J. E. Tyler. It is a work of great research, and withal very interesting and entertaining. The sentiments of the author respecting oaths correspond minutely with those which we have so often urged, and which we begin to hope will be made the basis of a revision of the whole system. It would be conferring a public service at the present moment, if the respected author would condense the practical part of his matter into a tractate of a few pages, for wide circulation.

A foolish motion has been made for expelling Bishops from the House of Lords, of which we shall only say, that foolish it was, and that it was rejected accordingly.

A petition has been presented, largely and most respectably signed by resident members of the University of Cambridge, for the abolition of ecclesiastical tests in the granting of degrees; and the measure has been zealously supported in Parliament, and meets with the warm concurrence of Government. We discern difficulties, which appear to us insuperable, both of principle and in detail, in such a measure. The Universities are closely connected with the Church of England; they are at present the sources of supply for the ministry of that Church; and why should not that Church have its own places of education, both for its clergy and its laity, as much as any Dissenting community? Our difficulty, however, is not so much with regard to the single question of conferring degrees, as in reference to the general principle involved in the measure, and which, if followed out to its extent, must before long subvert all national ecclesiastical establishments. We see no resting place short of that. We have not space left to discuss the question at length, but we shall have ample occasion of recurring to it.

Sir Andrew Agnew's Bill for the Better Observance of the Lord's-day is to be read a second time on the 16th of April: there is therefore no time to lose upon the part of the friends of the measure in sending petitions, and urging the question upon their representatives in Parliament. We do not pledge ourselves to every particle of the Bill; but as a whole it is grounded upon the solid basis of Scripture; it is also, with little exception, strictly protective in its character; and to the poorer classes of society—even setting religious duty aside—its provisions, more especially the prohibition of trading, *in all its forms*, would be an invaluable boon.

The clauses of the Bill are, in substance, as follows:—

1. A prohibition against persons pursuing their ordinary business of buying and selling, &c. 2. A prohibition against drunkenness. 3. Restrictions on public-houses, hotels, club-houses, and news-rooms. 4. All persons are forbidden to be present at meetings for gaming and other offensive practices, and other meetings not of a religious character; and the owners, managers, waiters, &c. of the houses are not allowed to use them for such purposes. 5. Stage-coaches, waggons, &c. are not allowed to travel, nor horses and carriages to be let for hire. 6. The owners, captains, &c. of vessels are forbidden to commence their voyages or unload their cargoes; and no person may assist therein; or let or hire vessels. 7. No person may hunt or shoot. 8. A power for constables, &c. to seize one or more of cattle travelling, till a certain fine is paid.—After these clauses follows a list of exceptions, the number of which may be increased, as shall be judged necessary, in the passage of the Bill through the committee. There is also a clause permitting all works of piety, charity, or necessity.

Whether *the whole* of the above is desirable will be variously viewed, even by religious persons; but there is no question that a very large measure is requisite, to satisfy both the laws of God and the anxious wishes of the public. Let it be remembered that considerably more than a quarter of a million of persons petitioned last session on the subject.

ANSWERS TO CORRESPONDENTS.

R. N. D.; A CHURCHMAN; J. B. C.; COADJUTOR; MRS. A.; M. J. M.; E. A.; N. L.; S. C.; A CONSTANT READER; W. C.; GULIELMUS; ECCLESIÆ DEFENSOR; ZENAS; PHILO-ECCLESIA; JEDUTHUN; Επιμελητης; J. B. C.; are under consideration.

M. N. will see by a former page, that, though we certainly have an opinion respecting a Convocation, we are not "fierce" upon it. We will quote, in reply to his remarks, a passage from Sir Simon Harcourt's Speech in defence of Sacheverell (see Sacheverell's Trial, page 131):—"One very early authority I find; 'twas indeed in the dawn of the Reformation, in a book entitled '*A Necessary Doctrine and Erudition for any Christian Man*,' published by the King's command, 38 Henry VIII. 'Twas a treatise composed, by the direction of Cranmer, by Ridley, Redmayn, and other very great and learned men. I find it highly commended in the History of the Reformation (Part I. Book 3, p. 286). The Reverend author of that History gives an account how well the Reformers were employed (anno 1540), though not in the way of Convocation; that a select number of them sat, *by virtue of a Commission from the King confirmed in Parliament*; and that their first work was to draw up a declaration of the Christian doctrine, for the necessary erudition of a Christian man."

We neither meant to "garble Archdeacon Hodson," nor to express slight towards the Society for Promoting Christian Knowledge, by happening to leave out, in the enumeration of publications on Church Establishments recommended by the Archdeacon, Dr. Dealtry, &c., a tract on the catalogue of the Society—("Six Dialogues, by the Rev. S. C. Wilks.") It is possible that the reviewer was very closely connected with the tract-writer. But we should not have adverted to the omission had not four different correspondents happened to allude to that tract.

R. F. is not justified in saying that the Reformers of the Church of England retained the passages he alludes to from fear or love of Popery, unless he thinks that the same motive actuated the Presbyterians of Scotland also, who say in their Confession of Faith, in language quite as strong as any in the English Prayer-book,—"The Lord Jesus, as King and Head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed; by virtue whereof they have power respectively to retain and remit sins; to shut that kingdom against the impenitent, both by the word and censures; and to open it to penitent sinners by the ministry of the Gospel, and by absolution from censure, as occasion shall require."

In reply to the inquiries of at least six correspondents, from four or five different dioceses, respecting the affairs of the Society for promoting Christian Knowledge, our reply is, Endeavour to throw open the Committee; get rid of the present close and exclusionary system; and a revision of the publications will soon follow.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

1. BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee's eloquent, Christian, and appropriate tribute of respect to the memory of Lord Teignmouth, will not escape the eye of any of our readers. We have prepared a Memoir of this lamented Nobleman, which we purposed inserting in our present Number; but its length, and a wish to ascertain two or three additional facts, induce us to postpone it for the opening paper of our next Number.

2. HIBERNIAN SOCIETY.

3. BRITISH AND FOREIGN SCHOOL SOCIETY.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

SKETCH OF THE LIFE OF LORD TEIGNMOUTH.

For the Christian Observer.

ON various accounts the valuable life of the late revered and much-lamented Lord Teignmouth deserves an honourable posthumous memorial, and we trust it will eventually receive one more full and detailed than the sketch which we are about to present to our readers. Had it terminated on his Lordship's return to England, at the close of the last century, it would have presented interesting materials for biography, in connexion with his Lordship's views and conduct as a Statesman in the discharge of the arduous duties which devolved upon him in successive posts of public service in India, including that of Governor-General, during a period of great importance and difficulty in the history of that vast empire. Again, in the more retired walks of private and domestic life as a Christian Nobleman, his character and conduct furnish a picture which well deserves careful contemplation, and ought not to be lost to the world. But, superadded to these claims to attention, the large sphere which for nearly thirty years he occupied in the public eye, not only in his native land, but in every part of the world where the name of the British and Foreign Bible Society is known—and where is it *not* known?—as the President of that invaluable Institution, demands a respectful record of the personal narrative of the individual whose public usefulness and excellence were so extensively and highly appreciated. We may add, with grateful respect to his Lordship's memory, that the pages of the Christian Observer ought not to be the last to contain some memorial respecting him, since, with Mr. Wilberforce, Mr. Henry Thornton, the late Mr. Grant, Mr. Granville Sharp, Mrs. Hannah More, and others of his Christian friends who are now gone to their heavenly rest, he took a warm and zealous interest in the establishment of that publication; and both by his recommendation, and the contributions of his pen, assisted in introducing it to that respectable patronage which it speedily attained.

Lord Teignmouth was born in London in the year 1751. He was the representative of the ancient family of Shore, of the county of Derby. His great-grandfather, Sir John Shore, was an eminent physician of the town of Derby, and received the honour of Knighthood from King Charles II. on his restoration. His grandfather and father were connected with the East-India Company; the latter holding a lucrative situation, and dying while the subject of this memoir was very young. His mother removed to Suffolk soon after his birth, and educated her two sons,—the elder for the service of the East-India Company, the younger for Holy Orders. They were both sent to Harrow School. John, the elder, preceded his brother

at that seminary by some years, and was placed under the tuition of two distinguished scholars, Dr. Sumner * and Dr. Parr; and, after having made considerable proficiency in classical studies, continued his education at an academy at which young men destined for the civil service of the East-India Company were then obliged to pass some time, in learning certain branches of practical knowledge.

On Mr. Shore's arrival in India, he was at once introduced to public business, there being at that time no college in that country for the instruction of young men previous to their entering on their official duties. While yet very young he was placed in arduous and responsible situations, and laboured with indefatigable industry to qualify himself, not only for the duties immediately imposed upon him, but for those which might belong to higher functions. In the study of the Oriental languages, then much neglected, and to the attainment of which were wanting those helps which have been since supplied, he made great progress, and laid the foundation of his future eminent usefulness. The habits, customs, tenures, and laws of the natives, occupied his closest attention; and with a view to ascertain them more accurately he cultivated an extensive intercourse with the people. He was at length removed to the department, then united, of Revenue and Judicature; and on the consolidation of the provincial Boards, under Mr. Hastings, was placed at the head of that department. The experience which his duties afforded, enabled him to acquire that profound and comprehensive knowledge of the revenues of the country to which his elevation to the high situations which he afterwards filled may, under Divine Providence, be attributed.

On Mr. Hastings's return to England, in 1785, Mr. Shore, who respected the integrity and intentions of that persecuted and injured governor, and valued his talents and his friendship, accompanied him. During his absence he had deplored the death of his mother, to whom he was much endeared, and who had trained him up in the faith which he never abandoned, though his religious impressions, deprived in India of that culture for which the growth of our Church Establishment and the diffusion of Christian missions have since in some measure provided, were little operative on his youthful mind. The stock of religious books which he took with him to India, and especially those on the Evidences of Christianity, employed his thoughts; and before he quitted India for the first time, the seed, which afterwards sprang up plentifully, had been nurtured and already promised its fruit.

Early in the following year Mr. Shore married the only daughter of James Cornish, Esq., of Teignmouth; and at the close of it was appointed a member of the Supreme Council, to accompany Lord Cornwallis, who was placed at the head of the government of India. That nobleman and his coadjutor and eventual successor, the subject of this memoir, ever entertained the highest respect for each other's abilities and public virtues, although they differed upon a most material measure of Indian economy, the settlement of the revenues. The reasons which induced Mr. Shore to propose a temporary, instead of the final arrangement which Lord Cornwallis adopted, have been submitted to the public in numerous documents; and the result has proved the soundness and sagacity of his opinion. Mr. Shore made it evident, by his unanswerable statements, that European gentlemen in India were far from having that minute knowledge

* Lord Teignmouth and Sir William Jones both speak in terms of high enthusiasm of Dr. Sumner. "His cheerfulness and sweetness," says Jones, as quoted by Lord Teignmouth, "were such, that it is difficult to say whether he was most agreeable to his friends or his pupils."

of the condition and resources of the country which were requisite for maturing such a scheme as Lord Cornwallis contemplated: besides which, that scheme, however abstractedly good, or applicable to the circumstances of many other countries, was not fitted to coalesce with the laws and customs of the people of India; more especially in its unsettled condition at that period.

Ill health, from which Mr. Shore was seldom exempt during the whole period of his residence in India, compelled him to return once more to his native country; and his public services were acknowledged by the offer of a Baronetcy, which he declined. The enjoyment of domestic happiness, literary leisure, and religious pursuits, occupied the brief interval which elapsed previous to his unexpected appointment to the Governor-Generalship, on the resignation of Lord Cornwallis. The perusal of his minutes on the revenue had principally induced Mr. Pitt and Lord Melville to select him for this high situation; for which also his known predilection for a pacific course of policy, his inflexible spirit of justice, and the excellence of his private character, were powerful recommendations. He at first steadily refused the appointment, but afterwards tendered his consent, at the earnest solicitation of Mr. Charles Grant, and was created a Baronet on the occasion*.

It was in the year 1792 that he assumed the reins of government. The dictates of justice, no less than of economy, prescribed to the East-India Company a system of non-interference with the internal affairs or mutual differences of the native States, unless when required by a regard to the security or integrity of their own dominions; a system strictly consonant with Sir John Shore's principles and disposition, and to which he firmly adhered. The state of India at that period offered little occasion for a deviation from it. Tippoo, the able and restless enemy of the British name, had been subdued by Lord Cornwallis, and submitted to the treaty by which he had been bound within the straitened frontiers of his kingdom. The sound judgment, extensive experience, and habitual decision, which formed the characteristics of Sir J. Shore's mind, and eminently qualified him for the conduct of public business, were regularly employed in that beneficial routine of administration which, though little attractive to the historian, secures by the gentle arts of peace those objects for which wars are professedly undertaken. The most important proceeding at variance with the general course of his policy, which circumstances imposed upon him, was the dethronement of the reigning king of Oude, which he did not determine upon till after a most anxious investigation of the question of the pretended legitimacy of that usurper. Satisfied that his decision, which was of necessity founded on evidence dubious and entangled, would expose him, whatever resolution he might adopt, to censure—as proved to be the case—he felt the very great difficulty and responsibility of his situation. He, however, examined the circumstances with much care, and, having

* Mr. Wilberforce is our authority for saying, that, so great was Mr. Shore's reluctance to accept the splendid appointment thus forced upon him, that Mr. Grant was induced, at Mr. Pitt's request, to go down and find him out in his retirement, and to urge him to consent to make this personal sacrifice, in consideration of the valuable services which he might be enabled to render to his country, and to the natives of India, in whose welfare he ever took a lively interest. Mr. Wilberforce was present when Mr. Shore was introduced to Mr. Pitt, and was much struck—as we think he said was the minister also—with the remarkable simplicity, repose, and dignified urbanity of Mr. Shore's deportment on the occasion. He did not betray the slightest symptom of elation at being thus suddenly and unexpectedly raised from a station of privacy, and by no means of affluent fortune, to the exuberant wealth, power, and patronage, which, at that period especially, surrounded the office of Governor-General of India.

earnestly prayed to the Almighty Disposer of kingdoms for his direction, he calmly abided the consequences. His conduct was entirely approved of by the Home Authorities, ministerial and directorial; and a threatened Parliamentary impeachment was never prosecuted. The official "Political Letter" sent out to India upon the occasion, dated May 15, 1799, was couched in terms of the very highest confidence and gratitude. After a full commentary upon the proceedings, it declares: "We are, upon the whole, decidedly of opinion that the late Governor-General, Lord Teignmouth, in a most arduous situation, and under circumstances of much delicacy and embarrassment, conducted himself with great temper, impartiality, ability, and firmness; and that he finished a long course of faithful services by planning and carrying into execution an arrangement which not only redounds highly to his own honour, but which will also operate to the reciprocal advantage of the Company and the Nabob Vizir." And even Mr. Mill, the historian of India, who more than doubts whether the conflicting evidence was so clear as to justify the deposition of the Nabob of Oude, attests that "It is impossible to read the account of this transaction drawn up by the Governor-General, and not to be impressed with a conviction of his sincerity and desire to do justice." Such a testimony from such a quarter affords ample proof of the conviction even of political opponents respecting his Lordship's characteristic integrity. Nothing probably, in the whole course of his connection with India, gave him so deep an insight into the native character as the investigations which it became his duty to make upon this occasion, or so greatly impressed his mind with the necessity of introducing Christianity into India, were it only in virtue of its moral effects. He speaks, in his official documents, in the strongest terms of astonishment and disgust, of the inextricable complication of fraud, falsehood, and every other wickedness, which he had detected in his intercourse with persons even of high native rank, in the course of this inquiry; and we doubt not the recollection of these circumstances was vividly fresh in his mind when, some years after, he gave his most decided evidence respecting the vices and degradation of the Indian character, which the opponents of the opening of the East to Christian instruction wished to shroud and soften down into the mildest and most amiable virtues.

Sir John Shore neglected not, amidst the toils and cares of empire, those literary pursuits which were ever congenial to his taste, and which he cultivated in the society of his friend Sir W. Jones, who, like himself, was the son of a widowed mother, whose maternal solicitudes were amply repaid by their auspicious results. On the death of that unrivalled Oriental scholar, Sir John Shore succeeded to the chair of the Asiatic Society, and pronounced an elegant and luminous eulogium on his predecessor *. Nor did he fail to exhibit, in the whole course of his public and private conduct, an exemplary attention to the duties of religion, and a scrupulous observance of the Sabbath, which at that time little characterized the servants of the East-India Company †.

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* By his Lordship's permission, Lady Jones prefixed this discourse to the collected Works of her lamented husband.

† How anxiously he felt in after years upon the subject of the Observance of the Lord's-day, may be seen by a paper from his Lordship's pen, which he addressed to us for insertion in our volume for 1803, p. 537, signed "Sunday." His Lordship makes Sunday complain of the grievous neglect shewn to him in this professedly Christian and Protestant country. His Lordship did not view the Christian Sabbath as the mere creature of ecclesiastical authority; but, on the contrary, makes it "derive all its title to consideration from its Divine origin." He mentions many of the ways of idleness, business, and pleasure—the last he calls "the devil's allurements"—in which the day is too often violated both by the rich and the poor. We quote one passage, which deserves to be seriously considered at the present moment:—"I

In 1798 he returned to England, accompanied by his lady, who had followed him to India, and their three surviving children. The loss of two children previous to her leaving England had much afflicted him. On his arrival at the Cape of Good Hope he received intelligence of his elevation to the peerage, by the title of Baron Teignmouth.

We have thus sketched very hastily the outline of his Lordship's history before he embarked upon that second career of usefulness to which the latter portion of his long and valuable life was devoted. We have not entered into any lengthened detail of his career in India, because that is recorded in the public documents of his country, and our object is chiefly to bring before our readers those parts of his life and character which to the Christian are far the most interesting.

After passing some time in London or Devonshire he fixed his residence at Clapham in Surrey, in the society of men distinguished for talent, philanthropy, and piety; whose friendship he had previously enjoyed, and with whom he now became intimately associated in the prosecution of those various schemes of benevolence—such as the abolition of the Slave Trade and ultimately of Slavery, the promotion of Christianity in the East, and Bible, Missionary, and Education Societies—which have contributed much to accelerate that moral revolution which is gradually and successfully extending its progress throughout the world. Of that number, as before mentioned, were Wilberforce, Stephen, Henry Thornton, and Charles Grant; and, though still surviving, we must not omit to add Mr. Macaulay. The bond of their union was strengthened, and their zeal and piety animated, by the ministry of that excellent pastor, the Rev. John Venn. His Lordship also enjoyed and cultivated the friendship of Bishop Porteus, Bishop Barrington, and Hannah More.

Among the other projects of religious utility planned by some of the individuals above mentioned, in connexion with others of kindred mind, was the establishment of a monthly periodical publication in connexion with the Church of England, "to embrace," said the prospectus, "information upon general subjects with religious instruction; so as to furnish such an interesting view of religion, literature, and politics, free from the contamination of false principles, as a clergyman might without scruple recommend to his parishioners, and a Christian safely introduce into his family: to promote the increase of sound theological knowledge, and to delineate the character of primitive and unadulterated Christianity: to discuss the principles of the Church of England, and to explain and enforce the pious tendency of her rites, ceremonies, and liturgy; at the same time avoiding those asperities of controversy which might diminish that Christian affection which ought to unite the members of Christ of every denomination; and making it a constant aim to cherish the affections of charity, piety, and fervent devotion, and to direct their fellow-Christians in the paths of truth and righteousness."

In the success of this work, as we have already stated, Lord Teignmouth felt a warm interest, and we know not that we can better illustrate his

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remark many of the poorer classes who find the respect which they pay to me (Sunday) most amply rewarded, not merely by an exemption from their daily labours, but by a composed frame of mind, which is the natural consequence of a due attention to me. With many, it is the only consolation they enjoy; and I cannot but therefore deprecate that more than common species of cruelty which would endeavour to deprive these poor people, not only of bodily rest, but of spiritual consolation. Of this cruelty every man who, by example, encouragement, or authority, endeavours to degrade me in their estimation, is most palpably guilty; and, whatever he may think, incurs by it a most awful responsibility, which he will be called upon one day to answer."

religious opinions and their powerful influence upon his mind, at the period to which our narrative has brought us, than by briefly alluding to some of the papers from his pen in our earlier volumes. We regret that we cannot at this moment make out an accurate list of his Lordship's contributions, more especially as he adopted various signatures; but it will be sufficient for our purpose to advert to several in our volumes for 1803 and 1804, as certified by a memorandum in his own hand-writing. Should his Lordship's much-respected son and successor be induced to present the world with a copious memoir of his revered father—for which, including his political, literary, and religious life, there must be ample materials—we should trust that among the late Lord Teignmouth's papers there will be found references to the chief matters which may have fallen from his pen, with or without his name, during a long and active life, from which a suitable selection might be made for publication.

The first paper mentioned in his Lordships memorandum, as inserted in our volume for 1803, is an essay—or we might say, a sermon—signed Omicron (page 131), entitled "The Lamb of God slain from the Foundation of the World." This composition is peculiarly interesting in the narrative of his Lordship's life, as shewing the truly scriptural standard of sentiment to which he had attained; his deep sense of the evil, and, as he justly phrases it, "the malignity," of sin; his grateful and adoring views of the person and work of the Divine Surety; the necessity of a spiritual "washing of regeneration and renewal of the Holy Ghost;" and the exalted blessedness "of those whom the Holy Spirit enables to see in Jesus, as it were personified, the love of God reconciling man to Himself." The following extracts will shew the spirit of the paper:—

"This passage (Revelations xiii. 8) reveals to us the fountain in which alone the defilement of sin can be cleansed, that of the blood of 'the Lamb slain from the foundation of the world.'

"To this object let us direct our devout contemplations; it is the rock of our faith, the source from which piety derives all its hope and confidence, a sure refuge against the calamities of this life, the promise of an eternity of bliss. 'The Lamb of God slain from the foundation of the world,' is no unmeaning metaphor; it is Jesus, 'the Lamb of God which taketh away the sin of the world.' This is the mystery which angels desired to look into, and which in fulness of time was revealed for the consolation of a guilty, desponding, and perishing world.

"This is he who was obscurely announced to our first parents as the Redeemer of their fallen race. It is to him that the promise of the Almighty to Abraham refers, 'In thy seed shall all the families of the earth be blessed.' The circumstances of the sacrifice of Isaac afford a typical representation of the solemn and important sacrifice of the Son of God. The various expiations for sin, prescribed by the ceremonial law of the Jews, prefigured the oblation and atonement of the Cross. This was the Star that was to come out of Israel; and the Sceptre, seen in prophetic vision by Balaam, which should rise out of Jacob. This is Jesus, whose coming and sufferings are so minutely foretold and pathetically described by Isaiah. This is the Son of the virgin, predicted by the same prophet; and his triumphant exclamation, 'For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace,' is verified and fulfilled in the person of Jesus, 'the Lamb of God slain from the foundation of the world.'"

"But Jesus, the Sun of Righteousness, the true object of spiritual contemplation, was begotten of his Father before all worlds; dwelling in his glory from all eternity. His beams are the rays of Divine mercy and be-

nevolence, dissipating the gloom of sin, cheering the sinner's heart, kindling the flames of devotion in the pious breast, and by their animating powers recalling the dead to life, and reproducing the Divine image, obscured and defaced by the pollution of sin.

"Is this the language of truth or of mystery? It is both: but God has spoken, and it is our duty to believe, to be grateful, and to adore. The world by wisdom knows not God; and we know no more of him than what he hath thought proper to reveal of himself. All creation is a mystery: our birth, our life, our death, and the ways of Providence, are not less mysterious to our finite understanding than our resurrection from the dead, and the redemption of mankind through the atoning blood of a crucified Saviour.

"Behold here the malignity of sin, which could require so great a sacrifice! Behold the merciful love of God, which could provide it! Whilst our souls dwell in the flesh, the foul nature of sin, in its full enormity, may not be conceivable by us. We feel ourselves affected and disordered by it; and the soul, gloomy and restless under its dominion, is incapable of perceiving the mercy and benevolence of its Creator, and of that return of gratitude and affection which his mercy and goodness every moment claim."

"Sin is rebellion against the Sovereign Ruler of the universe it is enmity to Him, and the grossest offence against his purity and holiness. Light, and darkness—the concentrated splendour of a thousand suns, opposed to the deepest gloom—affords a faint elucidation of the infinite opposition between the impurity of sin and the purity of our Creator. All elucidations derived from human ideas, or sensible analogies, must be infinitely inadequate to describe it; but the atonement made to Divine justice for the expiation of sin, which naturally rouses all the efforts of the imagination to conceive the malignity of it, is alone a stupendous and all-sufficient demonstration of its character."

"Blessed, thrice blessed, are those whom the Holy Spirit enables to see in Jesus, as it were personified, the love of God reconciling man to himself: who rejoice in their salvation through Christ, like a bird escaped from the snares of the fowler, like a child finding refuge in its parent's arms from impending destruction, or like a banished criminal restored to his country and the society of his friends. Such is the joy of a true believer in Jesus, when he compares the period of his estrangement from God with the consolations of his regenerate state. With passions subdued, and affections spiritualized, inflamed with love for God and Christ, and filled with charity to man, he finds all joy and peace in believing: he feels himself liberated from the chains of sin and death, and sees the portals of heaven unbarred for his admission, by the power of Him who first rose from the dead; and brought life and immortality into the world. He rejoices in hope, but with humility, trusting solely in Christ, who, he knows, will not suffer one of those to be lost whom God has given to him. In this confidence, with all patience and gratitude he prepares to attend the bridal feast of the Lamb slain from the foundation of the world, and assumes his wedding garment, 'washed white' with His blood. Believing, yet humble; animated, but not presumptuous; hoping, yet fearing; he lifts up his eyes and his hands to God and his Saviour, and, joining the chorus of the angelic host, exclaims with pious rapture, 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.' Amen."

There are two other papers from his Lordship's pen in the same volume, signed Amicus (pp. 137 and 400); one on "The Evidences of a State of

Salvation;" and the other the paper before adverted to, upon the violation of the Christian Sabbath.

In our volume for 1804, the paper entitled "Phœbe" (p. 19), and the editorial observations appended to it, are his Lordship's. His Lordship's object was to shew the impropriety and evil of affixing invidious party names, such as Arminian or Calvinist, "to those who appear to hold with sincerity the essential points of the Christian faith, although they may differ from us on some points of doubtful interpretation." "Neither Calvin nor Arminius," he remarks, "were crucified for us; nor were we baptized in their names." He adds, his observations taking the editorial form, "Our correspondent's confession of her faith shews, and it is an observation of great importance, that an acquaintance with controversy is not necessary to the acquiring a knowledge of those evangelical truths which are essential to salvation. We fear, indeed, that controversy is too often a bar to spiritual improvement; and we fear that many who have engaged in it have thereby made shipwreck of their faith. In taking the Gospel for her guide, Phœbe has made a wise choice. We have only therefore to recommend her to persevere in the path which she has pursued; continuing to study the doctrines of salvation, with humble dependence upon the grace of God and Christ, and with prayer for the communication of the Holy Spirit, to enlighten her understanding and to shed his sanctifying influence on her heart; discarding from her recollection the expression which has so much embarrassed her, and never inquiring whether she is a Calvinist or an Arminian. It is sufficient for her to know that she is a follower of the Lord Jesus."

At pages 82 and 211 of the same volume occur two most interesting papers from his Lordship's pen, signed "Asiaticus," giving an account of his friend Theophilus, whose exemplary conduct, in every detail of domestic and social life, is represented as leading Asiaticus, upon visiting him on his return from India, to consider with seriousness, and at length by the blessing of God to embrace, those scriptural principles which were so beautifully exemplified in the conversation and deportment of Theophilus. These papers are the more valuable, as representing, it has been said, some of the actual steps by which the writer's own mind became deeply impressed with the importance and the loveliness of true religion. Asiaticus, before he went to India, had known Theophilus as a man sensible, lively, affable, generous, humane, but of a high and impetuous temper: he now finds him living on his estate as a country gentleman, and exhibiting the most lovely picture of the graces of the Christian character, and the very prototype, we might say, of Mrs. Hannah More's Mr. Stanley. Asiaticus gives an interesting account of his friend's conduct and conversations. We copy a few detached passages; only premising, that we have no authority for applying the description given by Asiaticus of his own case to that of his Lordship, and some parts of it would not apply; but it seems not unlikely that several interesting particulars were suggested to the writer by his own personal history; nor are the humiliation expressed on account of sin, and the representation that, though he had always believed the Bible, he had not, till the period to which that paper refers, experienced that renewing of the heart described in a former extract, at all incompatible with what we have before stated respecting his Lordship's general character and conduct. Two persons deeply impressed by the truly scriptural sentiments of Asiaticus and Theophilus, would naturally, in the language of penitence and humility, speak of themselves as the writer has represented; since to the enlightened, sensitive mind of the Christian, that love of the world and that neglect of God which characterise the conduct of thousands, who never learn to suspect their spiritual deficiencies, appear,

independently of flagrant violations of God's law, just causes of grief and self-abasement. But whether or not Lord Teignmouth meant, under the character of Asiaticus, to pourtray some of the stages by which his own mind was led to those devout, absorbing, and transforming views of religion which he describes, it is very certain that under the character of Theophilus he has unconsciously exhibited, in a most striking light, some of the peculiar excellences of his own character. The very title of the paper, which is "The Nature and Effects of Christian Courtesy described," will remind every person, who has enjoyed even a casual interview with Lord Teignmouth, of that peculiar charm of his manners which so greatly adorned the doctrine he professed.

The following are a few extracts from these two papers:—

"In 1785 I left England, under a promise of writing to Theophilus, which I never performed, although I always retained a sincere regard for him. I returned to my native country at the close of the last century, and, inquiring after the companion of my youth, I learnt that in 1787 he had succeeded to a large estate in ———shire, and had ever since lived in the country, visiting the metropolis only when called to it by business of importance."

Asiaticus goes on to describe his friend's great patience and composure under some vexatious intrusions, and his reference to the character of the Redeemer as the model which he ever wished to set before himself as his example. He then proceeds:—

"From this and some other expressions, I suspected that Theophilus had become a *Methodist*; and the morning and evening use of family prayer, with the general tenour of his conversation, so different from what it used to be, tended strongly to confirm the suspicion; although I saw nothing in his behaviour, or in that of his family, of the cant, precision, and formality attributed to people of that denomination. The suspicion, however (I now confess it with shame), abated somewhat of that cordiality which I felt on the first renewal of our intimacy; but an intercourse of a few days completely annihilated it, and my admiration of his character and love of his person hourly increased. His deportment was so invariably courteous and kind; his conversation, though serious, was so free from gloom, so affable, and cheerful; his whole demeanour was so graceful and engaging, that I never saw the character of a fine gentleman more strikingly displayed than by him. Decorum, civility, and politeness, we expect, and usually find, in persons of a certain rank in life; but in him they appeared the expressions of innate benevolence. His complacency was without effort, the result of principle, the indication of a mind disciplined and composed; and although I knew that his thoughts were frequently occupied by business of urgent importance, which required intense consideration, I never saw him absent or embarrassed in society, or inattentive to conversation, to which, without any appearance of dictating, he often gave an improving and entertaining tone."

The character of Theophilus so wins upon his friend, that he says: "I had, in fact, become in love with religion before I knew what it was; for although my mind had not been indurated by the maxims of infidel philosophy, I had never seriously considered the subject of Revelation." He then proceeds:—

"Theophilus remarked with pleasure the traces of this alteration; he improved the opportunity afforded him by it, of introducing moral and religious topics of conversation, to which, in the first days of our renewed acquaintance, I should have paid little attention; and he led me insensibly to the perusal of books calculated to enlighten my understanding, and awaken and alarm my apprehensions. Sometimes he would descant on the frivolous or vicious pursuits of the times; expatiate on the misery occa-

sioned by them to individuals, families, and the nation; or contrast the turbulence and anxiety of a life of dissipation with the solid composure of a religious mind, and the dying despair or insensibility of the impenitent sinner, with the serene confidence of the true believer. All this was done with so much judgment, that I felt its effect without perceiving the object of it. To shorten the narrative, I had passed a month with him, when one evening, after he had read a discourse to his family, which furnished the subject of our subsequent conversation, he addressed me with an awful, affecting seriousness, and in terms which I never shall forget.—

" 'I love you, Edward,' said he, 'and I mean to give you a solid proof of my affection. Our friendship began in youth, and was founded on a similarity of dispositions, which led us to the same occupations and amusements. Let the friendship of our declining years be cemented by the rational desire of promoting the eternal welfare of each other. I now look back to the time when we passed our mornings and evenings together in follies and pleasures, as a period of delirium; and whilst I tremble at the recollection of the dangers in which we were plunged by it, I adore with unspeakable gratitude the mercy which rescued me from it.'

" 'Eighteen years, the third part of our lives, have elapsed in absence from each other; they have passed like a dream; and the remainder of our allotted existence, be it more or less, will soon vanish in the same manner, and the question, which we cannot evade, will then be asked, How we have passed our lives? have we lived to the glory of God, or to ourselves? What an alarming question to beings who are created for an eternity of happiness or misery, deriving from nature a propensity to evil and aversion from good, with an incapacity in themselves to will or to do any thing pleasing to God! But the gracious Father of mankind has not placed his children in a state of remediless misery; he has not imposed obligations upon them which cannot be discharged; and though we cannot save ourselves, He has provided a salvation for us. Peruse the volume of eternal life, which has been given for our information; there the mystery of the redemption of man, which human imagination could never have conceived, is plainly revealed. Ruined by sin, man must have perished for ever, if the Son of God had not descended from heaven, and made atonement for the sins of the world. He has borne the burden of our iniquities, and the gates of immortality are no longer barred against us. Through faith in him we have access to the mansions of heavenly bliss; for he is the way, and the truth, and the life. But we cannot enter them with the pollutions of carnal desires and appetites, with earthly passions and affections; our desires must first be spiritualized, our affections sanctified, our nature must undergo a purification, we must become new creatures, before we are meet to be partakers of the inheritance of the saints in light. For this purpose a Sanctifier is no less offered to man than a Redeemer, who sheds his purifying influence upon those who devoutly implore it in the name of Jesus. Thus redeemed and sanctified, what a scene of glory opens to our view! The earth, with all its thrones and potentates, their dignities and splendours, fade before it like the shadows of the night before the rising sun. But it is a theme too vast for mortal tongue, a vision too bright for human eyes."

Theophilus goes on to shew his friend the need of repentance and faith. "The first step," he says, "towards religion, is a deep, humiliating conviction that you are a sinner, and as such an offence to a holy God, whose eyes are purer than to behold iniquity: this will lead you to consider how you are to escape his wrath, and to the interposing mercy of Christ." He adds: "May the Divine grace impress this conviction deeply on your heart. Implore it in the name of Jesus. Put up your petitions also

for understanding to comprehend the great mystery of redemption through a crucified Saviour, for repentance and faith; and I will offer up mine that the Holy Spirit may pour down upon you his illumination, and by his sanctifying influences renew you in that righteousness and holiness without which no man shall see the Lord."

"I was too much affected," continues Asiaticus, "by his discourse, to enjoy much repose; and although my mind was in some degree prepared for its impression, it excited a variety of ideas which I had never before, or imperfectly, entertained. 'If this be true, in what condition am I? Have I not lived without God in the world? a mere conformist to the practice of religion, without any knowledge of its spirit? What would become of my soul if God this night should require it of me?' Such, amongst many others, were the reflections which occurred to me. I felt a desire to pray, as well as the necessity of prayer, but I could scarcely utter more than repeated ejaculations. In the morning, though dejected, I was somewhat more composed, and I then confessed my sins to God, and implored his pardon in the name of Christ, with a devotion which I had never before felt. I made no hesitation in communicating all my emotions to Theophilus; he rejoiced to perceive them; and whilst he endeavoured to relieve my mind from despondency, earnestly inculcated the duty of benefiting by the grace of God, which through his means had been offered to me, as well as the danger of rejecting it.

"You will anticipate the conclusion of my narrative: my invaluable friend, who by the blessing of God sowed the seed of the word in my heart, never ceased to water it and promote its growth. We daily read the Scriptures together: he shewed me the connection between the Old and New Testaments; pointed out the most remarkable prophecies which had been completed, particularly those relating to the Messiah; explained difficult passages, and noticed others as affording important subjects for meditation; and he read the sublime strains of devotion in the Scriptures with a rapturous animation that seemed almost inspired.

"How different do I now appear to myself from what I was when I entered the house of Theophilus. I look back with horror to many scenes of my life which I used to retrace with complacency; and I feel more satisfaction from this contrition than I ever derived from that dissipation in which I formerly thought myself happy. Under a deep and humiliating sense of the iniquities of my past life, I take a delight in spiritual meditations which six months ago I was incapable of conceiving. I look with trembling hope for pardon and redemption, through the atonement of a crucified Saviour; and whilst, in humble dependence on the assistance of Divine grace, I endeavour to work out my salvation with fear and trembling, I feel a joy and peace in believing unknown before."

The second paper of our much-esteemed correspondent gives a more detailed account of the way in which, through the merciful providence of God, Theophilus himself was led to his present scriptural views of religion, with some additional effects of it upon his conduct—among others, in causing him to refuse a challenge. We copy only a few detached passages, which exhibit the sentiments of Asiaticus:—

"Theophilus, with whom I have frequently conversed on the interesting subject of the progress of his religious convictions, has confessed to me, that—although he immediately discovered in the code of Revelation a system of morality equally pure, rational, and sublime, founded on the justest conceptions of the Supreme Being and the nature of man, and adapted to all people, of every country and condition—it was long before he rightly understood, and cordially and practically embraced, the fundamental truths of Christianity,—the ruin of the world by sin, its re-

demption by the atonement of a crucified Saviour, and the sanctifying influence of the Holy Spirit. The truth was, as he now acknowledges, that he depended too much on himself, and had overlooked the necessity of prayer for the Divine assistance to enlighten his understanding and purify his heart: hence it was that he perused the Scriptures rather as a code of ethics, than a revelation which taught him the alienation of man from God, and the means of his reconciliation with his offended Maker and Judge."

"I now revert," adds Asiaticus, "to myself. The period of my residence with Theophilus is nearly expired, and in a few days I must leave my invaluable friend and benefactor, and return once more to the mixed society of the world." . . . . "My newly acquired principles are, I trust, too firmly fixed to be shaken by ridicule or sarcasm; on this account I have no alarms; but what I most dread is the contagious influence of the society of those who, though not professed infidels, and even nominal Christians, live without God is the world. The danger of such a society is the greater because it is not as much suspected as it ought to be, and there is a natural tendency to accommodate ourselves to the dispositions and conversations of those with whom we associate, particularly when we are not disgusted by open profaneness, immorality, or indelicacy. Our principles are thus gradually undermined, for want of due care to invigorate and confirm them; for the daily recurrence of frivolous and worldly conversation naturally tends to produce idle habits of thinking, and in time, if not counteracted, to annihilate the very power of serious reflection and meditation . . . . I have explained my apprehensions to Theophilus, who is pleased to find that I entertain them: he tells me to be strong in the Lord, and in the power of his might; praying always, with all prayer and supplication in the Spirit, for the support of Divine grace."

There are three other papers from Lord Teignmouth's pen in the same volume of the Christian Observer, signed "Moderator," which we have not space to notice at large. They are entitled, "The Injurious Effects of a Controversial Spirit," "Remarks on Extemporary Preaching," and a reply to "Some Censures passed on the Christian Observer." "The chief charge urged," says his Lordship, "is, that you are thought in some quarters to exhibit a defective view of the Gospel, in consequence of your observing what I and many others deem *the golden mean* in religion." But he adds:

"This *medium* indeed is not that which it is supposed to be by worldly men. It is not that which they dignify with the name of moderation; a term of great use in concealing ignorance, lukewarmness, regard to temporal interest, and the fear of man. I speak of an enlightened moderation: a moderation which is the consequence of having surveyed the rocks and quicksands on the right hand and on the left: a moderation which is resolute and steady; not employed at the commencement merely of an undertaking, as the most convenient means of accomplishing some violent and concealed end, but arising out of principles well settled in the heart. I mean also a moderation which is compatible with the most fervent zeal; with zeal, however, at once for sober truth, for sound evangelical doctrine, and for universal righteousness.

"I have heard in some quarters, Mr. Editor, that you are a concealed Calvinist; and that the middle line pursued by you, of affirming that pious men, whether Calvinists or Arminians, may be true sons of the Church, is chosen merely through craft; this being conceived by you to be the best mode of gradually spreading those violently Calvinistic principles which it is the main object both of you and your party finally to introduce into the Church."

"But the complaint against you which I have heard in another quarter,

is, that you are unfaithful to the truth because you are *not* a Calvinist; that you are an Arminian in disguise; and that to bring in Arminianism, if it be not the object, is at least the tendency of your work. Such is the kind of recompence often reaped by those who endeavour to calm the minds of men on controverted points; and I hope, therefore, that you are prepared to expect this fruit of your pious endeavours to promote the peace of the church.

"These, however, are not the only points in which your moderation is complained of. True religion, to borrow an expression from the Christian Observer, is at once too moral for the enthusiast, and too spiritual for the moralist; too gentle, as well as charitable, for the violent; too fervent and too animated for the lukewarm; and it is also too general to be relished by the little parties and sects which severally contend for their petty peculiarities.

"I hope, sir, that no desire of popularity, no eagerness to extend the sale of your work, no ambition to be deemed pre-eminent in any branch of religious truth, no unworthy compliance with popular taste, will ever tempt you to depart from that sobriety of doctrine by which you have hitherto been distinguished; or to neglect the cultivation of those plain parts of religion, which, though they may give little fame, effect no small good. To suppose a zeal for what are called by some the higher doctrines of the Gospel, to be an indication of the attainment of the higher eminences in religion, is a sentiment which I am persuaded is erroneous. Many of those Christians who in their earlier days were eager to ascend those heights, have, in the ripeness of their Christian experience, become more moderate. It is our early presumption, it is the scantiness of our Christian experience, which often causes us to think that we see far into the deep things of God. May not those lines of the poet be true even in religion:

> "Here shallow draughts intoxicate the brain,
> But drinking deeply sobers us again?"

Having extracted sufficient, we conceive, to shew his Lordship's religious sentiments, and to illustrate his matured piety at the period which our narrative has reached, we now turn to that new and wide field of arduous though delightful Christian enterprise which was opening before him, and which continued to the conclusion of his valuable life to engross all the time and energies which he could possibly devote to it, and left him little strength or leisure to divert his pen to other objects than those which, in addition to his other indispensable engagements, pressed upon him in this new scene of duty. We need not say that we allude to the establishment of the British and Foreign Bible Society, for the purpose of circulating the Holy Scriptures, without note or comment, in all the vernacular languages of the world, by the aid of Christians of all religious denominations. Lord Teignmouth was not among those who began for the first time to patronise the society when in its high and palmy days, and shrunk from it when party-spirit had endeavoured to bring it into disrepute. He embraced it in its infancy, and long before it could be known that it would obtain the celebrity which soon attended it, and which his own much-respected name materially assisted to induce; and he remained stedfast in his attachment amidst every storm which befel it, from whatever quarter of the horizon the tempest might blow. To enumerate his Lordship's services to this institution, would be to write a history of the Society: it will be sufficient that we shew the high sense entertained of them by the members and officers of the Society, as expressed in the following appropriate and eloquent tribute of respect to his Lordship's memory, unanimously adopted at a meeting of the Committee upon occasion of his decease. The paper is officially subscribed by Mr. Grant (Chairman), the Marquess Cholmondeley, Lord Bexley, the Bishops of Winchester, Lichfield and Coventry, and

Chester, Lord Morpeth, Sir R. H. Inglis, Sir T. D. Acland, Dr. Dealtry, Mr. Plumptre, Mr. Buxton, Mr. R. Grant, and by the Treasurer and Secretaries; but it would be cheerfully adopted and subscribed by every committee and member of the Society throughout the world.

"In announcing to the Society at large the loss of its venerable and beloved President, the Committee feel that they discharge a duty more painful than any they have hitherto been called upon to perform. Yet in this moment of sorrow they cannot forbear to offer a tribute of gratitude to Divine Providence, which, from the beginning, placed Lord Teignmouth at the head of the Society, and has enabled him to preside over it for a period of thirty years. His Lordship's rank and station in the world were of no small importance to the Institution, especially during the weakness of its infancy: but these were always of small account, when compared with the qualities of his mind and heart. He united in himself qualifications and talents—rare, if separately taken, while it might have been deemed vain to hope for their union in a single individual. To a dignified courtesy of manners, becoming the high stations which he had filled, he added, in an eminent degree, the simplicity of Christian benevolence, great sagacity and decision in forming his own judgment, the utmost candour and facility in giving full weight to the reasonings and opinions of others, and the most patient attention in tracing the bearings and weighing the difficulties of every question.

"For many years after the formation of the Society, he paid unremitting attention to the details of its proceedings. The earlier Annual Reports were wholly written by himself; and the extensive correspondence, both foreign and domestic, carried on for several years under his immediate direction, derived the greatest advantage from the purity of his taste, and the perspicuity and elegance of his style. The admirable manner in which he presided at the Annual Meetings of the Society—the piety and grace that breathed in the addresses delivered by him on those occasions—the delight which he visibly felt in meeting the body of subscribers and friends, drawn together from so many parts of the world, as well as of the United Kingdom, and differing in so many particulars, but united in the one purpose of doing homage to the God of the Bible, by sending forth the Sacred Volume to all who might be accessible to their exertions;—these are points too fresh in the recollection of numbers to require enlargement.

"It must not be supposed that, when declining years prevented his frequent presence in the Committee, he was inattentive to the operations of the Society. He still continued to exercise a superintendence over its affairs, by means of the unrestricted intercourse with him, which he afforded to the officers of the Society; and it has been no small consolation to learn, from those who enjoyed this intercourse, that his affectionate prayers were continually offered up on behalf of the Institution. Of this fact, his written communications, moreover, scarcely ever failed to give them pleasing assurances.—His patient attention and accurate judgment never forsook him. In many a case of difficulty and diversity of opinion, he was enabled to point out, by his directing counsels, the course to be pursued; while the acknowledged candour and impartiality of his mind gave at all times a weight to his decisions, which few thought themselves at liberty to dispute.

"To the Oriental operations of the Society, his extensive knowledge of the languages, and his intimate acquaintance with the manners and sentiments of Eastern Nations, were of the highest importance. These studies he had long pursued, with eminent success, in India, in conjunction with his friend, the late Sir William Jones; to whose memory he has left a lasting and valuable monument, and with whom he may in fact be regarded as the founder of the first literary associations in India.

"But while literature, in its various departments, was indeed the re-

creation of Lord Teignmouth's leisure, it was in sacred literature especially that he found his chief delight. For all his talents were subordinate to that 'charity' which 'thinketh no evil,' and 'rejoiceth in the truth,' and to that piety which has its 'conversation in heaven.' Accordingly, his companions were chosen among the most eminent Christians of his day: and the friend of Porteus, of Barrington, of Gambier, of Granville Sharp, of Hannah More, of Henry Thornton, of Charles Grant, and Wilberforce, has now followed them to their rest. To the suggestion of the first of these eminent characters, the Society was indebted for the acquisition of his Lordship's valuable services; the venerable Bishop having pointed him out to the late Rev. John Owen, with a kind of providential and prophetic discernment, as 'one of the subscribers, who would make an excellent President.'

"In how great a degree of veneration the name of Lord Teignmouth was held abroad, the extensive travels of the agents of the Bible Society will bear ample testimony. His introduction and recommendation never failed to ensure a kind and ready attention, from many of the most distinguished characters of every country which they visited; and removed many of the difficulties, necessarily attending (especially in their first outset) the foreign operations of the Society.

"Such was the Noble President whose loss we deplore—such the bright example he has bequeathed to the Society; an example to which its future conductors will often recur with delight and advantage: for on all occasions, but more especially in moments of difficulty, doubt, and apprehension (which must be expected sometimes to occur), the recollection of the manner in which, under similar circumstances, Lord Teignmouth felt, counselled, and acted, combined with an endeavour to catch his spirit and tread in his steps, will prove a solace, and will tend, under the Divine blessing, to ensure a continuance of the Society's real prosperity.

"It only remains, that your Committee briefly advert to the secret springs of such exalted excellence. While few men have been more highly favoured by Divine Providence, as instruments of most extensive good to the human race, few have been more remarkable for the deepest humility and self-abasement. Many have been the assurances offered by his Lordship to the officers of the Society, in their more recent interviews with him, that he was fully sensible of his own utter unworthiness in the sight of God, and that his entire and sole hope of acceptance rested on the merits of the atoning Saviour. To these statements he invariably added, that his ability to believe in that atonement, as well as to do any good work, originated in the 'preventing' and 'furthering' grace of God the Holy Spirit. Animated and influenced by these principles, he lived; and feeling their firm support, he was enabled, as the outward man decayed, to speak with cheerful confidence of the solemn day which should remove him from time into eternity. To him, Death was disarmed of his sting; and it may be truly said of him, that he has fallen asleep in Jesus."

This interesting document, for which we believe we are indebted to the pen of his Lordship's successor, Lord Bexley, has anticipated some of the particulars which we had intended to notice, and also touched upon others which we shall more fully open; but we must not quit the subject of the Bible Society without briefly alluding to a few additional particulars of his Lordship's connexion with it.

The Bible Society was formed at a public meeting convened on the 7th of March 1804. We need not recapitulate the various circumstances which led to that meeting, and the warm interest which was taken in the preliminary arrangements by several individuals who are now in a better world—among whom we may not omit to mention Mr. Grant and Mr.

Wilberforce; and still less Mr. Hughes, who, with his still surviving, modest, and unassuming friend, Mr. Tarn, was present and took an active part in the original project as far back as 1802. A second meeting of the infant Society's subscribers and friends was held on the 2d of May, to revise and mature its constitution; the Committee appointed on the 7th of March having devised some very important improvements upon its original construction, and which, being adopted, placed the Society upon that solid footing which it has ever since retained. Mr. Pratt, Mr. Hughes, and Dr. Steinkopff, were the original secretaries. The first of these, who also held the office of Secretary to the Church Missionary Society, speedily resigned his honourable post to Mr. Owen, thinking it conducive to the interests of the Society to do so. Lord Teignmouth, whose name appeared among the earliest in the list of contributors, was solicited, through his much-esteemed friend Mr. Macaulay, to take the chair on the 2d of May, which he readily engaged to do; but, illness preventing it, Mr. Granville Sharp presided. On the 14th Lord Teignmouth was unanimously nominated President, at the recommendation of Bishop Porteus; Mr. Owen moving, and Mr. Rowland Hill seconding the proposition. His Lordship's accession to the office was gladly hailed by the Committee, most of whom were acquainted, some of them intimately, with the excellence of his Lordship's character, and the high reputation which he had acquired in India as a patron of religion and a personal example of its influence. The very day after his appointment, Bishops Barrington and Porteus united themselves to the Society; and in the course of a few weeks Bishop Fisher, and his successor the present venerable Bishop of Salisbury, with many other much esteemed individuals, lay and clerical, followed their example; and the tree was firmly planted which was to withstand many a shock, and whose fruits were for the healing of the nations. Lord Teignmouth began immediately to address himself with much diligence to the business of the institution, and regularly discharged the duty of Chairman at the meetings of the Committee, unless prevented by illness or other unavoidable impediment. The diligence, sagacity, perseverance, ardent zeal, and winning urbanity, with which he conducted the affairs of the Society, are well known to all who have witnessed his conduct, either at these meetings of business or at the public anniversaries. There was also a calmness of judgment and a spirit of impartiality in all his Lordship's proceedings, which on various occasions proved of signal advantage to the institution. In proportion as he loved and valued the Society, was he anxious that it should be free from all just cause of reproach: he was always desirous that every difficulty should be openly and fairly met; and every complaint, if complaint were made, impartially investigated; and he would on such occasions wait the issue with undisturbed equanimity, preparing either to acknowledge or retract, to amend or to persevere, as truth and justice dictated.

But the Bible Society and its illustrious President were not long left to work their way in peace. Controversy after controversy arose; but he met the storm with Christian serenity, and never once shrunk for a moment from his attachment to the institution. On more than one occasion, particularly in a very satisfactory reply to Dr. Wordsworth's Objections to the Society, he employed the press in its defence. In this reply he expressed his conviction that the funds of the Bible Society could not be profitably transferred to the coffers of the Society for promoting Christian Knowledge, as some had recommended. He stated, as the foundation of this opinion, "the limited nature of its constitution." He then adverted to the vast medium of communication which the varied resources of the new Society had furnished; traced with feeling and eloquence the history of its triumphs; denied that any spirit of rivalry

prevailed in the Bible Society against its venerable sister institution; quoted the individuals, societies, and churches, who have considered this institution not as the organ of change, but as a pillar of national prosperity; and ended with a wish that the respectable name of his opponent might be ranked in the catalogue of its friends.

But for the most part he was serving the Bible Society still more effectually by his personal exertions, his private communications and explanations, and by the lovely spirit of his own example; and not the least arduous or valuable of his labours was the frequent and large correspondence which he conducted with foreign societies, or individuals of distinction, solving doubts, replying to congratulations, or pressing points of difficulty or delicacy, where friends of the institution had mistaken the Society's design, and required firmly, but mildly, to be remonstrated with, as more than once occurred in the foreign intercourse. The most strenuous opposers of the Bible Society acknowledged his Lordship's conscientiousness and inflexible integrity*. The very first, and not the least violent, of them—the "Country Clergyman" of 1805—required only, as a modest guarantee for its innocence, that the President should pledge himself that all its members "are like himself, honourable and upright men, who speak what they mean and practise what they profess; who abhor duplicity and deceit, and know no discordance between the object they profess and the object they pursue." The publication of the Country Clergyman, Mr. Owen says, was one of "extravagant weakness and unmeasured scurrility;" but as it affected a high tone of orthodoxy and Churchmanship, and was industriously circulated, to the disparagement of the Society and the reproach of its Church of England supporters, the Bishop of London requested Lord Teignmouth and Mr. Owen to attend a meeting of the Episcopal patrons of the Institution, at London House, with a view to the investigation of the whole question. The books and correspondence were produced; and every charge was thoroughly sifted. The result was that the Bishops expressed their entire satisfaction with the conduct of the Society, and unanimously determined that it should continue to receive their patronage and support. Lord Teignmouth, whose equanimity on this as well as on every other similar occasion experienced no sort of perturbation, listened to all that was said on either side with the most tranquil and dignified composure. At length, when the Prelates had delivered their judgment, his Lordship addressed them in these memorable words:—"Well, my Lords, I know not what your Lordships may think, but for my own part I can truly say, I had rather be the subject of ten such pamphlets than the author of one of its pages. I thank God my last moments will not be embittered by the reflection of having written such a pamphlet."

The same "Country Clergyman" attempted a second time to disturb the peace of the Society, and to detach its Episcopal friends from it, by an anonymous pamphlet; and Bishop Porteus was for some time much disturbed at the grave charge urged against him, of "misleading his brethren and betraying the Established Church;" but he at length traced the pamphlet to its source, detected its fallacies, and became a firmer friend than ever to

* We mean, the opposers of the old class; but we lament to say that some of the speakers and writers who opposed the Society in the more recent controversies were not so scrupulous. We spare the memory of the dead; we spare the blushes of the living; we spare the writers in pamphlets and periodical publications, whose offences Lord Teignmouth forgave as became a Christian, and whose secret consciousness, so far as we are concerned, shall be their only punishment. We question not their good intentions, but their zeal without adequate knowledge led them grievously to mistate facts and to malign characters.

the Society. The author was induced, by what means we know not, to suppress the publication.

The President's addresses at the anniversary meetings of the Society were compositions of most happy adaptation to the occasion. They exhibited calm simplicity mixed with fervent piety. There was not wanting in them a serene and unambitious exercise of intellectual power; but their chief characteristic was an overflowing of Christian philanthropy—a desire to keep the unity of the Spirit in the bond of peace—and an echo to the matin song of the Nativity, "Glory to God in the highest, and on earth peace, good-will towards men." He would dwell with delight upon the tendency of the institution to bind Christians of every name throughout the world in one golden chain of harmony and love. The flame was kindled, he would say, at the altar of God; it was a holy flame; and he doubted not that it would continue to burn brightly, till the whole world was illuminated with its radiance. Yet he assumed no honour to himself or to the Society; he attributed every thing to the blessing of God; and though the results had been eminently encouraging, he impressed upon the friends of the institution that the true stimulus to their exertion should be the power and the promise of God. Thus at the very interesting anniversary of 1816 (which we feel the more pleasure in calling to mind because at that meeting was introduced to the Society his Lordship's amiable and excellent son and successor, who, we trust, will be long spared to tread in the steps of his revered father), the President remarked:—"It is sufficient for us to know that we have laboured to promote these blessed results; and we may, with humble confidence, leave to Him, whose grace descends as the dew, the growth and increase of the seed of the word which we have so abundantly sown. In this confidence I trust that the British and Foreign Bible Society, which will ever be deemed the glory of this kingdom, will also prove a main pillar of its lasting prosperity." The very last letter, if we recollect rightly, which his Lordship addressed to the Society assembled at its annual meeting, when his declining health and strength prevented his being present in person—more especially under the painful agitations of the then pending controversy—reminded them that "the operations of the Society are the Lord's doing." The Rev. Robert Anderson, his Lordship's chaplain and relative, in the interesting, scriptural, and affecting discourse preached upon occasion of his death, adds his testimony to the spirit of prayer and dependence upon God in which his Lordship conducted the affairs of the Society, especially in seasons of painful discussion. He says, "During the thirty years in which he presided over this Institution, he had no greater joy than to hear of the increasing circulation of the Scriptures in every quarter of the globe. Throughout the whole of this period he never ceased to offer up his earnest intercessions in behalf of the Society; beseeching God to bless His word to the edification of those to whom it had been already given, and to prosper the work of the Society in carrying the glad tidings of salvation to those who were as yet unacquainted with the 'joyful sound.' Upon the occasion of the Apocryphal and Socinian controversies, he prayed that it would please God to give him 'the spirit of power, and of love, and of a sound mind,' that so he might be enabled to speak and to act with the 'wisdom which is from above.' And when, after each of those controversies, he was permitted to behold the Society still pursuing its 'labour of love, and rejoicing as a giant to run his course,' he ascribed all the praise to Him, to whom all praise is due, and who has promised that 'the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'"

It is often urged, as an objection to Bible and Missionary Institutions,

that we may find wants enough and duties enough at home, without roving over the world in search of them. The objection argues as little knowledge of the expansive effect of Christian benevolence, as of the infinite value of the human soul, and the infinite price paid for its redemption. Whatever may be the theory, the practical experience is, that those who, like Lord Teignmouth, are most anxious for the spiritual welfare of the heathen, who sit in darkness and the shadow of death, are not the least attentive to the detail of private, domestic, and social duty; or the least solicitous for the sick, the poor, and the ignorant at their own doors. Lord Teignmouth, while superintending the affairs of the Bible Society for the benefit of the whole world, was not inattentive to the many local claims upon him as an English nobleman. During his residence at Clapham, the public business of the county in which he resided occupied his active mind. He became a Magistrate, and at the request of Lord Onslow, then Lord Lieutenant of Surrey, consented to supply his place in that high situation, the duties of which his age and infirmities precluded that nobleman from discharging. He entered upon them on the critical occasion of the expected French invasion, when the volunteers were assembling, and Surrey furnished a quota of eight thousand men. The industry, regularity, and dispatch with which he transacted business, and the temper and judgment which marked his conduct at the public meetings at which he was required to preside, obtained the universal commendation of the Magistrates and other functionaries of the county, and also of the Government. His active habits enabled him to superintend the military proceedings of the forces placed under his direction in the field, as well as at the Board; and his vigorous pen was employed in rousing, by spirit-stirring addresses, the national enthusiasm to the high pitch which it attained. He was also nominated a member of the Privy Council, and of the Board of Controul; and he frequently assisted the eminent Judges who presided on the trial of Indian appeals; forming the acquaintance, which he long continued to cultivate, of that distinguished ornament of the Bench, the late Sir William Grant.

In 1808, upon his removal to Portman Square, where he remained till his death, he began to bestow much attention on the affairs of the parish of St. Marylebone, in which he lived, and he contributed mainly to the introduction of an evening service into its churches. He continued to promote the various religious and charitable institutions of the metropolis, and assisted in the formation of the Royal Institution.

But we pass by these and similar matters, to notice his zealous and judicious efforts, both by his pen and his influence, for the diffusion of Christianity in India, and, as a means thereto, for the establishment of the Protestant Episcopate in that vast, and at that time almost uncultivated, portion of the Redeemer's vineyard. His rank, his influence, his extensive knowledge of India, his unquestioned integrity, and his characteristic prudence, all enabled him to render most important services in this cause of Christianity and sound policy. He had already become known to the public in England in connexion with the affairs of India, not only by the acts of his official life, but more recently and intimately by the publication of the biographical memoir of his highly endowed friend, Sir William Jones. We need not pause long in our narrative—though gladly should we do so—to remark upon a work so well known and so much esteemed, and to which even the illustrious name of Sir William Jones itself, owes no small portion of its popular celebrity. It exhibits indubitable proof that the writer was a man of extensive Oriental learning, refined taste, and sound judgment both in politics and religion. His Lordship's modesty cannot conceal the high esteem and admiration which Sir William Jones cherished towards him. If,

as we trust is the case, the original letters of Sir William are still preserved, we should be glad, in another edition, to see some of the blanks filled up which his Lordship has left in his transcript, as they apparently originate in the delicacy of the biographer, who shrank from giving to the world his own reflected praises. He, however, quotes some passages which shew the tender friendship of the parties for each other. Sir W. Jones, wearied with the literary and political fatigues of India, ardently desired, with his lady, for whom his attachment was intense beyond ordinary affection, to visit the quiet and lovely retirement of Teignmouth in Devonshire, amidst the amenities of peaceful study and domestic tenderness; little thinking that the place which he mentioned would, in the course of a few years, give a title to his friend's honours; or that within a short distance of that very spot would that friend pen the pages of his own biography. "I can easily conceive all your feelings," says Sir William Jones, in a letter dated 1787, at a time when Mr. Shore seems to have been over-worked and in ill health; "but consider, my dear friend, that you are now collecting for yourself, while you serve your country, those flowers which will give a brighter bloom even to the valleys of Devonshire; and that you are young, and have as fair a prospect of long happiness as any mortal can have. I predict, that when I meet you a few years hence at Teignmouth, where I hope to spend many a season with all that my soul cherishes in this world, I shall hear you confess that your painful toil in India conduced in the end to your happiness: and that you may enjoy as much of it as human life affords, is the sincere wish of," &c. Lord Teignmouth remarks, with much feeling, upon this letter, "The prediction which it contains is a melancholy proof of the disappointment of human expectations; and I am now discharging the duty of affection for his memory at a short distance only from the spot which he mentions as the anticipated scene of future delight, and where I once fondly hoped to enjoy the happiness of his society. That happiness would indeed have imparted a higher bloom to the valleys of Devonshire; which I now trace with the melancholy recollection that the friend whom I loved, and whose virtues I admired, is no more."

In another letter, the last which Lord Teignmouth ever received from his illustrious friend, written in 1793, Sir William says:—"I felt a severe pang on hearing of your domestic misfortunes (the loss of his children): I felt more for you than I should for most men, because I well knew the sensibility of your heart. The only topic of consolation happily presented itself to you. Reason, perhaps, might convince us that the death of a created being never happens without the will of the Creator, who governs this world by a special interposition of his providential care; but as this is a truth which Revelation expressly teaches us, our only true comfort in affliction must be derived from *Christian* philosophy, which is so far from encouraging us to stifle our natural feelings, that even the Divine Author of it wept at the death of a friend. This doctrine, though superfluous to you, is always present to my mind; and I shall have occasion in a few years, by the course of nature, to press it on the mind of Lady Jones, the great age of whose mother is one of my reasons for hoping most anxiously that nothing may prevent her returning to England this season." Upon this letter, Lord Teignmouth in the memoir remarks: "It would not be easy to give expression to the feelings excited by the perusal of this letter, nine years after the date of it. In recalling the memory of domestic misfortunes which time had nearly obliterated, it revives, with new force, the recollection of that friend whose sympathy endeavoured to soothe the sorrows of a father for the loss of his children." Lord Teignmouth, amidst the arduous labours of his high office, watched over his afflicted friend, who never recovered his grief on account of Lady Jones's return to England for

her health, and only waited to finish his great literary work to give up all his Indian prospects and rejoin her. The Governor-General, however, was not sent for in the night, when his friend expired; so that he arrived too late, he says, " to soothe his last moments, and to receive his dying commands." He greatly laments this in the published memoir, not only on account of his own feelings, but because, he says, " It would have been satisfactory to the public to have known the dying sentiments and behaviour of a man who had so long and deservedly enjoyed so large a portion of their esteem and admiration." We cannot doubt, also, that Lord Teignmouth wished to speak freely with his friend upon the concerns of the soul and of eternity, and " to soothe him " with those consolations which alone are of any avail at such a moment.

But to a religious mind a most pleasing feature of Lord Teignmouth's work is his anxiety to prove that his friend was a Christian; and this at a time when, for a statesman, a man of letters, and a man of the world, either in India or at home, to be somewhat of a sceptic, was not accounted, in certain circles of high repute, any great blemish. The extensive revival of true piety, on the one hand, and the miserable wretchlessness of infidelity as worked by the Carliles and Taylors of recent days, on the other, have rendered free-thinking, as it is untruly called, a badge which few persons in the decorous ranks of life are now covetous to assume. Lord Teignmouth justly includes Sir William Jones's name among those which, though they can add nothing to the irrefragable force of the evidences of Christianity, yet shew, at least, how those evidences have affected the most powerful and inquiring minds. His Lordship remarks:—" In matters of eternal concern, the authority of the highest human opinions has no claim to be admitted, except as it may be opposed to that of men of inferior learning and penetration. Among such as have professed a belief in Christianity, where shall greater names be found than those of Locke, of Bacon, and of Newton? Of the two former it may be observed, that they were both innovators in science; whilst the genius of Newton carried him *extra flammantia mœnia mundi*. These men, to their great praise, and we may hope to their eternal happiness, devoted much of their time to the study of the Scriptures. If the evidence of Revelation had been weak, why were minds which boldly destroyed prejudices in science, blind to those in religion? Such authorities, and let me now add to them the name of Sir William Jones, are entitled to great weight. Let those who superciliously reject them, compare themselves with the men who have been named. The comparison may, perhaps, lead them to suspect that their incredulity may be the result of a little smattering in learning, and great self-conceit; and that by hard study and a humbled mind they may regain the religion which they have left."

We have digressed further than we intended, at the incidental mention of his Lordship's Memoir of Sir William Jones: we now return to his exertions for opening the vast empire of India to Christian missionaries, and the extension of the English Episcopate and a Church Establishment for the European part of the population. At the time when his Lordship was in India, little had been effected, either as regarded the natives or the Europeans. There were a few chaplains appointed for the latter; and a few Lutheran missionaries, during the last century, had gone out from the Society for Promoting Christian Knowledge, for the conversion of the former: the Baptists also had recently established a mission in Calcutta, which was transferred to Serampore; a few other gleams of light were also here and there visible, but scarcely more than sufficient to exhibit the surrounding gloom, without dissipating it. There had not, indeed, been wanting individuals to point out these deplorable

deficiencies, and to urge the supply of them; but hitherto with little effect. The Christian Knowledge Society's missions upon the Coromandel Coast, which had been peculiarly attended by the Divine blessing, were still in active and successful operation, under the care of that most excellent of modern missionaries, the lamented Swartz. The Society had also, in 1766, stationed a pious and zealous missionary, Mr. Kiernander, in Calcutta. This good man erected, at his own expence, what is still called the Mission Church; but his affairs becoming deranged, Mr. Grant, with his well-known munificence, purchased it, for ten thousand rupees, and constituted himself, Mr. Chambers, and the Rev. David Brown, trustees for its management*. We should gladly dwell upon the exertions of all these gentlemen, as well as of various others, who took a prominent part, then or afterwards, in opening India to Christian missions, and procuring an ecclesiastical establishment; but our limits require that we should confine ourselves to the immediate subject of our biography; and we are only anxious that we should not, in so doing, be considered as overlooking or disparaging the labours of other individuals. We are quite sure that neither the gentlemen above named, nor Dr. Buchanan, Mr. Thornton, Mr. Wilberforce, Mr. Harington—we abstain from mentioning living names—or any other person whose lot it was to co-operate in this great work of Christian and enlightened benevolence, would wish to overlook the services of any his fellow-labourers. Among this select body of friends we certainly should place in the foremost ground Mr. Grant; who, as long back as the year 1792, wrote a valuable memorial, entitled "Observations upon the State of Society among the Asiatic Subjects of Great Britain, with respect to Morals; and the Means of improving it." Among those means Mr. Grant unequivocally and most earnestly pressed the introduction of schools, missions, and the sacred Scriptures. His "Observations" were drawn up in anticipation of the efforts which were made by himself, Mr. Wilberforce, and others, at the renewal of the Company's Charter in 1793, for opening India to missionary labours; but they were shewn only to his private friends till the year 1797, when they were laid before the Court of Directors, with a view to induce them to allow of missionaries going out to India. The efforts of Mr. Grant and his friend proved abortive in 1793, except so far as they procured a solemn Resolution of the House of Commons, stating that it was the duty of the legislature to adopt such measures as might gradually tend to the religious and moral improvement of our East-Indian empire; but Mr. Grant's paper became very effective, many years after, in the discussions upon the renewal of the Company's Charter in 1813, when it was printed for the use of the House of Commons; but it has never to this hour been published.

We regret to say that we cannot at this moment offer any minute detail respecting Lord Teignmouth's conduct during his Governor-Generalship, in relation to the propagation of Christianity. He had great difficulties to contend with; and he perhaps most effectually countenanced religion by a quiet and unostentatious but effectual support, rather than by attempting startling innovations, for which the times were not ripe, and which he

* Dr. Gaskin, the Secretary of the Christian Knowledge Society, wrote to the Trustees, expressing in the strongest terms the admiration and gratitude of the Society upon this occasion. He added, that the Society would most gladly assist their efforts to establish a more extensive mission in Bengal, if it were in its power; it "admired the judgment and piety with which the plan had been drawn up;" and it earnestly hoped that the time was shortly coming when Christian missions would be generally established in India; and that, when any opportunity of aiding such a plan occurred, the Society would not be found inactive. This venerable Institution can never be too much honoured for its exertions in India.

might not have it in his power, however much he wished it, to carry at once into effect. It appears, however, to have been his uniform desire to follow in the path marked out by his excellent friend and pioneer, Mr. Grant; and we accordingly find that eminently pious clergyman, Mr. Brown, whom Lord Teignmouth had raised to the senior chaplaincy, attesting, several years after, in a memorial to the Society for promoting Christian Knowledge, that his Lordship had always considered it "his most sacred duty to uphold religion with the weight of his authority." He resolved, says Mr. Brown—citing his Lordship's own words—"to make it be seen that the Christian religion was the religion of the State;" and he accordingly "appeared in his place as chief representative of the British nation, attended to church by all the officers of government, to give the Christian religion the most public, marked respect of the Governor of the country." The noble and eloquent terms of deserved eulogy in which Lord Teignmouth wrote concerning the Missionary Swartz, in an official dispatch to the Court of Directors, indicate his sentiments and feelings at a time when it was not very popular to speak highly of missionary exertions in India. "With regard," says his Lordship, "to Mr. Swartz, whose name the President has never heard mentioned without respect, and who is as distinguished for the sanctity of his manners as for his ardent zeal in the promulgation of his religion; whose years, without impairing his understanding, have added weight to his character; and whose situation has enabled him to be the protector of the oppressed, and the comforter of the afflicted; who, as a preacher of the Christian faith, and a man without influence, except from character, was held in such estimation by the late Rajah, a Hindoo prince, approaching to his dissolution, that he thought him the fittest person that he could consult concerning the management of his country during the minority of his adopted son," &c. &c.

We might notice other circumstances, but these may suffice to shew how fully his Lordship was prepared, upon his return to England, to bear his part in the great struggle which preceded the opening of India to Christian instruction. The exact extent to which the life of religion had advanced in his own bosom while in the East, we cannot undertake to define: his piety was probably not so fervent, or so doctrinally discriminating, as it afterwards became, under the ministry of a Venn and in the society of a Wilberforce; but we discern ample proofs both of its existence and its pervading power.

Many years before the general discussion of the question of unbarring India to Christian light at the renewal of the Company's Charter, his Lordship and his friends were zealously endeavouring to prepare the way, in private and official intercourse, for that great consummation; but it was not till the year 1808 that he was known to have come forward as an author upon the subject; and even then his publication was anonymous, under the title of "Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity, with Observations on the prefatory Remarks of Major Scott Waring; by a late Resident in Bengal." We have it in our power, however, to shew, that even two years before the publication of this pamphlet his mind was actively at work upon the question, by informing our readers of one of our literary secrets,—that it was his Lordship who wrote the Review, in the Christian Observer in 1806, of Dr. Buchanan's "Expediency of an Ecclesiastical Establishment for British India, both as a Means of perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives." His Lordship thought, indeed, that Dr. Buchanan had advanced somewhat beyond the bounds of prudence and practicability; and few persons were there at that time—not, we believe,

even Mr. Wilberforce or Mr. Grant—who did not feel some hesitation respecting the large plans of Dr. Buchanan; and even Dr. Buchanan himself, the Luther of India, whose zealous writings and unwearied personal exertions, added to his munificent premiums for publications upon this momentous question, did more to enlighten and stimulate the public mind than the labours of any other individual, did not venture to adopt on his title-page a stronger word than "civilization," as applied to the natives of India. The idea of "conversion" would have been accounted insanity. Looking back, therefore, at the circumstances of the times, and considering Lord Teignmouth's official habits, his characteristic caution, his serious responsibility, and his practical knowledge of the obstacles to be surmounted, we are far from being surprised that he thought some of Dr. Buchanan's statements over-sanguine: on the contrary, we are rather inclined to express our admiration and gratitude that his Lordship was so far in advance of most of his Oriental contemporaries, even including men of undoubted piety and zeal, as to have penned the sentiments contained in that review. At that period, not only was India almost hermetically sealed against Christian missionaries, but even the circulation of the Holy Scriptures without note or comment was opposed by the Indian government, both at home and abroad, as a proceeding which involved great danger; and as to sending out a Bishop to Calcutta, such a step, it was urged, would cause a general revolt of the natives, and end in a deluge of blood, and in our certain expulsion from the country. We may look back upon these astounding predictions, after more than a quarter of a century, without dismay; but at the time when they were uttered they created strong impressions of alarm. Yet, triumphing over the general prejudice which then prevailed, especially among gentlemen who had passed much of their lives in the East, we find our respected correspondent and co-adjutor expressing his extreme anxiety for a "sufficient" ecclesiastical establishment in India; hoping that it would be "speedily and effectually supplied;" contending for the wisdom, duty, and safety of that great experiment; combating the vague apprehensions which were afloat; and fully concurring with Dr. Buchanan, not only in that part of his proposition which related to the European population, but also as to "the practicability of civilizing the Hindoos, by instructing them in the truths of Christianity, *and the undeniable policy of the attempt.*" His Lordship in that review expressed strongly his opinion, that nothing will ever "improve the morals" of the people of India but "the principles of the Christian religion."

Those of our readers who possess our former volumes may refer to the paper itself; but for the sake of others we will extract one passage, respecting the proper character of the Bishops who should be sent out, which will be read with peculiar interest at the present moment. The prediction, that if an ecclesiastical establishment were given to India, and if the impediments to the location of missionaries were removed, the Church of England would wipe off the reproach of its past apathy, has been fulfilled beyond the most sanguine expectation; and to the character of the Bishops sent out may be attributed, under the blessing of God, those effects which his Lordship anticipated would result from a wise choice of suitable persons to fill that arduous office. The following is the reviewer's statement:—

"To us it appears, however, that the influence of an episcopal establishment, in advancing the civilization of the Hindoos, will materially depend upon the characters of the heads of that establishment, and of the members who compose it. Supposing them to be animated with the Apostolic zeal and sound piety of a Swartz or a Brainerd, the most sanguine expectations may be entertained of the success of their labours among the natives of

India. On the other hand—if it be allowable to surmise the possibility of their lukewarmness or indifference to the conversion of the natives—if they should not even feel an anxiety for the accomplishment of it, our expectations would be greatly disappointed; and the same disposition which renders them inactive might induce them to view with jealousy and aversion the zealous exertions of missionaries of a different communion. It is a remarkable circumstance, that, in the history of those who have devoted themselves to the propagation of the Gospel amongst nations where it was unknown, the names of divines of the Church of England rarely, if ever, occur. We trust, however, if the proposed Ecclesiastical Establishment should be given to India, that the members of that Church will not be deficient in zeal or activity for the civilization of the natives; that they will not only advise the best methods for effecting this purpose, but that some amongst them will emulate the labours of those missionaries who have already exerted themselves for some years past in communicating the doctrines of Christianity to the natives of Bengal."

But it was not merely in an anonymous review, or in his private intercourse, social and official, that Lord Teignmouth advocated the diffusion of Christian light in India. We have already alluded to his publication under the title of "A Late Bengal Resident," the authorship of which was not likely to remain long concealed. The occasion of this tract was briefly as follows.—After Lord Wellesley left India, the succeeding governors opposed all attempts to evangelize the natives, and endeavoured even to prevent the establishment of a Bible Society; the consequence of which was, that the friends of religion in Bengal were obliged to relegate the translation and printing of the Holy Scriptures to the Baptist missionaries at Serampore. Such was the state of affairs in 1807, when Bishop Porteus, alluding to it, says:—"I am extremely concerned to see the hostility of the Bengal government both to the translation and dispersion of the Sacred Scriptures in the Oriental languages, and to the exertions of the Bible Society in foreign countries. From what cause does this sudden change arise? Whatever be the cause, I hope Lord Teignmouth and Mr. Grant, who are now both in office in the Indian department, and have considerable influence with the India Directors, the Board of Controul, and the Bengal government, will exert themselves speedily and vigorously to remove that cause." The Bishop was not himself idle on the occasion; for Mr. Twining, who had lately returned from Bengal, having published in London a pamphlet which was an echo to the proceedings of the authories in India, Bishop Porteus replied to it; as indeed he could do no less, believing, as he did, that "the future conversion and salvation of the natives of that vast continent in a great degree depend on the successful progress of Bible Societies." Mr. Twining had said that his fears had been greatly excited by hearing "that a Society exists in this country the chief object of which is the dissemination of the Christian faith, particularly amongst those nations of the East to whom we possess a safe facility of access." This description we should have thought applied rather to the Society for promoting Christian Knowledge, or the Society for the Propagation of the Gospel, or the Church Missionary Society, than to the Bible Society; but the opponents of Christianity in India were not very nice in their discriminations. Mr. Twining grounded his vaticinations more especially upon the "alarming hypothesis" that a Director of the East-India Company (Mr. Thornton), a Deputy Chairman (Mr. Grant), and a member of the Board of Controul (Lord Teignmouth), were among the leading members of this confederacy;—a fact which we should have thought would have rather tended to allay his fears, by shewing that nothing dangerous was to be anticipated. But Mr. Twining saw in imagination our Indian possessions "even already in a

situation of most imminent and unprecedented peril" from such "rash and unwarrantable proceedings:" he "loved the natives of India, and therefore could not remain a silent spectator of attempts to disturb their dearest rights and wound their tenderest feelings:" he foretold, that, if such doings were not promptly put down, "fifty millions of people will drive us from that portion of the globe with as much ease as the sand of the desert is scattered by the wind:" he predicted unknown "horrors:" his nerves would not even allow him "to cut open the leaves" of Dr. Buchanan's Memoir which contained "the sequel of such sanguinary doctrine:" and, in fine, he hoped that our native subjects in every part of the East would be quietly left "to their own religious prejudices and absurdities, until it shall please the Omnipotent Power of heaven to lead them into the paths of light and truth." Bishop Porteus, who looked for no such miracle without the use of suitable means, replied in a very able manner to this pamphlet, and shewed by strong facts that there was no cause for such alarm, and that our duty and policy were equally clear.

Mr. Twining was seconded by Major Scott Waring; who was replied to by Lord Teignmouth in the work above noticed, the "Considerations, by a late Bengal Resident." It was not only a seasonable but an admirable and an unanswerable publication, and was of great service, not merely at the moment, but afterwards, in preparing the public mind for a Christian and statesmanlike consideration of the whole subject, in reference to the renewal of the Company's Charter. The author brought to his work a perfect knowledge of the subject; and he conducted the discussion in a spirit of candour, and with a calm and Christian dignity, which no unfairness upon the part of his antagonist could disturb. He shewed clearly the safety, the policy, and the duty of the measures proposed for the religious welfare of India. We could not, he said, evade our responsibility before God or man; for the natives of India under our dominion were as much British subjects as those in England, more especially since the adoption of those just and humane plans which re-invested the conquered natives with the proprietorship of their own soil—a measure which owed much to his Lordship's own conciliating government. But we are not reviewing the pamphlet, and will therefore only copy a few sentences from it, as a specimen of its contents.—

"Professing, with my countrymen in general, my belief in the Divine authority of the Scriptures, and in the doctrine of a superintending Providence, so explicitly inculcated and so fully illustrated by innumerable examples in the Word of God; and still more that the decline and fall of states are the judicial inflictions of a Divine hand, the punishments of guilty nations; I see with the deepest concern, recommended, for the first time, the adoption of a system of conduct by which we should take idolatry, with all its guilt, under our special patronage, and endeavour to shut out all knowledge of, I had almost said all access to, the Almighty."

"But I think it my duty to make a solemn appeal to all who still retain the fear of God, and who admit that religion, and the course of conduct which it prescribes, are not to be banished from the affairs of nations, now when the political sky, so long overcast, has become more lowering and black than ever, whether this is a period for augmenting the weight of our national sins and provocations by an exclusive toleration of idolatry: a crime which, unless the Bible be a forgery, has actually drawn forth the heaviest denunciations of vengeance, and the most fearful inflictions of the Divine displeasure."

"Were the same superstitions, or the same barbarous and licentious rites, which are now exhibited on the banks of the Ganges, to be practised on the banks of the Thames, or even in the remotest part of the British

Islands, they would excite the strongest possible feelings of horror, and stimulate our efforts to substitute a purer and more benign system in the place of this compound of cruelty and crime. But, surely, to the eye of reason the distance of that part of our dominions in which this vicious system prevails, makes no real difference. It is equally a portion of our empire, subject to our rule, and contributing largely to our prosperity."

Lord Teignmouth, and the other gentlemen who had taken a part in this discussion, had the satisfaction of attaining the object which they had so much at heart; for, in consequence of the strong expression of public opinion, Mr. Twining was induced to withdraw his proposed motion at the East-India House for the extrusion of Christianity from India; and the controversy which had arisen had the happy effect of awakening the attention of the nation, and preparing the way for those strenuous exertions which were made, and with a successful issue, at the renewal of the Charter.

Most energetic and united were the efforts of the friends of Christianity upon this great occasion. Public meetings were held in most of the great towns of the kingdom, and the numerous assemblies which attended them all united with one voice to address the Legislature to grant reasonable facilities for the introduction of Christianity into our Eastern empire. It was a noble, and almost an unprecedented, demonstration of national religious sentiment. Contemning the infidel prejudices, banishing the groundless alarms, and blowing away the cob-web sophistries which would have retained India in darkness and blood, denying to her the dawning of that light whose effulgence is destined to gladden the universe, the friends of religion of every name throughout the land, and especially the members of the various religious charitable societies—the Christian Knowledge, the Gospel Propagation, the Church Missionary, the Bible, the societies connected with the Church of England and those without her pale—all agreed in urging this great measure of Christian duty and political wisdom. Their voice found an echo in the House of Commons; and, after warm debates—some of the combatants in which repeated such flimsy arguments as we have noticed in Mr. Twining's pamphlet, while they were replied to by Mr. Wilberforce and his friends as became Christians and statesmen—the great measure was carried; an Indian Episcopate was formed; missionaries were allowed to instruct the natives; and the way was prepared for those splendid successes which have since followed, and which have proved that God was able to do exceeding abundantly above all that his servants asked or thought. The House of Lords, to its honour be it spoken, passed the Bill, with its healing clauses, without a note of opposition.

In the whole of the proceedings, though not a Member of Parliament, Lord Teignmouth took an active part. He had kept up a correspondence with India; and by his wise counsels to the friends of religion there, as well as by his representations to the authorities at home, he, in conjunction with Mr. Grant and others, assisted in procuring, years before the renewal of the Charter, the relaxation of those ill-judged and unchristian restrictions to which we have adverted. Mr. Owen, in his History of the Bible Society, in alluding to the formation of the Calcutta Bible Society, in 1811, mentions Mr. Brown as writing that a "private and confidential" communication from his Lordship had arrived "at a very critical moment," and that "the private communication of these letters" (his Lordship's and Mr. Owen's) "to some of our chosen leaders, gave decision and triumph to our operations." His private exertions, in his daily intercourse in the society of his private and official friends, remain only in their result; but his Lordship crowned the whole by giving his public evidence upon the occasion before Parliament and his country, in which he repeated in the strongest terms those sentiments which we have already mentioned. In opposition

to Mr. Hastings, and several other gentlemen from India, he confidently averred that there was no danger—and the event has proved the sagacity of his prediction—in "such kind of preaching as was necessary to the conversion of the natives;" that is, preaching the Gospel of Christ without acrimonious invectives. He stated, that, far from the missionary character being obnoxious to the people, if a missionary taught and lived as he ought he would be greatly respected. The natives were not likely, he said, to take the slightest offence, or to harbour any suspicion, from the appointment of a Bishop, which seemed to be the great object of Mr. Hastings's alarm. His Lordship dwelt with much force upon the vices, the superstitions, the cruelties, and the abominable licentiousness, that prevailed throughout India, and shewed that Christianity was as necessary to the moral and social, as to the religious welfare of the people. In a word, he declared in his solemn evidence before Parliament, as he had formerly done with his pen, his clear and strong persuasion that it was not only practicable, but expedient on grounds of political interest, as well as just and right on the principles of religion and humanity, to communicate, prudently and discreetly, to the natives of India the knowledge of Christianity; and thereby, through the Divine blessing, to improve their wretched state in this world, as well as to open to their view the prospect of eternal happiness.

The remaining twenty years of his Lordship's valuable life we must pass over very briefly. He found in his connexion with the Bible Society, and in the details of his ordinary duties, ample and useful occupation for his declining years. He reserved and husbanded his diminished and declining strength principally for that institution, with which his zeal had in a great measure identified him; and, when no longer capable of enduring the fatigue induced by those controversies which violently agitated the Society, the anxiety which he felt, and for which he sought relief in constant prayer, was materially mitigated by the ready assistance afforded to him on all occasions by Lord Bexley; whose accession to the Society was originally at his instance; and whose benevolence, moderation, equanimity, abilities, and experience, have proved eminently conducive to its stedfast prosecution of its original plan, no less than to the promotion of that peace and charity which form the essence of its constitution. To Lord Bexley he always looked as the individual qualified to succeed to the chair of the Society, in the event of his removal; and his hope, expressed to his family, has been happily realized by the event.

Although unable during many years to preside at the anniversary meetings of the Society, and even latterly to attend the meetings of the Committees, Lord Teignmouth continued to maintain a constant intercourse with its officers, no less delightful to himself than advantageous to the Institution. And at the annual festival at his own house, at which he entertained the Vice-Presidents and officers, and guests from foreign lands, who had partaken in the proceedings of the day, he appeared—feeble indeed in body, but—animated in spirit in the very last year.

During his most arduous employments Lord Teignmouth never neglected his domestic duties. In the bosom of his family, and among the numerous branches of his relatives and connexions, he was known, beloved, and venerated, as the husband, father, brother, friend, whose looks, words, and actions indicated stedfast, unvarying attention, and judicious friendship. His servants regarded him as a parent, and the poor as a kind and constant benefactor. The eminent consistency of Lord Teignmouth in the course of public and private virtue, must be ascribed to that faith in his Saviour, and to that humble dependence on the assistance of the Holy Spirit, which he diligently sought during the period of his highest elevation in India, and which constituted his strength, his solace, and the mainspring of his exer-

tions and of his excellence in the severe domestic afflictions with which it pleased God to visit him, no less than in the difficulties in which his public proceedings were occasionally involved. As his sphere of active usefulness contracted, his mind became gradually concentrated in the pursuits of religion, in the duties of prayer, meditation, and the study of the Scriptures. His theological reading was extensive, and gradually, in part, supplanted the pursuit of general literature. He was alive to passing events, and his remarks on their bearings and probable results were characterized by singular sagacity. His health had much improved during the latter part of his life; but at the close of the year 1832 it received a shock from illness from which it never recovered; and during the following spring his Lordship suffered considerable internal pain, apparently produced by indigestion. This was happily removed by the remedies employed; and the pure and invigorating air of Hampstead, whither he temporarily removed during the following summer, restored his strength, when a severe attack of illness nearly terminated his existence. He believed that his end was at hand, and gave directions respecting his funeral and the disposal of part of his personal property. But it pleased God to spare his life till the fourteenth of February of this year, the forty-eighth anniversary of the day of his marriage; during which period his mind was habitually employed in preparation for his approaching removal to his everlasting rest, in humble and entire dependence on the mercies of his Saviour. An occasional depression of spirits, produced by bodily languor, of which he complained, disappeared during the few last weeks of his life: his state was that of calm, peaceful, blessed hope. At length, surrounded by his family, on whom he had bestowed again and again his affectionate benedictions—retaining till nearly the last moments a clear and tender remembrance of all his relatives—he resigned his spirit, without a sigh or struggle, into the hands of his Creator and Redeemer. His mortal remains were interred on the twenty-first, in a family vault under Marylebone Church.

And here we might close the curtain around that peaceful bed; for, knowing how such a man lived, it is of little comparative importance to inquire how he died, since the languors and agonies of dissolving nature often weigh down the immortal spirit, and afford no certain index of the addictions of character, and no sure presage of the destinies of the soul; but, remembering his Lordship's own remark respecting the dying hours of his friend, Sir William Jones, and the mournful interest with which the public would have listened to the affecting recitals of the parting scene, we will not deny ourselves or our readers the interesting record of his Lordship's death-bed, as disclosed by his relative, the Rev. Mr. Anderson, in the discourse delivered on the Sunday after his funeral, and which has been published at the request of his congregation; more especially as the statement incidentally includes some very interesting particulars respecting his Lordship's religious character, which more than confirm all that we have stated in the preceding narrative.

Mr. Anderson mentions, in the first place, that Lord Teignmouth was accustomed to offer up his prayers at the Throne of Grace with much fervour and importunity. For many years of his life he was known to be engaged three hours every day in the exercise of private prayer; and it was his custom to retire for his evening devotions at five o'clock in the afternoon, in order that he might perform those holy exercises before a sense of weariness or fatigue should oppress his bodily powers, and thus impede the aspirations of his soul towards the gates of heaven. From these secret communings with God he always came forth into his family, like the Jewish lawgiver of old, with brightness in his face, as well as with the law of God in his heart; and shewing, by that heavenly-mindedness which

marked his whole conversation, how earnest had been his prayer that the same 'mind might be in him which was also in Christ Jesus.'

Mr. Anderson mentions, in the next place, that lively faith in the Lord Jesus Christ which formed the groundwork of his obedience, and which he laboured to cherish by such earnest, persevering prayer. On the second day after Mr. Anderson's arrival at his house, in the course of a long conversation at the close of his morning devotions, he expressed some apprehensions as to the reality of his faith, because he was unable to perform his devotions with that entire collectedness of mind, and that sustained attention, which it had been his privilege formerly to enjoy. Mr. Anderson observed to him, that the feeble state of his bodily frame was obviously unequal to that intense exertion, both of mind and body, which his devotional exercises demanded; and then, with the view of enabling him to judge for himself whether the distraction of which he complained arose from weakness of faith or only from languor and debility of body, he entreated him to consider what was the view which he habitually entertained of his own natural condition, of the Divine holiness, and of the infinite mystery of Redeeming Love. In reply to these questions, he spoke with great energy and earnestness of his deep and abiding conviction of the utter misery of our fallen state, and of the strength of indwelling sin in his own heart. He then described his ardent longings after higher degrees of that holiness which is only another name for true happiness. And he said, in conclusion, with solemn emphasis; "It is my continual prayer that I may always be looking to Him who of God is made unto me wisdom, and righteousness, and sanctification, and redemption; and that, delivered from the guilt of sin by His atoning blood, clothed with the robe of His righteousness, and partaking of the blessed and sanctifying influences of the Holy Spirit, I may be permitted to join hereafter, with angels and archangels and all the company of heaven, in lauding and magnifying God's holy name, evermore praising him, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: glory be to Thee, O Lord most high."

He said, a few days afterwards, "I loathe and detest every species and every degree of sin, as the transgression of the Divine law, and as an offence committed against the majesty and holiness of God. I trust that I do indeed repent of all my transgressions. But I do not trust in my repentance. No! I look only to the blood of Jesus for pardon and for peace."

On the Sunday before his death, he said to his beloved partner and his children, "I feel that I am resting upon the right Foundation; and I can now leave you all rejoicing."

Lord Teignmouth felt the great duty and privilege of intercessory prayer, which formed an important part of his daily devotions. Until within a few days of his death, the offices of the Church of England were continually in his hand; and it was one of his last injunctions to his son, that he would make a constant use of the admirable prayer, in the Communion office, "for the whole State of Christ's Church militant here in Earth." "I do not know any form of words," he said, "in which I can better express the feelings of my heart for my country, and for the church at large. I use it both in my morning and my evening prayers; and I always add another prayer for my country, beseeching God to raise up His mighty power, in order that He may check the flood of immorality, ungodliness, and blasphemy, which threatens to deluge the land."

Mr. Anderson adds:—"You will readily believe that a love such as I have endeavoured to describe, was accompanied by all the other graces of the Christian character. I have already said, that 'nothing was done by him through strife or vain glory, but that in lowliness of mind he esteemed

others better than himself;' and I might sum up all by saying, with our Apostle, that he was 'blameless and harmless,' as becomes 'the sons of God, without rebuke, in the midst of a crooked and perverse nation; among whom they shine as lights in the world, holding forth the word of life.' As he advanced in years, he became more and more remarkable for the simplicity of his faith, the singleness of his heart, the meekness and gentleness of his spirit, and the devotedness of his obedience to the Divine will; and all this was combined with a stedfast and cheerful reliance on the watchful and gracious providence of God. In the bosom of his family he often dwelt with delight on the manner in which he had been 'holden up' by God's good providence 'ever since he was born;' and he called on them to bear witness with him, how, 'even to his old age, and even to hoar hairs,' he had experienced the same tender and never-failing care. He felt, indeed, that he himself had too often been unmindful of his God; and he confessed, with shame and sorrow, that he had wandered from his paths like a lost sheep; but he acknowledged, with devout thankfulness, that his heavenly Father had never been unmindful of him; that 'he had not dealt with him after his sins, nor rewarded him according to his iniquities;' yea, that he had heard the sighing of a contrite heart, and that he had encouraged and enabled him to return into the paths of holiness and peace. Upon reviewing his past life, he invariably ascribed it to the Lord's mercies that he had been graciously spared to such an advanced age, to 'declare his faithfulness and his salvation.' And it may be said, without any exaggeration, that for many years a sense of the Divine goodness was never for a moment absent from his thoughts. He knew, also, from his own joyful experience, that 'all things do indeed work together for good to them that love God;' and it was under the sweet persuasion of this blessed and consolatory truth, that he repeatedly said to his old and faithful servants*, as they were rendering him any little offices for his comfort or refreshment, 'It is my duty to be as thankful for my sufferings, as for all my other mercies.'"

Mr. Anderson continues:—"Upon every occasion, and under every trial, so perfect was the composure and serenity of his mind, and so entire his submission to the Divine will, that, had this been considered independently of the other parts of his character, the conjecture might possibly have arisen that it was to be attributed, either wholly or chiefly, to a constitutional coldness and insensibility. But you have heard, that to his lowliness of mind, and his spirit of thankfulness under every dispensation, he added a warmth of heavenly love, which led him, under all circumstances, and in every possible way, to 'look not on his own things, but also on the things of others.' And my own observation enables me to add, that the affection towards others, which always glowed within his bosom, and which had been cherished, directed, and purified by Divine grace, seemed to gather fresh force as his bodily strength decayed. During the last week of his illness he spoke, in terms of the warmest affection, of his only absent child, the son who is now resident in India: to his other children he gave, at intervals, his parting blessing: his beloved partner was more than ever the object of his tender regard; and he often addressed to his attached and sorrowing attendants a few words of Christian kindness and Christian admonition, which will, I trust, be always treasured up in their remembrance."

Mr. Anderson states, that a prominent feature of his Lordship's character was his stedfast and cheerful reliance on the watchful and gracious providence of God. We are happy to be able to adduce a valuable corrobora-

* "The three servants who were watching by his bed-side when he breathed his last had been, severally, thirty-four, thirty-one, and twenty-eight years in his service."

tion of this remark, by means of a small, unassuming tractate, which issued from the press a few weeks before his Lordship's decease, entitled "Thoughts on the Providence of God." The work has no name or reference: it is merely stated, in a notice dated January 1834, that the thoughts were committed to writing as long ago as the year 1810; that the author had been at different times requested by some of his friends to allow of their publication; and that this request having been lately renewed by the Rev. A. Brandram, who kindly undertook to carry the work through the press, the writer had been induced to yield his consent. But though he gave his consent to the publication, he could not be induced to affix his name; and the tractate thus coming out anonymously, and with nothing to attract public attention, is probably unknown beyond the immediate circle of the friends of the writer. There is, however, now no impropriety in announcing, what the author's modesty concealed, that it was from the pen of the late venerable Lord Teignmouth. Its publication was the last act of his Lordship's life in his intercourse with his fellow-countrymen, and a deliberate dying avowal of those sentiments which he had penned about a quarter of a century before.

His Lordship commences his tractate with asserting the doctrine of a Divine Providence upholding and ordering all things in heaven and in earth. He shews the consistency of this doctrine with reason; he illustrates it by history, sacred and profane; and he proves it by the revelation of Holy writ. The providence of God, he further says, usually works by means; but he adds, that the use of means without this directing power would be of no avail. He then remarks: "These observations may serve to point out a connexion between the doctrine of providence and that of grace. Hence in Scripture we are directed to pray for our daily bread, and against temptation; and we are there taught, that 'the effectual fervent prayer of a righteous man availeth much.' Our Church, in conformity with the directions of Scripture, not only offers prayers for the preventing and directing grace of God, but appoints them to be used for the sick, for our enemies, and for various individuals and classes of men. The nature of the connexion between prayer and the blessing promised to it, is as incomprehensible to us, as that between the soul and the body, the magnet and the needle; it would be as absurd to doubt the evidence of our senses in one case, as the authority of Scripture in the other. If we believe that God hears our prayers, we must as readily admit the influence of his grace on the human heart, as that of his power on the material world."

His Lordship next proceeds to the consideration of the doctrine of a particular or special providence; respecting which we find the following valuable and discriminating remarks, which it were injustice to his Lordship's argument to abridge:—

"A particular providence seems discernible in effects which cannot be traced to visible causes, or which do not appear to correspond with them: as in cases where men act without apparent motives, or from what is called chance; in the preservation of individuals by modes extraordinary, unforeseen, and improbable; in unexpected recovery from sickness, or relief from misfortune; in the prevention, discovery, and punishment of murder, and other atrocious crimes; in the fatuity which makes criminals furnish the means of their own detection, or in the remorse which leads to the confession of their criminality; in the retribution which follows the perpetration of crime under circumstances unconnected with it, and at very distant periods; in the stings of a wounded conscience; in remarkable dreams; in the effects attending profane imprecations; and in the mode in which premeditated evil recoils on the contrivers; of all which, instances might be collected from historians and biographers. We often see a par-

ticular providence remarkably exemplified in the preservation of children and of drunkards, as well as of other individuals incapable of providing for their own security.

"It has sometimes happened, that a determination apparently casual, and seemingly of no importance—such, for instance, as the preference of one road to another—has saved the life of an individual, and has led to great moral consequences. There are cases related, in which the purposes of men have been unaccountably overruled; and occurrences of great moment have sprung from a direction given to the mind, of which it was at the time unconscious. God 'goeth by me, and I see him not; he passeth on also, but I perceive him not.' (Job ix. 11.) There are few people, but the most careless and profligate, who can recollect the occurrences of their lives, but will in some of them see reason to acknowledge providential interpositions, by which they have been rescued from dangers and temptations. 'God speaketh once, yea twice, but man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth on man, in slumberings on the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword.' (Job xxxiii. 14—18.)

"The doctrine of supernatural suggestions, which may be considered as proceeding from a special providence or special grace, is established by various passages both in the Old and New Testament. In the latter we read, that when our Saviour sent forth his Apostles to preach to the lost sheep of the house of Israel, he warned them that they should be brought before kings and governors for his sake, for a testimony against them and the Gentiles: he instructed them at the same time to take no thought what they should speak, for it should be given to them in that hour what they should speak; adding, 'For it is not ye that speak, but the Spirit of my Father which is in you.' From the Acts of the Apostles we further learn, that Paul and Timothy 'were forbidden of the Holy Ghost to preach the word in Asia;' and that when 'they assayed to go into Bithynia, the Spirit suffered them not.' And in the case of temptations or trials, St. Paul tells the Corinthians, 'God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.'

"But the capacity to distinguish supernatural suggestions from the dictates of our own understanding, is not inherent in us, nor always imparted. Neither is it necessary: a pious mind will feel the deepest gratitude to the Almighty, for every danger escaped, or temptation resisted, or blessing received, whether it be owing to that prudence which is the daughter of religious fear and knowledge, or to the immediate act and inspiration of the Deity; in either case, he knows that the security or the enjoyment proceeds from the care and appointment of his heavenly Father.

"The incapacity of man to distinguish special from ordinary operations of Providence, occasions the principal difficulty attending the doctrine, and has led some to impiety, and others to superstition. Some pious men deeply impresed with the truth of the text, that 'not a sparrow falls to the ground without our heavenly Father,' not only consider themselves, and justly so, under the guidance of Providence, but expect a special and extraordinary assistance and direction in the most common and trifling occurrences. There are others of a very different character, who conceive all events to be linked together by the indissoluble chain of cause and effect, and thus, in fact, deny the existence of Providence altogether.

"It is not uncommon to read in the writings of some pious men, instances of particular interpositions of Providence on the most trifling occa-

sions;—thus, in an account published by some of the earliest religious emigrants to America, it is presumptuously stated, as a remarkable passage of Providence in their favour, that 'God was pleased to sweep away great multitudes of the natives by the small-pox, before they went thither, to make room for them.'

"These misconceptions, on so awful a subject, must be imputed to the deceitfulness of the human heart. If, on the one hand, it be absurd to admit the operation of chance—if it be irreligious to forget for a moment our dependence on God, and impious to exclude or limit his interference in human affairs, or to suppose that any events can happen without his knowledge and permission; it seems, on the other, arrogant to appropriate to ourselves, as special, dispensations which, for aught we know, may take place in the ordinary course of his natural or moral government; or, even supposing them special and extraordinary, may proceed from motives which we cannot penetrate, and may be referable to causes or consequences distinct from our concerns.

"It is nevertheless undeniably true, that those who make the Scriptures the rule of their conduct, and pray constantly and devoutly for the guidance of the Holy Spirit, may be said to enjoy the Divine protection in an especial manner. They are less exposed to the common temptations and accidents of life; and they have strength in time of need to oppose them. They have an inward monitor to direct them—a conscience enlightened by the word of God, and by his Spirit which dictated it; and they will escape a variety of seductions, which involve others in worldly and criminal embarrassments: 'I Wisdom dwell with Prudence.' All this, however, may be considered as falling within the ordinary rules of Providence—God blessing the means which he requires us to use for enjoying his protection; and in this sense it is most true, that godliness is profitable unto all things, having the promise both of this life and that which is to come.

"But if, by a mistaken notion of their dependence on God, pious men should expect the laws of his natural or moral government to be suspended in their favour; if they should presumptuously expose themselves to dangers and temptations, from which they can only escape by a miraculous exertion of his power, they adopt an extravagant opinion for which there is no warrant in Scripture, and may be said to tempt the providence of God. It is at the same time true, that they may yet be saved by it.

"We must also remember, that as the Almighty causes the rain to fall and the sun to shine both on the just and the unjust, so good men as well as bad are exposed to the usual accidents of life, and must adopt equal vigilance and precaution against them. Although God keepeth the feet of his saints, he has no where promised them an exemption from common calamities. Pain, infirmity, and disease, are the lot of all the children of Adam. The tempest which overwhelms the vessel in the ocean, the hail which mars the labours of the husbandman, the earthquake which destroys the city, and the pestilence which depopulates whole provinces, comprehend in their devastations the just and the unjust."

His Lordship goes on to notice the objections which are urged against the doctrine of a superintending Providence, arising from the inequalities and anomalies of human condition; his reply to all which is, that we are not competent judges of God's actions, of the relative happiness and misery of our fellow-creatures, or of the issue of those events which perplex us. He lastly points out the lessons which the Christian should learn from this blessed doctrine; concluding his instructions with the following appropriate and edifying remarks:—

"Considering himself a pilgrim on earth, and that he must shortly appear before God, to give an account of his deeds in the flesh, and knowing

that eternal life is the gift of God's love through Jesus Christ; he will ever make that love the constant theme of his meditation, the enlivening principle of his hopes and conduct; and it will animate his exertions to promote the glory of God, and the temporal and spiritual welfare of his fellow-creatures. He will fix his eyes on Jesus, as 'the way, the truth, and the life,' through whom alone he can have access to the Father, and will study his life, his doctrines, and precepts, in the humble but earnest hope of imitating, adopting, and following them. Conscious, at the same time, of his natural inability to act up to the dictates of reason, conscience, and Scripture, he will ardently pray for the gift of the Holy Spirit to enlighten and strengthen him. Feeling, notwithstanding his best exertions, that he is ever far removed from that purity which the law of God requires, and instructed that 'without holiness no man shall see the Lord,' he will pray without ceasing to obtain it. Still he finds a perpetual counteraction from the world, from the corruption of his own heart, and from the temptations of Satan; that he cannot do the good which he would, while he does the evil which he would not; and, bewailing his propensity to sin, and lamenting his depravity, he exclaims, with St. Paul, 'Who shall deliver me from the body of this death?' The same Scriptures which teach him his weakness, and his incompetency to deliver himself, point out a remedy and deliverance in the words of the Apostle, which he joyfully appropriates to himself: 'I thank God, through Jesus Christ our Lord,' 'who is made unto us wisdom, righteousness, sanctification, and redemption.' Thus striving against sin, and aiming at habitual holiness, he fights the good fight of faith, and lays hold on eternal life, trusting that he shall obtain it through the merits of that Saviour, who died for our sins, and rose again for our justification.

"With these convictions, hopes, and confidence, a good man will cheerfully resign himself to Providence, making every dispensation a ground of thankfulness to God. He has, with David, entered the sanctuary; and, if he has not obtained knowledge which is too high for him, he has acquired that which is of infinite importance, the knowledge of Jesus Christ. He sees that his business, in this life, is to prepare himself for eternity, without prying into the secret will of God; that enough has been revealed on the mysterious subject of the Divine dispensations, to silence doubt, and to inspire confidence; that it is his duty to do the will of his heavenly Father; and that in a life governed by this principle, he has an assurance, not only of protection during his mortal career, but of an inheritance eternal and incorruptible, through Jesus Christ."

It was in this blessed assurance that the venerable writer of these remarks himself lived and died; and we doubt not he has now attained that glorious inheritance, with the mention of which these his last thoughts given to the world conclude.

After thus tracing our revered friend to regions of heavenly light and eternal blessedness, we are unwilling to come down to descant on lower themes. But so it was, that, intent upon more important matters, we forgot to mention that Lord Teignmouth, like his illustrious friend Sir William Jones, was not insensible to the attractions of poesy; and mention it we would not now, if the reminiscence would clash too abruptly with far more blessed feelings than those which are awakened by the fabled harp of Apollo or the voice of the Muses. But, happily, our passing record interferes neither with the chain of heavenly contemplation, nor even with that of our narrative; for we are about to transcribe two specimens of his Lordship's verses, written at the advanced age of eighty years, and shewing, that, if the harp-strings of an octogenarian resounded not with the very highest strains of poetical inspiration, they were already attuned to themes

of which the feeblest notes will re-echo sweetly and mightily in a better world. The "Gospel Truths" contain a confession of faith which it is blessed to live by, and infinitely blessed to die by.

Sir James Mackintosh has somewhere said of Mr. Fox, that, "like all men of genius, he delighted to take refuge in poetry from the vulgarity and irritation of business." Lord Teignmouth gives us the same information respecting his illustrious friend Sir William Jones, who, when wearied with severe study, with vexatious controversies, or with dull official business, sought and found relief in the lighter toil of pouring forth the full soul in melodious sounds. It were unjust, in the case of such men as Jones and Heber, to attribute it to idleness or frivolity that amidst their Indian fatigues they penned scraps of domestic or connubial verse; though we could have wished that Jones, like Heber, had more assiduously wooed the sacred muse of Zion, rather than the goddesses of Persian idolatry*; for the man who wishes for the best balm of human life must seek it upon heavenly ground—by the brook of Siloa, in the garden of Gethsemane, and in the precincts of the Cross of Calvary;—and if he wish for the Muse as his companion, it is to these resorts that he must lead her for her holiest consolations. Lord Teignmouth, though he would not have affected Sir James's title of "a man of genius," wrote verses occasionally, both in his younger and his later days. We happen to have in our possession two compositions of the former period, which we can vouch for, upon his own authority, as being from his pen. They must have been written, at the least, more than forty years ago, possibly much longer. At that period English poetry was, for the most part, in a state of great decadence; the verses of the Langhornes, Hayleys, and other boasted men of those days, were very feeble, and would not be listened to in this age of spirit-stirring emotion. Two or three poems in a season constituted a splendid book market. Pope had been long dead; Goldsmith was dead too; Cowper had not given birth to a new school; and the splendid, though not equally hallowed, rays which have illumined the present century, had not begun to beam upon the horizon. At that period such compositions as the following would have been esteemed a highly respectable addition to the stock of poetical literature; and even at this distance of time they deserve to be rescued, as pleasing, and by no means unpoetical, relics of a name since endeared to all good men by far better than literary associations. They evince a tenderness, a delicacy, a classical feeling, and an elegance of mind, which are not among

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* Sir William Jones's pen was, however, most honourably pure, even when it was merely playful or elegant; often it was directly moral, and sometimes it was devotional. Two of his epigrams occur to us while writing, which, being short, we copy, in case any one of our readers should not happen to recollect them. Sir Edward Coke's couplet is well-known:

"Six hours in sleep, in law's grave study six,
Four spend in prayer, the rest on nature fix."

Rather, said Sir William Jones,

Six hours to law, to soothing slumber seven,
Ten to the world allot—and all to Heaven.

Sir William's calculation gives one hour directly every day to prayer, instead of four, which we imagine is more than most busy lawyers afford; so that he could not mean to detract from the duty of direct acts of devotion, while he inculcated the truly Evangelical doctrine, that whether we eat or drink, or whatever we do, we should do all to the glory of God.

The second specimen is his translation of a thought of Hafez; which, to our minds, forms one of the very happiest epigrams in the English language, scarcely excepting Dr. Doddridge's "Live while you live."

"On parent's knees, a naked, new-born child,
Weeping thou sat'st, while all around thee smiled:
So live that, sinking in thy last long sleep,
Calm thou mays't smile, while all around thee weep."

the least interesting characteristics of poetry. The last verse of the lines "written at Sea," evince the earnest aspirations of the young man after that faith and resignation which it was the happiness of the octogenarian so eminently to enjoy.

PHILEMON—AN ELEGY.

WHERE shade yon yews the churchyard's lonely bourn,
With faltering step, absorbed in thought profound,
Philemon wends in solitude to mourn,
While Evening pours her deepening glooms around.

Loud shrieks the blast; the sleety torrent drives;
Wide spreads the tempest's desolating power:
To grief alone Philemon reckless lives;
No rolling peal he heeds, cold blast, or shower.

For this the date that stampt his partner's doom;
His trembling lips received her latest breath.
"Ah! wilt thou drop one tear on Emma's tomb?"
She cried; and closed her wistful eye in death.

No sighs he breath'd, for anguish rived his breast:
Her clay-cold hand he grasped; no tears he shed;
'Till fainting nature sank by grief oppress'd,
And ere distraction came all sense had fled.

Now time has calmed, not cured, Philemon's woe;
For grief like his, life-woven, never dies;
And still each year's collected sorrows flow,
As drooping o'er his Emma's tomb he sighs.

ELEGY—WRITTEN AT SEA.

ON sapphire throne, o'er heaven's unnumbered fires
The Moon in full-orbed majesty presides;
Calm are the seas, a favouring breeze transpires,
While through the waves the vessel smoothly glides.

Beyond the horizon's bound the mind extends,
To the sought shores where Hope delusive leads;
And flattering Fancy keen regret suspends
For absent kindred, friends, and native meads.

Till Sympathy from brooding Memory's stores
Culls thorns, and plants them in the bleeding breast.
Sunk into gloom, the mind no more explores
Hope's future dawn, and pants in vain for rest.

"What though the seas are calm, the skies serene,"
Thus anguish dictates the desponding strain:
"To friendship, Fear presents a gloomier scene
"Than whirlwind's fury and tempestuous main.

"Ev'n now, perhaps, from many a kindred eye
"My dubious fate compels the generous tear,
"And every passing cloud that veils the sky
"Chills some fond anxious breast with boding fear.

"In my love's bosom deeper sorrows roll:
"Frantic with dread, she sighs, implores, she raves;
"While Horror points me to her sickening soul
"Dashed on a rock, or whelmed beneath the waves."

Father of Heaven, whose power controuls the storms,
Oh let thy mercy hear a wanderer's prayer!
Check the wild fears connubial* fondness forms,
And save the tender mourner from despair.

* We had not observed this epithet when we alluded to Jones's and Heber's "connubial" effusions.

For me, whate'er Thy sovereign will shall doom,
Still give me faith to bear that lot resigned;
That faith which bursts the confines of the tomb,
And, heaven aspiring, soothes the afflicted mind.

In presenting the two following devotional pieces to our readers, we must remind them that they were written at the age of eighty; that they were never published; and that they were merely intended as a vehicle for expressing the opinions and feelings of the writer.

"GOD IS LOVE."—A SUNDAY MEDITATION.

With doubts and care and fears opprest,
Man's wayward thoughts desponding rove;
Where shall the troubled soul find rest?
Oh fly to God, for God is Love.

When bowed beneath afflictions, sent
Thy frequent wanderings to reprove,
Hail them as Heaven's kind mercies, meant
For thy soul's good, for God is Love.

When sinfelt pangs thy soul annoy,
With tears and prayers God's mercy prove;
From Him seek pardon, peace, and joy;
Seek, you shall find, for God is Love.

In Jesus hear His mercy speak;
Hear Him, who reigns in heaven above;
From heaven he came, the lost to seek;
Jesus is God, and God is Love.

Trust, trust in Him; for you he died;
By works of love thy faith approve:
So shall thy soul in peace abide,
And know, and feel, that God is Love.

Thus may I live, thus let me die,
That when the summons calls "Remove,"
My soul redeemed to heaven may fly,
To sing with saints, "Our God is Love."

GOSPEL TRUTHS, OR THE RELIGION OF THE BIBLE.

Where'er I turn my wondering eyes,
To earth, air, sea, or skies above,
Behold in all, Creation cries,
God's boundless wisdom, power, & love.

Beyond all mortal sight concealed,
Impervious light surrounds his throne;
But in his glorious works revealed,
To man his Godhead is made known.

And heavenly hosts with loud accord
In Allelujahs' joyful strains
Adoring shout, Lo! God the Lord
Omnipotent, for ever reigns.

Omniscient Being, to whose eyes
Past, present, future, stand displayed,
And e'er he bad Creation rise
Beheld the works his word hath made.

To Him all hearts are known; he hears
Each word that from the lips proceeds;
Notes all our wishes, hopes, and fears,
Our wayward thoughts and sinful deeds.

Whate'er the inward man defiles—
Lust, envy, malice, pride, or hate,
Hypocrisy's deep lurking guiles—
Before Him lie in naked state.

Blind, thoughtless, scornful sinner, hear,
Nor desperate dare thy God defy;
Mark, trembling, his all-hearing ear,
Remember his all-seeing eye.

Where from his vengeance wouldst thou run,
Whose presence heaven and earth doth fill?
Hope not his outstretched arm to shun,
Or scape the recompence of ill.

Nor less he marks the mourner's sighs,
When sinfelt sorrow wrings his breast,
And penitent to heaven he cries,
Lord, give my burthen'd conscience rest.

Thus saith the Lord, "In holiest place
"High in eternity I dwell;
"Yet with my presence deign to grace
"The humble, contrite sinner's cell:

"To cheer his heart, his hopes revive;
"For in such spirits I delight;
"To bid the lowly suppliant live,
"Whose tears are precious in my sight."

Justice and mercy, truth and love,
With holiness, in him combine;
Haste, Sinner, haste his love to prove,
And bow before his mercy's shrine.

Lo! God in Christ revealed appears,
The sinner's refuge, hope, and stay,
To soothe his sorrows, dry his tears,
And turn the mourner's night to day.

And hark! th' angelic hosts resound,
"Glory to God, and peace on earth,
"Good-will to men!" let joy abound,
The song proclaims the Saviour's birth.

He came, a ruin'd world to save,
Condemned to death in Adam's fall,
To stamp his triumph o'er the grave,
And man to life immortal call.

O mystery of redeeming love!
Beyond the stretch of thought to scan!
The Lord, who reigns in heav'n above,
The Godhead's Self, is seen in man.

As son of man, pure, sinless, meek,
Prepared to suffer and endure;
" I come," he cried, " the lost to seek,
" All human miseries to cure;

" To preach glad tidings to the poor,
" To heal the sinner's broken heart,
" The bruised to liberty restore,
" And to the blind their sight impart."

The deaf, the blind, the dumb, the lame,
Rejoicing hear, see, speak, and leap;
E'en demons at his word are tame,
And at his voice the tempests sleep.

All Nature bows to his command;
The dead entombed his mandate hears:
" Lazarus, come forth!" behold him stand
Alive, and hail his wondering peers.

And did not Israel's sons rejoice,
To hail their nation's Fond Desire,
Foretold by many a prophet's voice,
The theme of many a holy lyre?

Ah no! the self-devoted race
Insulted, scorned him, and belied;
Deaf to the call of heavenly grace,
Reckless, their Saviour crucified!

In him, his judge no guilt could see;
His innocence in vain pronounced;
" His blood on us and children be,"
Thus their own doom they, mad, denounced.

The Lord of Life, lo! Jesus dies;
Nailed to the cross his limbs we view;
For sins of men a sacrifice,
He pays their debt to justice due.

Still mercy midst the pangs of death
Pours for his murderers a prayer:
" Erring they sin," with his last breath
He cries, " forgive them, Father, spare!"

Three days within the tomb he lies,
Then bursts its barriers, lives again;
And his disciples see him rise
To heaven, for ever there to reign.

There on his mediatorial throne
He pleads their cause, assists their prayers.
On earth, he loved them as his own,
In heav'n, for them a place prepares.

And not for them alone; for all
Who meek receive th' ingrafted word,
And, listening to his gracious call,
Hail him their Saviour and their Lord.

Once dead in trespasses and sin,
Renew'd by sovereign grace they live;
And feel a joy and peace within,
That grace alone, thro' faith, can give.

As pilgrims on the earth they roam,
Proving their faith by deeds of love,
And seek another, better home,
Not made with hands, in heaven above.

His Spirit cheers them on their way,
Strengthens their faith, their fears controuls,
And, warmed by Hope's celestial ray,
To Jesus they commit their souls.

All human merit they disown;
On his atonement sole rely;
And plead his righteousness alone,
Their passport to eternity.

To perfect holiness they aim,
In fear of God, and pray the Lord
To make them spotless, without blame,
And sanctify them by his word.

And when the last dread hour shall come,
When, crowned in glorious majesty,
Jesus of all shall sign the doom
To endless bliss or misery;

Ye servants of my Father, blest,
The righteous Judge will then proclaim,
Enter, for you prepared, the rest,
Who loved and trusted in my name.

Dreadful the sinner's doom! " Depart,
" Ye curs'd, to dwell in ceaseless fire,
" Where the worm deathless stings the heart,
" In torments never to expire.

" My laws you broke, my name reviled,
" My love refused, my truth denied,
" But, faithless, sensual, and defiled,
" And hardened in your sins, you died."

Jesus, my Saviour, Priest, and King,
Oh let thy grace my soul inspire,
That I thy praise may ever sing,
My hope, my joy, my fond desire.

Oh, may I glory in thy cross,
And in the faith of holy Paul,
Count worldly things but dung and loss,
To know but Thee mine all in all.

Then shall my spirit, unconfined,
On wings of faith, and hope, and love,
Leaving all earthly joys behind,
Aspire to reach the bliss above.

Thus, blest through grace, e'er may I live;
Thy peace, O God, shall then be mine—
That peace the world can never give—
The Glory, Triune God, be thine!

We have thus, in the rapid composition of a periodical publication, with little opportunity for research and none to re-write and correct, thrown together such particulars of this excellent and much-esteemed Nobleman as we could at the moment conveniently recall. Yet as a whole we would trust that the memorial will not prove uninteresting or unedifying,

more especially to those who have been accustomed to regard his Lordship with much esteem and affection as the President of the most important religious Institution in the world. It pleased God in his Divine providence that a Nobleman was found for its first President who, having filled the high station of Governor-General of India, was able, after his retirement from public office, to devote his latter years, with mature judgment and large experience, to the business of this invaluable institution. May it be long before he who pens this remark, or some succeeding writer in these pages, shall have to record that another Statesman, who had borne the high office of directing the financial concerns of the first commercial nation in the world, and who has become its second President, has ceased to labour in those zealous and well-directed efforts, in the service of this and various other religious institutions, which have made his years of retirement as valuable to mankind as they have been honourable to his own character, and, we may humbly hope, conducive to the glory of God. But we must stop, for new associations of thought are growing around us, and our narrative will not close speedily if it terminate not abruptly. Since the last public meeting of the Bible Society the dulcet voice and heavenly themes of one of its earliest and best friends, Mr. Wilberforce, have ceased to be heard among men; he lived to see achieved in the West Indies that mighty work of justice, humanity, and religion, which he had commenced in Africa; and even already, since his recent departure, some to whom he was united in bonds of Christian affection, and conspicuously among them Lord Teignmouth and Hannah More, have rejoined him in a world of holiness and peace. May the relics of mortality which, in the natural course of events, are so rapidly multiplying around our religious societies as their increasing term of years is thinning the ranks of their early friends;—may the departure of those whom we have named, with Hughes and Gambier and others, too many to name, stimulate those who succeed them in these works of Christian mercy to renewed exertions and more fervent prayers. Above all, may they put on charity, which is the bond of peace and of all virtues, without which religious societies, like individuals, though they seem to live, are dead. May the sons also of sainted sires feel it their highest honour to tread in the steps and to carry on the labours of their revered predecessors. It was a coincidence, casual perhaps, but not inappropriate, that the Right Honourable Senator who occupied the chair at the Committee of the Bible Society when the Resolutions, before quoted, upon occasion of the death of Lord Teignmouth, were passed, was the son of his Lordship's old and highly valued friend, the late Mr. Grant. That gentleman, in the high official station which he holds, has been enabled to enlarge that episcopal establishment for India which his late father, with Lord Teignmouth, Mr. Wilberforce, and other friends of kindred mind, were among the chief instruments in commencing. Nor can we conclude these memorials more befittingly than with his own words, as poured forth more than a quarter of a century ago from the banks of Cam.—

"Roll back, ye crowded years, your thick array;
Greet the glad hour, and give the triumph way.
Hail, first and greatest, inexpressive Name,
Substantial Wisdom, God with God the same!
Oh Light, which shades of fiercest glory veil;
Oh human essence, mixed with Godhead, hail!
Powers, princedoms, virtues, wait thy sov'reign call,
And but for Thee exists this breathing all,
Then shake thy heavens, thou Mightiest, and descend,
While truth and peace thy radiant march attend.
With wearied hopes thy thousand empires groan,
Our aching eyes demand thy promised throne!
Oh cheer the realms from life and sunshine far!
Oh plant in Eastern skies thy sevenfold star!"

ARGUMENT FOR PLURALITIES.

To the Editor of the Christian Observer.

Two or three worthy clerical friends of mine—but whose easy property and auspicious expectations, I should candidly add, never enabled them to know personally and practically any thing of the feelings or the hardships of those of their brethren who are less favourably circumstanced—constantly argue with me that a plurality of benefices is not an evil to parishes, but rather otherwise, since instead of affording two clergymen of very moderate income, who could do little for the poor of the two parishes, it makes one rich one, who can do much more.

This argument weighs nothing against the manifest evils of pluralism, even if it were solid as far as it extends; nor would it obviate the injustice of the system towards the clergyman who, with his family, is constrained to pine in poverty that his fortunate brother may be a richer almoner; but I submit that it is not solid even in the sense argued for; and that it is not true that the wants of the poor are better attended to because the produce of two or more benefices is poured into one purse. I was myself, some years since, a resident curate for a non-resident rector of two parishes, whose private landed property was estimated at fifty thousand pounds, and who had almost as little in the way of family claim upon him as it was possible for a human being to possess: he was also considered a very kind and humane man, and had for thirty years preached sermons of a truly scriptural and edifying character. Yet this clergyman, during the whole time that I and others were his curates, never, to my knowledge, sent any of us a single shilling for the poor, or for our Sunday schools or other charities. And is this a solitary case? I am sorry to say I could mention many such; but I will allude only to one, which at this moment meets my eye in the columns of a newspaper, and the perusal of which suggested this communication. A clergyman in great distress advertises for pecuniary assistance; and as the first name among the subscribers for his relief is the Bishop of Lincoln, I conclude that the statements in the advertisement are well-founded. Now in this advertisement I read, that, "His rector residing at a considerable distance from the parish, the whole burden of the sick and infirm devolves upon him; and having nothing but his curacy to depend upon, with a wife and young family to provide for," &c. I know nothing of the case or the parties; but let those of my clerical friends who have never practically felt the inconveniences of which this poor curate complains, ask—I will not say, whether the system is just or wise, but—whether it is in point of fact attended with the redeeming virtue which they allege. It is quite clear to every man who will look at such a case fairly, that if the two livings were divided, and enjoyed two resident incumbents, it would be much better for that parish which has at present only an indigent curate; and probably not worse for that in which the rector resides; more especially if his circumstances, by the junction of preferments and by family property, range much above that easy competence which, generally speaking, is the best for pastoral utility; neither sinking to the inconveniences and trials of poverty, nor rising to the temptations and dangers of affluence.

I have avoided, as before stated, going into the question of the case of the two clergymen themselves—though I cannot admit an argument which I often hear on this subject, and which is to the following effect: "The outcry against pluralities, ecclesiastical sinecures, and so forth, is mere Radicalism. In every profession there must be two classes, or, if you will, two castes; and it is in vain to blink the question that it is so in the

clerical profession, as in all others. The physician holds himself above the apothecary, and the counsellor above the attorney; and a young nobleman, or gentleman of fortune, who enters the Church, naturally looks to take rank in it. He soon procures two or three livings by his family connexions, and has one or two curates; either young men like himself, of good expectations, who have lately entered the Church and hope soon to get into benefices; or older curates, who, not having the same advantages of fortune, are glad to be paid for their services. Between curates of this sort and himself, there is as wide an interval as there can possibly be between two persons both in the rank of gentlemen; their views, habits, expenses, style of living, family connexions, the reasonable expectations of their wives and children, and so forth, are very different; the one is, as it were—not to speak it offensively—a gentleman-clergyman, and the other a working-clergyman, as in other professions; and each has his respective station and usefulness in society, to interfere with which is a part of that levelling system which threatens soon to destroy all that is dignified and honourable in the land."

Very much to this effect do some of my worthy friends argue; though of those who thus reason I should add, that they may be arranged in two classes—namely, those who claim to be of the privileged caste, and those who hope to gain something of reflected dignity by abetting what they consider the more gentlemanly side of questions, thus shewing that there is nothing vulgar in their notions. It requires real dignity of mind for a man to espouse the more popular opinion, where he mixes much with those who think themselves privileged to frown because he prefers utility and justice to interested pretensions. How few men are there, who, when told which is the more "gentlemanly" side of an argument, dare ask which is the more rational and scriptural; especially if their own right to stand on the sunny side of the hedge is somewhat recent or equivocal. A Right Reverend Prelate, lamenting, several years ago, the conduct of some persons in a particular matter, said he could only account for it by supposing that they thought the other the plebeian side of the argument. In like manner it may be very plebeian to wish to see a clergyman of good family, or whose father amassed wealth, residing in a miserable country parish, instead of accumulating preferments, living in a polished neighbourhood, and keeping a curate for the poor villages; but if Christianity be not a fable, if the souls of men are of any value, and if the Church of England is not a mere engine of the State, there is no doubt which is the right system.

B. S.

ON THE PRINCIPLE AND ADVANTAGES OF CHURCH ESTABLISHMENTS.

WE feared lest we should have somewhat fatigued our readers with our various papers upon National Church Establishments; but it would seem, from the two following papers—the one received from the North and the other from the West—that there are points in the investigation which some of them think deserve further discussion. We leave the matter for the present with our correspondents.

INQUIRY RESPECTING THE PRINCIPLE OF CHURCH ESTABLISHMENTS.

To the Editor of the Christian Observer.

As one of many who are edified by the perusal of your truly Christian publication, I request that yourself or your correspondents would render

the service to the friends and well-wishers of our Established Church, of devoting some twenty or thirty pages to the discussion of the *general principle* of Church Establishments. I have no doubt that such a discussion, conducted, as it would doubtless be, in a spirit of fairness and candour, would be eminently useful at the present moment, when the enemies of the Church are so unceasing in their attacks, and so triumphant in their tone; as if it were beyond dispute that all the justice and reason of the case were on their side, and that the wonder is how any *good* men can be found supporting a "*state religion.*"

The thanks of your readers are due to you for the recommendation of several able works on the subject: but there are many of them, particularly those much engrossed in commercial pursuits, who have but little time for an extended examination of the question, but who regularly peruse your publication, and to whom your reasonings and observations might be highly useful; enabling them to "render a reason" of their attachment to our venerable Church, and shewing that there are *Churchmen upon principle.*

With sincere prayers that your publication may still more promote the cause of pure and undefiled religion throughout the land, I am, &c.

N. L.

INQUIRY RESPECTING THE ADVANTAGES OF CHURCH ESTABLISHMENTS.

To the Editor of the Christian Observer.

Being a constant reader of the Christian Observer, and having noticed with much interest your sustained and earnest pleading for our venerable Establishment, may I beg that some one of your able correspondents would present, in the most condensed and striking form, the several circumstances which, in the supposition of the Establishment being done away, would either threaten the existence, or prevent the growth of, vital religion in our land. I should be much gratified by seeing this done at an early opportunity; and I cannot but think that many of your readers would derive gratification and instruction from it too. Επιμελητης.

ON THE ANCIENT ADMINISTRATION OF THE LORD'S SUPPER TO CHILDREN.

To the Editor of the Christian Observer.

An "Inquirer," in your Number for February (page 90), wishes to know where he may obtain information respecting the ancient custom of admitting infants and young children to a participation in the Lord's Supper. I beg to refer him to Dr. Waterland. Attached to two volumes of Sermons on general subjects, published after his death by Joseph Clarke, there is "An Inquiry concerning the Antiquity of the Practice of Infant Communion, as founded on the Notion of its strict Necessity." Dr. Waterland shews that it was customary in the age of Cyprian, about the middle of the third century, to administer the sacramental bread and wine to young children of the age of seven and upwards, but not to mere infants; but he thinks this custom prevailed only in the African churches. He says, "It seems to be a mistake to imagine that infant communion (if we understand it of mere infants) was the ancient practice of the church. There is no appearance of any thing of that kind before the middle of the third century, the time of Cyprian; and that in the African churches

only; and all that can be proved from Cyprian is, that children (boys and girls, not mere infants) were then and there brought to communion. Neither is there any clear proof that they were brought thither under a notion of any strict necessity: for it might be done upon such prudential reasons as move us to bring children to church at this day, training them up in the way that they should go; or, if it was founded upon stronger reasons, they might be such as resolved only into the then present expediency, or into a superabundant caution; as I shall endeavour to make out more at large in the sequel."

J. B. C.

ABUSES OF IMPROPRIATIONS.

To the Editor of the Christian Observer.

In your review of the Bishop of Exeter's Charge, in your January Number, you propose that lay impropriators should pay a liberal per centage out of the tithes, either to their own minister, or for the general augmentation of poor livings. It would be well if they would begin by ceasing to make a profit of the charity of others. I will explain my meaning by stating a case, of which there are, unhappily, too many in the kingdom. The tithes of a parish are held by a layman, charged with a fixed money stipend for the clergyman, so small that the wealthy and well-disposed inhabitants of the parish, grieved to see their minister receive a smaller remuneration than a day-labourer, subscribe among themselves a sum which, with the addition of Queen Anne's bounty, places him in comparative comfort. What is the consequence? The incumbent is certainly benefited; but the next presentation to the benefice, so augmented, immediately becomes a saleable commodity in the hands of the impropriator, who thus contrives to divert into his own purse those funds which were contributed solely for the benefit of the Church, and which, in this instance, he cannot pretend to say that he has expended in purchasing the advowson. Surely, in any contemplated measure of ecclesiastical reform, such an abuse ought not to escape legislative consideration.

E. A.

CLERICAL EDUCATION AND RITUAL PROFESSORSHIP.

To the Editor of the Christian Observer.

Several years ago you urged, and I believe you have more than once repeated the suggestion, the propriety of appointing a Ritual Professorship in each of our Universities, in order that academical students, more especially those who are intended for Holy Orders, might be duly instructed in a variety of important matters relating to the Church of England—such as her liturgical history, her orders, services, formularies, rubrics, ceremonies, and, in short, whatever a clergyman of her communion ought to be acquainted with, for his own guidance and satisfaction, the instruction of his flock, and the upholding of her discipline against gainsayers.

The objection which I remember having heard made to your proposal was, that it was wholly unnecessary; that the Universities afford as good a system of instruction, theological and ecclesiastical, as the wit of man could well devise; and that any additions or alterations were superfluous, if not dangerous; and on this very ground many academical men have at all times opposed the various plans which have been suggested for an amended course of education for the clergy.

I confess that, for one, I felt greatly relieved by these apologies; for though the question certainly was not in this favourable position many years ago, when I passed through one of our Universities, I trusted, from what I am told in my retreat, that recent improvements have supplied, or that new improvements are in the course of supplying, all that was requisite. But I regret to say that I am awakened from my pleasing dream by the following passage in a letter from Professor Sedgwick to the Times newspaper: "No undergraduate," says the Professor, "is compelled to attend a lecture delivered by any of the Professors of Theology; and to the best of my belief no college lectures on divinity have ever, within the last thirty years, been delivered, which a Dissenter of any denomination would have scrupled to attend; such lectures being studiously confined to a critical examination of various parts of the New Testament, to discussions on the evidences, and so on. In confirmation of this, I may point out that Paley's Evidences, Butler's Analogy, and Doddridge's Evidences, have been for many years the subjects of college divinity lectures, in addition to the Greek text of the New Testament. The subjects of controversial theology have been carefully avoided, as utterly unfitted for the ordinary course of academic competition."

After this statement from so competent a witness as Professor Sedgwick, I can no longer doubt the necessity of a course of education for candidates for Holy Orders, which the Universities do not give, or profess to give. Let it be granted that the academical course affords theological and religious instruction quite sufficient for a young nobleman or country gentleman, destined to no profession; or for a physician or a lawyer, who is to gain the knowledge of his own profession elsewhere; yet is this sufficient for a clergyman? The candidate, it seems, is not compelled to attend a single public theological lecture; though, as the Bishops generally require a certificate that he has attended such a course, he will nominally do so, so far as to write down his name at the commencement of the course, and now and then to shew his face in the lecture-room; but as he is not bound to attend regularly, or to listen or learn, and is not compelled to be examined as to what he has heard, he can scarcely be supposed to have gained a very complete knowledge of theology under this system.

And then, with regard to the college lectures; what does Professor Sedgwick say of them? That there is nothing in them which a Presbyterian, an Independent, a Quaker, a Roman Catholic, an Arian, Socinian, or "Dissenter *of any denomination*, would scruple to attend." They are "studiously confined" to the evidences of Christianity and the literary criticism of the Greek Testament;—I say the *literary* criticism, for no topic of "controversial theology," or any thing that could offend "Dissenters of ANY denomination," says Professor Sedgwick, is admitted; the largeness of which exclusion must shut out every thing beyond mere literature, for what topic of divinity has not been made a subject of controversy by some class of Dissenters?

I ought in justice to add, that I think the learned Professor has unintentionally disparaged the Universities, and that the instruction is far better than he admits; and that his saving clause "and so on," like the celebrated Et Cætera Oath, covers much more than meets the ear; but enough appears to prove the deficiency of the system to qualify a young man to bound, without any intervening step, from the schools to the Bishop's examination-room. Can any thing be more anomalous, more fatal to the interests of the Church of England, more injurious to Christianity and to the souls of men, than that the only course of education required for holy orders should be one which Professor Sedgwick says does not compel the candidate to a single study or lecture which the strongest anti-

Christian or anti-Church Dissenter would scruple to attend? How long will our Universities, and Bishops, and Clergy, and Laity, delay to obliterate such a stain? M. A.

ON JACOB'S WRESTLING AND PRAYER.

To the Editor of the Christian Observer.

"AND Jacob was left alone; and there wrestled a man with him until the breaking of the day" (Gen. xxxii. 24). This contest is often referred to in our pulpits, and generally as an example of successful importunity in prayer, and an encouragement "to pray always and not to faint." In the enforcing of this lesson, it is sometimes forgotten that such a view of the narrative, though a correct, is not a complete one; that the wrestling and the praying were not the same thing; and that, so far as the Bible informs us, it does not appear that Jacob would have asked any blessing at all of his antagonist, had he not incidentally discovered him to be of diviner nature than himself. The efficacy of prayer cannot be the primary inference which ought to be drawn from Jacob's combat with the angel; unless this combat can be proved to have consisted, or at the least to have originated, in prayer. But the Bible does not tell us that Jacob was praying when the wrestler came to him. "He was left alone:" but we do not know that he remained by himself to pray; or, though he may have been praying then, as in the day-time, for deliverance from the hand of his brother Esau, it does not follow that he would consider his wrestling as a continuation of his prayer. It is generally supposed that this remarkable combat was intended to be a symbolical representation of the difficulties and dangers by which "God did tempt" Jacob. If this was the true meaning of Jacob's conflict, it ought, first of all, to remind us of our own; that we also have a task to accomplish, temptations to resist, and enemies to contend against; and that, as Jacob's distressed condition did not secure him from the assault of the superhuman wrestler, so neither will God account the weakness of our nature as a reason why he should not make trial of our patience and faith. Such being the direct and primary *moral* of this parabolic history, it ought not to be lost sight of by a preacher or commentator. It is, of course, equally true that this narrative furnishes an argument to prove that "the effectual fervent prayer of a righteous man availeth much;" and, accordingly, the prophet Hosea referred to this example of Jacob as an encouragement to the Israelites "to weep, and make supplication to God."

M. J. M.

REV. W. D. CONYBEARE IN REPLY TO A LAYMAN, ON GEOLOGY.

To the Editor of the Christian Observer.

IT is with very great pain that I have perused in your valuable publication an essay subscribed "A Layman," written, I am sure, with the best feelings, but I am compelled to add, with what appears to me an extremely erroneous judgment on what is called "the infidel tendency of certain scientific speculations," by which geology appears to be especially meant. I object, in the first place, to the very title. I can never admit that *truth* can be opposed to *truth*, or that the study of physical truth can really be injurious in its tendency to the reception of *religious truth*. I object also, throughout, to the mode of treating the whole subject; in which the *certain facts of science* are treated as if they were the speculative theories of the individual

writers, and styled "*their views of geology*," and the like. Under this colour it is represented that the attempts to reconcile these views with the records of Inspiration have the necessary effect of throwing discredit on some of the most important of those records; and the assertions of those geologists who have professed to retain an implicit faith in the Christian Scriptures are treated, I will not say with suspicion, but at all events with a disposition to represent them as unexplained, and seemingly inexplicable.

Now, in the first place, I need not dwell on the extreme danger of representing as necessarily subversive of a faith in Revelation physical conclusions, received, I believe, by all those who are generally considered as competent judges, as firmly established truths; and, in the second place, I must observe, that the assertion that "the arguments by which the contradictions of the science have thus been reconciled with an implicit faith in Scripture, are not discernible by the uninitiated in any of the writings of geologists," can be excused only by attributing it to an acquaintance with those writings so partial as absolutely to disqualify the writer for expressing any opinions on a subject which he has manifestly so imperfectly studied.

As this topic has been expressly introduced by your correspondent with a marked reference to those geologists "who are even servants of the Church of God," I cannot but feel it somewhat painfully brought home to my own feelings, as one of that very limited number; and I therefore at once address you in my proper name, which appears to me far the most direct mode of proceeding on such an occasion.

It is far from agreeable to an author to subject himself to the appearance of any obtrusive reference to his own writings; but when he becomes—as he conceives most unjustly—involved in a general censure, which if well founded would assuredly imply a grave neglect of an obvious duty, no other method of justification appears open. I shall therefore request your correspondent to turn to the concluding sections of my General Introduction, prefixed to the "Outlines of the Geology of England and Wales," where he will find the subject of the bearing of geological phenomena on the records of revealed religion, as well as the additions which it is calculated to yield to the evidences of natural theology, discussed in a manner, I may at least say, *sufficiently obvious*. And if he will turn to my subsequent publications more expressly dedicated to the subjects of my professional studies, I trust he will discover little reason to suspect me of undermining the evidences of the faith which is the ground-work of our common hope, or of under-estimating the claims of that sacred volume, which forms as it were the great title-deed of that hope, to plenary inspiration. Of other clerical advocates of geology in the present day, the names of the Geological Professors of Oxford and Cambridge, Messrs. Buckland and Sedgwick, alone occur to me. How the former could have been esteemed by your correspondent as liable to the imputation of neglect, which he brings forward, I am as little able to understand as I am to explain how it could be extended to myself. In his very first geological publication, his Inaugural Address on assuming the Oxford Professorship, his sentiments were most explicitly and ably recorded. His most noted subsequent publication, the "Reliquiæ Diluvianæ," bears in its very title an express reference to its connection with the Mosaic record. Other Christian geologists may indeed doubt, as Mr. Fleming has done, whether we are fully justified in referring all the striking evidences of diluvial action there adduced to the particular event of the Noachian deluge—and on this topic I should certainly advocate myself on entire Christian liberty of opinion;—but whatever judgment may be formed on this question, the views taken by the Oxford Professor must, I conceive, triumphantly exonerate him from any inclination to disconnect his geological speculations from the records of Scripture.

With regard to the Cambridge Professor, I must observe, that his geological publications have consisted almost exclusively of memoirs on the local detail of particular districts—communicated to different scientific Societies—in which, of course, any allusion to a general point of the kind referred to would have been out of place. In his only geological publication not thus restricted—his address to the Geological Society, as its President—he has, as your correspondent acknowledges, expressly referred to the subject; and I shall shortly endeavour to shew that the objections of the latter to what was there said are founded on misapprehension of its real force. But first I cannot forbear from referring, for a full and most satisfactory proof of the general tone of that distinguished author's sentiments, to the very able discourse of Professor Sedgwick on the Studies of our Universities; a discourse admirable, indeed, as an exhibition of the highest intellectual powers, and characterised alike by the condensed vigour of its composition and nervous eloquence of its style, but still more admirable as manifesting throughout a deep and heartfelt expression of the most genuine religious feeling.

I now turn to the observation of the Professor which I hold to have been completely misapprehended as to its just application by your correspondent—namely, on the character of the Inspired Volume as a revealed "record of the moral destinies of mankind," and therefore altogether unconnected with "any exposition of the phenomena of the natural world, and the laws by which material things are held together." Now I must frankly confess, that this appears to me, in itself, about as simple a truism as any within the whole circle of self-evident propositions, and capable of any injurious tendency only by a most perverse and illogical misapplication. It is, in effect, the very principle embraced, as it appears to me, by your correspondent himself, with regard to the laws of astronomy, as involving the theory of the earth's motion, &c. when considered with reference to the employment in the Scriptures of the common language suggested by the apparent stability of our planet. In order to prevent misapprehension of my own meaning, I will shortly explain the views which present themselves to my mind. The only two points in which, as it appears to me, the Scriptural narrative and the phenomena of geology can possibly come into contact, are the recent date *supposed* to be assigned to the original creation of our globe in the first chapter of Genesis, and the record of the universal deluge;—and with regard to the former of these points alone does any *apparent* opposition exist; for with regard to the latter, the evidences of geology are, if not (as some, including Cuvier, have argued) strongly confirmatory, at least strictly accordant. As to the first point, however, not the mere theoretical views of geologists alone, but the conclusions which appear by the most cogent logical necessity to result from the phenomena of the structure of the earth's surface, and the variety and order of the very numerous successive series of organic remains embedded in the strata, do undoubtedly appear to require periods of very considerable duration; and to indicate that very many ages had elapsed before, "the diapason closing full in man," a new exertion of the Creative Energy made in its own image a being of higher intellectual and moral capacities as the head of its other terrestrial works. Now the evidence of geological phenomena most satisfactorily agrees with the Scriptural record in assigning to this last great event a very recent epoch; and it is surely very valuable as an independent testimony to this most important fact, which clearly involves the necessary admission of an interference with the previous order of nature, by a new and direct exertion of creative power, and therefore strikes at once at the root of every sceptical argument against miracles. Now it is surely nowise inconsistent with the fullest reception of Revelation to maintain that

it professedly confines itself to the exposition of the dispensations of the great Creator as they concern his final intellectual creation: that, in a word, the Bible is exclusively *the history of the dealings of God towards men.*

There are two methods of conciliation, either of which will obviously remove every appearance of discrepance between the record of Genesis and our assumed geological periods. We may either, with Faber, consider the days as themselves, by a common figure of language, indicating such periods; or we may suppose an interval between the first and second verses of that record. An able friend, whose whole life has been devoted to the advancement of his Redeemer's kingdom, has very recently thus written to me, "I regard Gen. i. 1 as an universal proposition, intended to contradict all the heathen systems which supposed the eternity of matter, or polytheism, or any notion inconsistent with the infinite perfections of the one great Creator; and ver. 2 I regard as proceeding to take up our planet, in a state of ruin from a former condition, and describing a succession of phenomena, effected in part by the *laws of nature* (which are no more than our expressions of God's observed method of working), and in part by the immediate exercise of Divine power in directing and creating."

Now the views above stated are, I am convinced, all that the reviewer of Nolan, in the Literary Gazette, intended to advocate, though his expressions may possibly require to be more guarded. He is evidently no professional divine; for he has, I believe, spoken of all the clerical geologists in terms which it is hardly likely any of us would apply to ourselves. I can only, in conclusion, express my utter astonishment at the list of Biblical passages which your correspondent considers as exempt from the reviewer's description of "facts affecting the history, prospects, and moral condition of man;" these being generally the miraculous evidences of the two covenants, and therefore, I should have supposed, especially connected with men's moral history and prospects; and including also Isaiah liii. which lies, I must say, at the very foundation of my own spiritual prospects and hopes.

I remain your constant reader,

Sully Rectory, Cardiff. W. D. CONYBEARE *.

* We have cheerfully admitted Mr. Conybeare's defence, though the Layman did not mention him, nor are we aware that he intended to allude to him. Mr. Conybeare will see, that, in our editorial note at the end of the Layman's paper, we expressly drew "a broad line of distinction" between Christian and sceptical geologists; adding, that the Layman's paper, "if read without this fair distinction, would class the sceptical writings to which he alludes, with the writings of many undoubted Christians, including the geological lectures at both our Universities." We were the more particular, we said, in urging this distinction, "because without it our correspondent's argument, so correct and cogent where it does apply, might give pain to some of the most pious and excellent men of the age, to whom it does not apply." If Mr. Conybeare is acquainted with our former volumes he will find that we have often vindicated Christian geologists against the unfair charges of Mr. Bugg and others; and though we have not his "Outlines" at hand to refer to, we conclude from the tone of his letter that our defence would include him, as well as the other writers to whom we alluded. But the passage in the Literary Gazette on which A Layman animadverted is indefensible, and to our minds bears a Neologian, or, to speak more plainly, an Infidel aspect. It was as follows:—"We have always thought the wisest and most consistent course for divines to pursue with regard to this delicate question, would be that of maintaining to the full extent the inspiration of the Sacred Volume on all facts involving the history, prospects, and moral condition of man; but allowing a greater latitude of interpretation in regard to those portions which relate to natural phenomena, with which these facts are no wise concerned." "It seems reasonable to expect that a book intended for our moral guidance should be exempt from error wherever we are to look in it for the regulation of our conduct; but that the Deity, who does not interfere unnecessarily, should have withheld any extraordinary assistance from such portions as relate to phenomena in which man has no vital concern."

Mr. Conybeare, we feel sure, would not vindicate a passage which thus maintains that those portions of the Bible that relate to physical phenomena are not inspired,

A LAYMAN IN REPLY TO PROFESSOR SEDGWICK'S REMARKS ON GEOLOGY.

To the Editor of the Christian Observer.

IN a paper which you did me the honour to insert in your last Number of the Christian Observer, on the subject of the scientific mode of interpreting Scripture, so as best to elude the difficulties which are supposed to have arisen in Geology, I took occasion to remark upon what was termed "the most consistent course" by an anonymous writer, who apologizes for British science, in the Literary Gazette. The plan there proposed is, it must be admitted, sufficiently comprehensive; and to those who set little value upon the testimony of Scripture it is perfectly adapted to overcome all difficulties, and to leave them at full liberty to adopt a literal or an extended interpretation, according to the nature of the geological question under consideration. The writer of that article in the Literary Gazette is one of the first geologists who has ventured explicitly to give an opinion upon that subject; but although that criticism bears the distinct impress of a powerful pen, yet we unfortunately have not the sanction of a well-known name, as an additional influence on our opinions in forming a judgment on so momentous a question. This deficiency is now, however, compensated by the avowed declaration of a learned Professor and Divine, the Rev. Adam Sedgwick, who has lately published "a Discourse on the Studies of the University of Cambridge," and whose opinion must be considered worthy of the deepest attention, from the powerful effect they may have upon all who are under his immediate guidance, or who may look for assistance from his able writings on geological subjects. In the Discourse alluded to, we find many severe strictures upon all who have attempted to discover in Scripture any connection with the history of the earth as taught by geologists. After animadverting upon the "*sinful indiscretion*" of which all are said to have been guilty who have made any such attempt; and especially upon those "who have endeavoured to bring the natural history of the earth into a literal accordance with the Book of Genesis, first, by greatly extending the periods of time implied by the six days of creation; and, secondly, by endeavouring to shew that, under this new interpretation of its words, the narrative of Moses may be supposed to comprehend and to describe in order the successive epochs of geology:"—after condemning these indiscreet and sinful attempts, the learned author remarks; "It is to be feared that truth may in this way receive a double injury; and I am certain that the argument just alluded to" (that is, of extending the six days into six epochs of many ages each) "has been unsuccessful."

We thus find it admitted, that the translation of days into epochs, which has been so usually adopted by geologists, has been unsuccessful; but as

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and may be erroneous. A Christian geologist believes the inspiration of the whole of the Bible, though he may doubt the correctness of the ordinary interpretation of some parts of it, or may think that the Divine statement does not bear upon the points in discussion. We know of no such thing as "delicate questions," or of ground too slippery to be safely trodden.

We cannot conclude this note without thanking Mr. Conybeare for a theological manual which he has just published, entitled "Elementary Course of Lectures on the Criticism, Interpretation, and leading Doctrines of the Bible, delivered at Bristol College." The author has collected much valuable information in a small compass; and his work will be found of service to Biblical students, as an introduction to more detailed critical treatises. We do not observe a single geological remark in the work; but the author maintains, in the chapter upon the Inspiration of the Scriptures, that not only are their "great truths" divinely revealed, but also "all the *minutiæ* of things which they mention."

periods of time, whether long or short, are distinctly described in the Inspired Record, we feel an anxious desire to be made acquainted with the next most consistent method of overcoming the supposed difficulties arising from a literal interpretation of the word of God on the subject of the creative *days*. This method is, accordingly, thus pointed out by this learned Geologist and Divine: "*The only way of escape* from all difficulties pressing upon the question of cosmogany is, to consider the old strata of the earth as monuments of a date long anterior to the existence of man, and to the times contemplated in the moral records of his creation. The Bible is thus left to rest upon its own appropriate evidence, and its interpretation is committed to the learning and good sense of the critic and the commentator; while geology is allowed to stand on its own basis, and the philosopher to follow the investigations of physical truth, *wherever they may lead him*, without any dread of evil consequences."—(Discourse, &c. p. 108).

Now, sir, this must be admitted to be an admirably short method of disposing of the question here at issue. We are to look upon "the old strata" as monuments of a date "*long anterior* to the existence of man, and the times contemplated in the moral records of creation," although we find embedded in these very strata animal and vegetable bodies which those very records declare *were for the first time created* at a particular period there plainly defined. Within a certain period, the remoteness of which has been the subject of so much discussion (although, if words have any meaning, in this case, as in all other cases, we must understand the creative days, with their evenings and their mornings, to have been of the usual length, while the attempts to extend them into a corresponding number of immense epochs is admitted to have been "*unsuccessful*"), within this period, then, we are told that "the Lord made heaven and earth, the sea, *and all that in them is*." We are expressly told in the Book of Genesis, in that short but most important recapitulation of the first chapter contained in the first six verses of the second, that at the end of the six periods, there termed *days*, "*a mist* went up from the earth, and watered the whole face of the ground." And why did this *mist* arise? "for the Lord had not caused it *to rain* upon the earth:" therefore the plants had, during four of these periods, no refreshing showers to nourish them; nor had any plant the helping hand of man to cherish it, "for there was not a man to till the ground" (Gen. ii. 5, 6). Notwithstanding this remarkable fact, and the statements which precede the mention of it, we are told by this learned Geologist and Divine, that "the *only* way of escaping from all difficulties" is to set aside this most fundamental record, and the plain statement in the Fourth Commandment; and to conclude that the animals and plants, the remains of which are now found in the old strata of the earth, were *not* first created at the period thus plainly announced in Scripture, but, on the contrary, at times "long anterior to those contemplated" in the words of Inspiration.

It is not, sir, my wish to intrude upon your valuable pages by lengthened observations on this extraordinary doctrine. It seems to me only necessary to state the simple case on both sides, to perceive that we cannot adopt the above proposed method of "escape from all difficulties," without entirely setting aside the greater parts, if not the whole, of the first chapter of Genesis. We are not even allowed to follow the advice of the writer in the Literary Gazette, and in this case to interpret "*with a certain degree of latitude*." Such latitude might enable us to extend *days* into long *periods*, and thus include the creation of both the animal and vegetable kingdoms; but this, it is now admitted, will not answer the purpose

intended. We must conclude that the statement of Moses, with respect to the creation of animals and vegetables, is utterly erroneous; for we now learn, from an able geologist, that they were created at "a period *long anterior* to the times contemplated in the records of creation;" although, to unenlightened minds, it is difficult to conceive a time *anterior to "the Beginning,"* from which point the inspired historian conducts his narrative.

Before I conclude these cursory remarks, I beg leave to call your attention to one point of the Mosaic narrative, which has not hitherto received the attention which it so highly merits, and to which I have already slightly alluded. Of all the facts recorded by Moses in describing the events of the six periods, by him termed *days*, there is none so completely corroborative of the true meaning which he himself intended to convey, as the statement, before mentioned, respecting the total want of rain during the whole of these six periods. He informs us that the vegetable world was created on the third of these periods, and that no rain fell until after the seventh. This statement perfectly accords with the other facts of the case, if we interpret "*day*" in the common acceptation of the word. But some geologists tell us that this term must mean an immense period of ages: now, will the philosopher venture to assert that during two or three of these long periods vegetation could have flourished luxuriantly *without an atmosphere*, or that an atmosphere could have existed, even for a few weeks, *without rain?* This want of rain is a most consistent fact in one point of view, and an utter impossibility in the other. According to the inspired record, both the atmosphere and the vegetables depending upon it had been but a few days created and arranged: the sun had only lately begun to exercise its evaporizing influence on the waters of the earth: though clouds *might* have been visible in the heavens, and the atmosphere *must* have been charged, as it ever since has been, with "the waters above the firmament" in the form of vapour, still no rain had as yet fallen upon the earth, and "*a mist*" or dew (one of the first and most natural consequences of the sun's action) "went up," or was evaporated, "from the earth, and watered the whole face of the ground." This fact is of the utmost importance, as clearly pointing out the true import of the term "*day*," as used by Moses; and as being in perfect accordance with what we should naturally expect from the whole statement, taken in its simple meaning. On the other hand, it is impossible for science to bend this stubborn fact to suit the theory of an extended chronology. We are therefore forced, either to set aside the whole statement of Moses and to follow the advice which has occasioned these remarks, or to accept it in its simple form, and to admit the humbling possibility that even the ablest philosophers may err in judging of the works of God by the deceptive scale of their own limited experience.

A LAYMAN*.

* We refer our readers to our note on Mr. Conybeare's paper in a preceding page; to which, however, we must, in justice to Professor Sedgwick, add, that A Layman wholly misapprehends, in our idea, his meaning, in supposing that he considers "the statement of Moses" as "erroneous," or that he intends in the slightest degree to impugn the Divine inspiration of any portion of the Oracles of God. Whether his solution can be reconciled with the sacred text, is a fair and an important question for discussion, and it is with a view to this point that we have inserted our correspondent's paper. The Layman's objections are forcible, and ought to be fairly met.

DEFENCE OF CERTAIN ACCUSED GEOLOGISTS.

To the Editor of the Christian Observer.

I AM not sorry that A Layman has revived in your pages the question of the bearing of modern geology upon the Inspired record of creation; for though I differ from his conclusions, yet I sympathize in his conscientious difficulties, and am persuaded that the time has come when the whole question must be understood and settled by the friends of Revelation, unless they wish it to be turned to evil account by its enemies. I read with much interest the extended discussion in your volumes, several years ago, when Mr. Bugg animadverted upon the students of geology upon much the same principle as the Layman in your last Number; and the result, as stated both by yourself and the other replicants to Mr. Bugg on that occasion, established, I think, the following particulars: First, that the indubitable facts of geology are such as cannot be reconciled with the popular interpretation of the Mosaic narrative: Secondly, that infidel philosophers have made an evil use of this discrepancy, as an argument against Divine Revelation: Thirdly, that religious persons, fearful of prejudicing the sacred record, have unwarily strengthened the triumph of the infidel, by disputing against clear facts, just as the Papists did against Galileo's theorem of the motion of the earth; instead of admitting them, and inquiring whether they could not be reconciled to Holy Writ by a fair, even though it should be a new, interpretation of the sacred records: Fourthly, that some Christian philosophers—among whom were mentioned the Geological Professors at both our Universities, Bishop Bird Sumner in his Records of the Creation, and Mr. Faber, in his work on the "Patriarchal, Levitical, and Christian Dispensations"—have felt it due to truth to admit the alleged geological facts, but have denied that they are contradictory to the statements of Divine Revelation; and some of these, and other Christian philosophers, have proposed interpretations of the first chapters of Genesis which they think both warrantable and satisfactory: Fifthly, that certain well-meaning Christian writers, among whom I must class your correspondent the Layman, shutting their eyes to the real difficulties of the case upon the popular interpretation, have accused the above Christian geologists of surrendering Revelation to idle fancies, symbolizing with infidels, and setting up the speculations of man against the word of God: Sixthly, that it was due to truth to defend these calumniated persons, by carefully separating them from those sceptical philosophers, from whom, though they agreed in their geological facts, they wholly differed upon the theological question: Lastly, that it was not candid in the assailants to attack their Christian brethren as abettors of infidelity, while they themselves offered no solution of the difficulty, either by disproving the alleged geological facts and inferences, or by shewing how the Mosaic narrative coheres with them.

I am not aware, sir, that the last few years have changed the general aspect of the discussion; but I think that it is important to renew it, on the ground that the study of geology has of late made great progress; that our younger clergy, in particular, have been indoctrinated in its elements at the two Universities; and that we are come to where four cross-roads meet—for, first, we must deny the geological facts and inferences; or, secondly, we must give up the popular interpretation of the first chapter of Genesis, and reconcile the facts to the sacred text by a new one; or, thirdly, we must deny that the Bible touches at all upon the question; or, fourthly, we must give up the inspiration of the Bible itself, at least as to its physical statements.

The geological facts, and the inferences from them, cannot, I think, be

reasonably denied. I would entreat A Layman to shew how the known phenomena of the earth's crust can be reconciled with the notion that the matter of the world was created only some six thousand years ago. Till he can do this, he ought not to be displeased with those who, admitting geological facts, and believing certain inferences, and yet not doubting the Divine inspiration of Scripture, seek for that reconciliation of the word and the works of God which must infallibly exist somewhere, however difficult it may be for us to discover it. If some plan of reconciliation be not devised—and A Layman has not ventured to suggest any—we are at the mercy of the infidel, who, in spite of all our protests and forewarnings, will not fail to prejudice the cause of Revelation by appeals to persons of education and reflection; setting before them the physical facts and conclusions; and telling them that their religious instructors refuse to listen to them, and, instead of shewing that the inspired narrative is not opposed to actual phenomena, would at once stop the investigation, as heretical and blasphemous.

On this ground I think it a great public blessing that each of our Universities has for several years had the benefit of the instructions of a profound and Christian Geological Professor; so that our students, while they advance with the scientific discoveries of the age, may not outrun their religion; as there would be danger of doing, if all religious men, in a fit of groundless alarm, yielded up such studies to sceptical inquirers. Geology is a rational, an elevated, and an interesting branch of human knowledge; and it will not be, and ought not to be, given up, because we imagine that theological difficulties result from it: for imagination it is, since there can be no *real* discrepancy between what God does and what he says; and when we become at once better geologists and better Biblical critics, we shall wonder how any considerate man contrived to find any thing to perplex him.

What solution is the right one, is a question which involves at present much difference of opinion: you, sir, have expressed in your last Number, in your note to the Layman's paper, your conviction that the hypothesis urged by Mr. Faber and others, of the days of creation being protracted periods, is not solid. Most Christian geologists, I believe, agree with you. That hypothesis is neither admissible nor satisfactory: the sacred text will not bear it; and if it would, the solution would not meet the case, as Professor Sedgwick has lately stated, in his able and valuable Discourse on Cambridge Studies. The only way that learned Professor thinks of avoiding the difficulty, is, to consider the old strata of the earth as having existed and gone through various changes long anterior to the existence of man; or, as the writer of some lines on a Fossil Shell, in your last Number, has correctly versified the doctrine:

> "But others say, though false these days of ages,
> Still, if we read aright the sacred pages,
> 'Tis easy with due comment to bring nigh
> The word and works of Him who cannot lie.
> The purport, say they, of the opening line
> Of Moses, was to prove a Power Divine;
> That matter was not self-formed, or eternal,
> But owed its birth, long ere these scenes diurnal,
> To that same Power whose hand with plastic skill
> Framed it at length as pleased His perfect will.
> Enough that God created heaven and earth:
> What period lapsed before that minor birth
> That from old chaos waked the rude formation,
> And moulded it for human habitation
> —Thus speak they—Inspiration's pages shew not," &c. &c.

But the Layman should remember, that Professor Sedgwick, Professor Buckland, and all other Christian geologists, contend—if I may again quote the words of the same writer—that

"One thing is clear, that geologic lore
Tells us, what holier page had told before,
That man was placed upon this spot terraqueous
Later than things aërial, earthly, aqueous,
Living or lifeless. Vestige none is found,
Remote, of man, where all things else abound.
E'en grant that myriad myriad years have fled
Since yonder shell first found its lithic bed,
From still far sturdier data it appears
Man scarcely measures back six thousand years.
Thus fossil nature proves the sacred text,
And God is true, though critics are perplexed."

Under all these circumstances, I repeat, sir, that the discussion of the subject in a publication like yours is of considerable importance at the present moment. The geologist ought not to be put down as a troubler of Israel, and his scheme set aside as necessarily false, because his opponent has formed a view of the Mosaic cosmogany with which it is incompatible. The geologist has to complain of the treatment he has met with in some quarters, which consisted of denunciation, and not of argument. I think that many Reverend friends in particular, at both our Universities, may justly say, with the writer whose lines I have above quoted:

"Yet somewhat hasty those triumphant sneers
At Cambridge lecturers, and Oxford writers,
And "geologic infidels" in mitres.
True He who made the world, and told its age
To Moses, better knew than modern sage,
Who digs a well, and counts the stubborn strata
To find its years by scientific *data*.
—Yes, Cowper; and there needed not a poet
To tell what fools are sceptics; all things shew it.
There are right silly atheistic daters,
Just as there are right silly annotators;
And sneer, if ever Christian, most were needed
Where argument and reason are unheeded.
But sneer will not confute the learned labour
Of Buckland, Sedgwick, Cuvier, Sumner, Faber;
And these are Christians; yet for fossil action
They say six thousand years are but a fraction.
They doubt not Moses, but the analytics
Of those who call themselves his learned critics."

So much then, sir, would I urge in defence of many valued Christian friends, who, allowing for the altered habits of the age, have been as much misused as was Galileo himself. But in defending their principles, I do not mean to say that I adopt their solution. The notion of the days of creation being protracted periods, is, I repeat, untenable, and unsatisfactory if it were tenable; and the more common hypothesis of Christian geologists, that the old strata are of a date long anterior to man, does not, I think, consist with the sacred narrative; for there were but five natural days between the earliest of God's works and man, and but a few hours or moments between the latest and man. This alone seems to me fatal to Professor Sedgwick's solution.

As, however, I think it but right that each geological and scriptural student should endeavour to obtain satisfaction to his own mind, I will venture to trouble your readers with what has satisfied mine; and I should be much obliged, both to those of your correspondents who take the views of Buckland, Sedgwick, Faber, and so forth, on the one side, and those of Penn, Fairholme, Bugg, Nolan, or the Layman, on the other, to shew me if there be any thing unscriptural in the hypothesis which I am about to offer, or any thing incompatible with the deductions of geology.

I take for granted that the popular interpretation of the first chapter of Genesis is correct: that the six days were literally six days, and that they commenced as soon after the first verse, which declares the Creation, as the

reader thinks right. But why, when the whole six days' work was finished, might it not be that man lived in Paradise for a very long period, while all the geological changes in question were going on. This will account for the facts; and I see but two objections which can be urged against the hypothesis. The first is, that it makes irrational animals die before the fall of man. But so do most, if not all, other schemes; and there is nothing contrary to Scripture in this notion. The irrational animals had no soul, and might die without death being a punishment: indeed, if none died, how did the innumerable tribes of living beings—how did the smallest insect that preys on things having life—exist for a single hour? Was the whole constitution of carnivorous animals first caused by the fall of man? Many eminent divines, without ever dreaming of geology, have supposed that the death of irrational animals might exist before the Fall. The threatening death, without explanation of its meaning, seems to indicate that Adam and Eve knew previously what it was, though hitherto it had not affected them.

The second supposed objection is, that the human race would have multiplied as early as the inferior animals, and that traces of it would have been found among very ancient strata. But to this it may be replied, that we know not how long Adam remained alone; and are we not to understand that Eve was formed at the period pointed out in the order of the narrative in the second chapter of Geensis, which was after Adam had given names to all cattle, and all the fowl of the air, and to every beast of the field?—and how long that employment occupied him we know not. But one thing, I presume, is certain, that Cain was not born till after the expulsion from Paradise; and who shall say how long Adam dwelt there, either before or after the formation of Eve? It is dangerous to speculate upon things unrevealed; but is there any thing in the sacred narrative to *disprove* the notion, that from the creation of Adam to the expulsion from Paradise as long a period might elapse as the most voracious geologist demands for his subterraneous revolutions? whereas we do not hear of the progeny of our first parents till after that event. This hypothesis does not require the harsh construction of a single line of the sacred text. It may not be the true solution; but if it be only possible, it is answer sufficient to the infidel philosopher, who would say that the Mosaic narrative does not give scope for geologic action. I could corroborate my hypothesis by the opinions and reasonings of learned divines, but I forbear going further into the question. AN ANTI-INFIDEL GEOLOGIST.

For the Christian Observer.

PEACE.

"*Thou wilt keep him in perfect peace whose mind is stayed on thee.*"—Isa. xxvi. 3.

WHY, Christian pilgrim, trembling stand
In sorrow and dismay?
The traveller bound to Zion's land
Should faint not by the way:
Seek in these blessed words repose,
And let thy troubles cease;
For know, whate'er thy wants or woes,
The Lord will give thee peace.

Have faithless friends deceived thy love,
And taught thy tears to flow?
Oh! seek affection from above,
Nor mourn its loss below:
Though earthly ills thy bosom rend,
Though earthly foes increase,
Thy heavenly, thy unchanging Friend,
Shall guide thee still in peace.

Has fortune mocked thy eager care,
And frowned upon thy toil?
Oh! strive to gain those treasures rare
That none can harm or spoil:
Time may invade the miser's store,
And bid his wealth decrease,
But time can but augment the more
The Christian's perfect peace.

Perhaps, alas! some darling sin,
Half cherished, half suppress,
Lurks thy poor struggling heart within,
And heaves thy panting breast:
But, oh! resist the tempter's snare,
And soon that snare shall cease;
Give to the Lord thy soul in prayer,
And He will give thee peace.

Still do thy looks distress impart?
Still art thou sore dismayed?
Oh! tell me, is thy truant heart
On God entirely stayed?
If worldly trifles sway thy mind,
If worldly cares increase,
How canst thou ever hope to find
The calm of perfect peace?

Oh! cast aside each restless fear
That in thy soul hath part;
Yield to the Lord, in faith sincere,
An undivided heart:
Then, soothed by his almighty love,
Thy earthly woes shall cease,
And even death's dark hour shall prove
To thee an hour of peace.

A.

THE MISSIONARY.

A CONTRAST:—THE CALLED OF THE WORLD; THE CALLED OF GOD.

The trumpet shrilly rang,
Loud blew the clarion blast,
Uprising to its summons sprang
The men of dangers past;
The veteran, bending o'er his shield;
Youths who had rather die than yield.

The lust of prey was strong;
Their thirst for blood unslaked;
And as the myriads rolled along
Undying hatred waked.
They sought, they found, the battle plain;
Their banners waved above the slain.

A soft, low, voice was heard
Amid the night-hours lone:
We caught no hush'd responsive word,
We felt no kindling tone:
And yet methought the voice of prayer
Rose heavenward on the midnight air.

Yes! on that lowly sod,
Beneath a starry sky,
Bowed meekly one—the called of God—
Rejoicing in the cry,
"E'en now the harvest fields are white:
"Go forth and reap, lest fall the night."

He went—nor battle cry
Nor glittering band was there;
No blood-red banner stream'd on high;
No voice, but voice of prayer.
What urged him on in strength to brave
A martyr's name, a hero's grave?

The shield of faith he bore,
The Spirit's sword was given:
Ah! what to him was earthly store
Whose hopes reposed in Heaven?
As tempest-striken eagles wing
High o'er the rain-cloud fluttering.

Oh! darkly frowned the array
On yonder hostile shore;
Yet gloom itself would shrink away
Before the light he bore.
We know not why, but then he died,
And Hope lay drooping at his side.

Yet not for him we weep—
Oh God, to us be given
Like faith untired to climb earth's steep,
Like resting-place in heaven!
He fell—and on the battle plain—
Yet name him not among the slain.

Νεος.

THE FIRST MOMENT IN HEAVEN.

"*Absent from the body—present with the Lord.*"
"*Carried by angels into Abraham's bosom.*"

Where am I? gentle strangers, say;
I pray you speak me fair.
This brightness, is it earthly day;
This fragrance mortal air?

My couch was dark, disturbed my rest;
But now all pain is o'er:
A bitter pang my heart oppressed;—
I can recal no more.

I left the mourners round my bed;
My children too were near;
My gentle wife, who thought me dead,
Will joy to find me here.

For all things here thrice-happy seem,
And beautiful to view.
Is it a dream? Yet 'tis no dream
That I am happy too.

I could not smile, I could not speak,
I could *do nought* but feel:—
This gale hath fanned my hectic cheek
These balms my spirits heal.

I hunger not; no more I thirst,
Nor feel the scorching ray;
I lave where living waters burst;
My tears are wiped away.

Some cherub seems my soul to waft;
Cooled is my parched brow;
No more I taste the nauseous draught;
I can breathe freely now.

Where am I? gentle strangers, tell;
And who are ye, I pray?
Is this the palace where ye dwell?
What king do ye obey?

Why do I see before yon throne
Those radiant Spirits seven?
On earth such brightness was unknown;
—Sure I must be in heaven!

I left of late a restless scene
Of falsehoods and of snares;
But here, this undisturbed serene
No hollow aspect wears.

Ye would not mock your stranger guest:
That soft and heavenly smile
Tells me this is a place of rest,
A world unknown to guile.

These robes of white, this wand of palm,
The crown that decks my brow,
All, all, are real;—no baseless charm,
No phantom, cheats me now.

Seraphs who bask in realms of light—
That name I sure may say—
The world I left was sometimes bright,
But, oh! it smiled to slay.

My vest was soiled with mortal blame,
My eyes wept many a tear;
But I have doffed those robes of shame;
I feel no sorrow here.

Weeping, long ere the cause I knew
Why infant tears abound,
I early felt that sorrow grew
On sin's unhallowed ground:

And as in childhood's budding years
Guilt quailed at conscience' voice,
A thousand new mysterious fears
Forbad me to rejoice.

Then manhood came, with cares o'erfraught,
And girt with Passion's train;
And all one painful lesson taught,—
That earth, though fair, is vain.

"To make it thy repose forbear,"
A voice this heart addressed;
"Come unto me with every care,
"And I will give thee rest."

Thus guided to the Saviour's cross,
Pardon and peace were mine;
And I could smile at worldly loss,
If God propitious shine.

A few short years on earth I toiled,
Then laid me down to die;
—Ye know the rest: from death assoiled
Ye bore me to the sky.

For well I now view where I am;
Unveiled all heaven I see;
There is the Throne; and there the Lamb;
Angels and saints are ye!

Souls of the just, I know you all:—
Martyrs, and holy men,
Noah, Abraham, David, John, and Paul,
And many a friend, I ken.

For friends I had, who trod on earth
The path that leads to heaven;
To whom to share this second birth,
And joy this joy, 'tis given.

But 'tis not seraph, friend, or saint,
Can make a heaven to me;
All other glories are but faint;
My Saviour would I see.

Though rich your crowns, though bright your files,
And sweet the strains ye sing,
I ask for more than angel smiles;—
Oh lead me to your King.

Him while on earth unseen I loved;
Awaiting this blest place,
Mortality's dark veil removed,
To view Him face to face.

But hark! what descant greets my ear!
What strains seraphic flow!
To join those notes I need not fear,
Preluded oft below.

"Worthy the Lamb" was then my song,
As tearfully I wended;
And shall I not the strain prolong
Now all my toils are ended?

To Him that sitteth on the throne,
And to the Lamb, for aye,
Who did create, who did redeem,
My grateful song I'll pay.

On earth, when vexed with anxious cares,
Or worn with restless toil,
Exposed to warring passion's snares,
Or chafed with life's turmoil;

Maligned by Falsehood's subtle pen,
Too strong for truth alone;
Grieving o'er sins of holy men,
More grieving o'er my own;

'Midst worldly frowns, or anguish sharp,
Or dangerous wilds untrod,
'Twas sweet to seize the sacred harp,
And commune with my God.

And if on earth such joys were mine,
Though jarred too oft its tone,
Those melodies shall I resign
Where discords are unknown?

Here, ever-tuned, the joyful shell
Resounds one deathless theme,—
His love who from the depths of hell
Did captive man redeem.

"Worthy the Lamb" was erst my theme
As on towards heaven I wended;
No other strain would I prolong
Now all my toils are ended.

S. C. W.

HYMNS FROM THE GERMAN.

A CORRESPONDENT has obliged us with a metrical translation of a number of German Lutheran and Moravian Hymns, of which the following are specimens. We purpose adding a few more.

EBENEZER.

THE Lord my God has hitherto
In perfect safety led me;
Watch'd over me my whole life through;
Shelter'd, and cloth'd, and fed me:
Has shielded hitherto my head,
Has held me up, and comforted:
Thus far my God has help'd me.

Therefore I glory in the Lord,
Therefore my soul rejoices:
Oh that to sound His praise abroad
I had a thousand voices!
I write it on my memory,
The Lord has done great things for me,
The Lord of hosts has help'd me.

O God, henceforth, as hitherto,
Be Thou my strong salvation!
For Jesus' sake my whole life through
Grant me the Consolation!
Oh help me still, while I have breath,
Help me in life, and in my death
As thou thus far hast help'd me!

CHRISTMAS.

SON of God, all hail to Thee!
Hail to Thee, thou Son of Mary!
Thou art born to ransom me,
Thou art come my sins to carry!
Save me from th' avenging rod,
O my Brother and my God!

Adam's fall my soul bereav'd
Of a holy, heavenly nature;
Born in sin, in sin conceiv'd,
I'm a fallen guilty creature:
But my hope is now in Thee;
Second Adam, change thou me.

Second Adam, born on earth,
That my soul, with sin polluted,
By a new and better birth,
With thy holiness recruited,
Might become a little child,
Holy, harmless, undefiled.

Even so, Lord Christ, Amen!
Let me take on me Thy nature,
As thou tookest mine, and then
Be renewed in every feature,
In the likeness of thy face,
Line for line, and grace for grace.

BEFORE SERMON.

JESUS! Master! we are here,
To thy Word and Thee to hearken:
Thou must make our spirits clear,
Which the mists of sin bedarken;
Let thy word, in season spoken,
Be to us of good the token.

Thou must lift our souls on high,
Even to thy holy heaven;
Thou must cleanse and purify
From the old malicious leaven;
Thou must kindle our devotions,
Filling us with holy motions!

Jesus, thou must call us; Thou
From their sleep the dead awaken;
Yea! in every bosom now
Let the powers of hell be shaken!
Make us willing in the hour
Of thy love and of thy power!

REVIEW OF NEW PUBLICATIONS.

Works of the Reformers, published by the Religious Tract Society.

IT has been to us for many years a source of regret, that the venerable Society for promoting Christian Knowledge has not adorned its catalogue, gratified its friends, and benefited the public, by copious reprints of the Works of the Reformers, Fathers, Martyrs, and standard writers of the English Church. This class of publications were surely as interesting and edifying as some dull, some party-spirited, and some doctrinally and practically erroneous, books and tracts which we could unhappily point out on the Society's list. It is not that the Society has not issued many excellent and highly valuable publications (a fact which some of its opposers are too ready to overlook), but that it has issued also—we say not how many—of a different character. We, however, confidently hope that the improvement which has commenced will advance; as we firmly believe it will, if the proposition shall be carried into effect for the appointment of a Special Committee of seven responsible members, with three Episcopal Referees, for matters relating to books and tracts, subject, as before, to the decision of the Monthly Board. One of the first works of this committee—of the appointment of which we cannot suffer ourselves to doubt—will, we trust, be to give to the clergy and their flocks, in a cheap and convenient form, the chief writings of our Reformers and most pious and approved

Church authors. In the mean time we are happy to say that another Tract Society has most wisely exerted itself to remedy the scarceness and expensiveness of the writings of the British Reformers, by publishing in a cheap manner very extensive selections from them; so that the public may obtain twelve volumes of the works of Bradford, Latimer, Ridley, Philpot, Hooper, Knox, Bacon, Wickliff, Tindal, Frith, Barnes, Cranmer, Rogers, Jewell, Edward the Sixth, Balnaves, Fox, Bale, and Coverdale, for four shillings and eight-pence each volume, or 2*l.* 16*s.* the set. We honour the Religious Tract Society for this its Christian and patriotic deed; and also for the many useful and admirable books and tracts, original and reprinted, which it has widely scattered throughout the land. Its Commentary upon the Bible is a truly valuable and Scriptural compilation; many of its articles of Christian Biography are excellent; and its reprints of various works of Howe, Baxter, and similar writers, and also of several modern American publications, are justly popular. We have not, indeed, examined more than a small fraction of the many hundred tracts on the Society's list, or of the 214 volumes which even two years ago had been issued, and to which many more have been since added; but without this very intimate acquaintance, and with the full feeling that there may be both inequalities and exceptions in such an extensive catalogue, we consider it our duty to bear our most cordial testimony to the Society's merits and usefulness; while we are equally bound to add, as members of the Church of England, that its constitution prevents its publishing many excellent treatises of our old writers which are peculiarly adapted to the present times, and which every pious and consistent Churchman would desire to see widely circulated. We do not, for example, observe on the list either the Life or a page of the writings of Hooker. We have several devotional selections from Bishop Hall; but, of course, not any part of his Defence of Episcopacy. The Society for promoting Christian Knowledge has it in its power, and it is an obvious part of its duty, to supply this lack of service. There is ample room in the world for both these Societies; but it is due to the members of the Church of England that they should not only possess those publications which a neutral Society can honestly, and without partiality, put forth, but also those which relate to what we believe to be the Apostolical order and the just claims of Episcopacy, and of the Established Church of England and Ireland. A zealous Dissenter may procure his neutral tracts at the Paternoster-Row office, and add to them what he wishes from the Ecclesiastical Knowledge Society; but the Christian Knowledge Society, from its select construction, has it in its power to furnish not only what may be spiritually acceptable to all classes of devout persons, but also what its own subscribers justly consider important to them as members of the Church of England. Most anxious are we that it should rise to the highest elevation of this its duty and privilege.

The Sacred Classics, or Cabinet Library of Divinity: with an Introductory Essay to each Author. Edited by the Rev. RICHARD CATTERMOLE, B.D. and the Rev. HENRY STEBBING, M.A.

"No other country," it is justly remarked in the prospectus to this publication, "is so rich as England in Sacred Literature." Much, however, of this valuable mass of religious information has been locked up, by its high price and scarceness, from public use. We feel therefore very grateful to those editors and publishers who have of late years begun to popularize these treasures of sacred wisdom; and we trust that their enlightened and spirited

exertions will prove as commercially beneficial to themselves as they are useful to the public.

The series of works projected under the title of the "Cabinet Library of Divinity" will afford a very valuable addition to those popular stores. The conductors intend to comprise in their collection the best works of the most celebrated writers whose labours have been devoted to the elucidation and enforcement of the principles of Revealed Truth, their application to the immortal interest of individuals, and the order and well-being of society. The series will include standard treatises on the Doctrines, Morality, and Evidences of Christianity; select Sermons of eminent divines; interesting specimens of Religious Biography: and choice examples of Devotional and Sacred Poetry. To the productions of each author will be prefixed an introductory essay.

The first two volumes contain Bishop Jeremy Taylor's Liberty of Prophesying, and Cave's Lives of the Apostles; and the proposed list, for which we must refer to the advertisements, includes many valuable, and some scarce, works. The editors should, however, avoid books which are already in every person's hands, and may be had elsewhere in very cheap forms—such as Bunyan's Pilgrim's Progress—unless they hope to make their edition exclusively valuable by means of their prefaces. The work is neatly printed, and is issued at the small charge of three shillings and sixpence each volume. We look back upon our young days with mourning, yet without envy, when we see the advantages which students in divinity now enjoy for collecting, at a cheap rate, many of the most valuable theological publications which a few years back were to be found only in expensive libraries. We earnestly pray, that, while many thus run to and fro and knowledge is increased, much spiritual fruit of religion may also ripen, to the glory of God and the eternal welfare of the human race.

The Christian's Family Library. Edited by the Rev. E. Bickersteth, Rector of Watton, Herts.

Mr. Bickersteth states, that, while several valuable and uniform courses of religious works have been published, room is yet left for a series of works on Evangelical and Practical Theology, Church History, and Christian Biography; and for thus introducing into a wider circulation and usefulness some of the most edifying works in our language. His plan embraces both established works of popular character, and also new publications. It is proposed to bring together, in about fifty volumes, such a collection as may be recommended to a young Christian, to inform his mind, to interest his heart, to enlarge his experience, and to assist him in the study of the Divine Record,—the original source of all saving truth;—including works on Church History, Biographical Memoirs, pieces of the Fathers and Reformers, Treatises and Commentaries on the Scriptures, and theological, practical, and devotional books.

We have seen the first volume under each of the three divisions of the work—namely, 1. Evangelical and Practical Theology: the Christian Theology of Bernard Pictet, translated by the Rev. F. Reyroux; 2. Church History: Luther, and the Lutheran Reformation, by the Rev. J. Scott, M.A.; 3. Christian Biography: the Life of the Rev. E. Payson, D.D., edited by the Rev. E. Bickersteth—and from these specimens we can heartily commend both the design and the execution. The series appears to us to run over ground not elsewhere pre-occupied; and Mr. Bickersteth's name is a guarantee that the work will, by the blessing of God, be assiduously directed to spiritual edification.

The Biblical Cabinet, or Hermeneutical, Exegetical, and Philological Library, Vols. I. to V.

IT is not to the honour of Great Britain, with her large academical and ecclesiastical endowments, her offices of ease, dignity, and emolument, at once to stimulate and to reward useful recondite studies, that she should have effected comparatively little in the deeper researches of Biblical criticism and interpretation. For most of the best works, "hermeneutical, exegetical, and philological," we are indebted to foreign sources; the lectures even of our Divinity Professors have been, for the most part, avowedly compilations, rather than works of deep original research;—they are probably all the more useful for being so, just as Mr. Hartwell Horne's judicious and laborious compilation is more popularly valuable for being an accessible abstract of many elaborate volumes, than if the author had devoted his life to work out a single hypothesis of his own;—but still we see no good reason why Great Britain should not also possess a select number of divines and professors who, with the learning, talents, assiduity, original research, and minute unwearied exploration of those of Germany, should turn their speculations to better account; seeking not Neologian refinements, in order to render Christianity acceptable to sceptics and false philosophers in the garb of "enlightened believers," but pursuing just principles of interpretation, the better to find out the old paths, that we may walk in them. Even our own descendants in America are in advance of us in this peculiar line of Biblical study. We know not of what institution in Great Britain we could say that it is doing as much, in reference to these studies, as the Theological Seminary at Andover, with its learned and pious Professor of Sacred Literature, the Rev. Moses Stuart; whose highly valuable and original Commentary upon the Epistle to the Hebrews has been reprinted among us, and which we again earnestly recommend to the diligent perusal of Biblical students.

The Biblical Cabinet, of which five volumes have now been published—containing Ernesti's Principles of the Interpretation of the New Testament, translated by the Rev. C. H. Terrot; Tracts on the Philology of the New Testament, &c., by Pfannkuche, Plancke, Tholuck, and Beckhaus; Tittman on the Synonyms of the New Testament, translated by the Rev. E. Craig; and a Commentary on the Epistle of St. Paul to the Romans, translated from the German of Professor Tholuck of Halle, by the Rev. R. Menzies—will assist at once to stimulate and to gratify the taste for this species of Biblical literature. A man may, indeed, get to heaven without much of exegesis, hermeneutics, or philology; nor do we consider that it is absolutely necessary that every individual clergyman should drink very deeply at this fount of sacred learning; but a general acquaintance with the subject becomes every minister of Christ in the present day, not only for his own instruction in the rules of Scriptural analysis, but in order to counteract the baneful doctrines of Continental Neology; which we shall best do, not by refusing to study the principles of Biblical interpretation, but by so studying them as to shew the fallacy of the German perversions of them.

The conductors of the Biblical Cabinet have given us in the books above-mentioned, and they promise in future volumes, a valuable series of works, to supply a great deficiency in our national Biblical publications. They have selected works of excellence, and not of a Neologian character; some, indeed, are expressly opposed to that semi-infidel school; and though in some, even of the better class of German divines, there is too often a laxity of criticism and remark which we cannot approve, yet we feel convinced that the care taken in the selection of these volumes will present so

much of the good, with so little of the evil, that they will prove a treasure of great value to the Christian student. It would be a great disgrace to our sacred literature, if, while various series of popular theological works are largely patronized, there should not be sufficient encouragement afforded for the maintenance of one such publication as the present.

VIEW OF PUBLIC AFFAIRS.

THE past month has been one of eventful interest in the legislative proceedings of the country.

Lord Althorp has introduced a Bill for the amendment of the Poor Laws, founded upon some of the chief suggestions of the Commissioners, as stated in our Number for March, p. 188. The measure does not go at once to the root of the evil; but it so lops the branches that the whole upas-tree must eventually fall. As much is proposed as is perhaps right, or prudent, at first. The putting a stop to the demoralising allowance-system, depriving Magistrates of the mischievous power of awarding out-door relief, and appointing a central Board of Commissioners to regulate the whole working of the measure throughout the country, and to introduce such improvements as may be desirable or practicable, will, we hope, speedily minimise, and at length effectually get rid of, the evil. Blessed will the day be, for rich and poor and all classes, when this work of sound policy and true Christian charity is consummated.

The Government Dissenters'-Marriage Bill is a half measure, which has displeased all parties. If any alteration must and ought to be made, it seems the most wise and obvious plan to allow either the ecclesiastical or the civil power to grant a general licence, under suitable cautions, equivalent to the present oaths or banns; and for the parties to choose the religious denomination by whose rites they will be married. An objection urged against this is, that it would interfere with the clergyman's fees; to secure which he is to be made a party in a matter which he conscientiously disapproves of. We mourn over the whole measure, however just or necessary, under all the circumstances, as another step towards the disruption of National-Church union and fellowship among us.

In a similar light we regard the Bill before Parliament for opening the Universities of Oxford and Cambridge to persons of every nominal religion, and no religion at all, not excluding even Papists and Socinians. It is not the mere granting of literary degrees that we dread; but the obvious tendency and working of the principle, if consistently followed out, to detach the Universities from their present intimate connexion with the Church of England, and to make that Church but one among many sects. There is, however, some difficulty in ascertaining exactly where to draw the line of admission and honours; more especially as Oxford, Cambridge, and Trinity College, Dublin, all differ in their system. The last admits all classes, both to education and degrees; Cambridge gives education to all, but bars out the Dissenter, upon his wishing to take a degree, by demanding subscription to the Thirty-nine Articles. Oxford keeps the door shut from the first, by requiring the candidate, if of the age of sixteen, which he always is, to make that subscription at matriculation. We always thought this a most ill-judged and irreverent requisition; but we are more than ever confirmed in our opinion by the extraordinary declaration of the Bishop of Exeter, that the youth subscribes first, and learns to understand what he has subscribed afterwards. His Lordship's argument was a specimen of very excellent Loyalan Popery, as expounded by Blaise Pascal of anti-Jesuit memory. The youth is to believe, as a matter of course, whatever the Church believes, though he knows not what it is, but time will enlighten his understanding; and as for the religious mockery, that it is but a fraction added to many other oaths and declarations, which we hope to see swept away. Surely such a system cannot be long upheld, when thus disclosed in its naked deformity.

Two important Bills have been brought forward by Lord Althorp, for the Commutation of Church-rates and Tithes. With regard to the former, Lord Althorp proposes, instead of Church-rates, an annual payment of 250,000*l.*, secured upon the Land Tax, and to be managed by the Church-Building Commission. The proposition appears to us excellent, in so far as it recognises the importance of the Church Establishment, and the duty and the necessity of keeping it up by public pecuniary support; and as it gets rid of the animosities, uncertainties, and dangers of the present system, by making the payment indirect, instead of direct. We however see great risk in concentrating any part of the provision for the

support of the Church in a fund which can be readily diverted, by any future Government or Parliament, to other purposes, or be cut down to a sum far below the proper demands upon it. But, under existing circumstances, there is only a choice of evils, and the Bill embraces the least. Lord Althorp proposes that the repairs of the chancel shall be united with those of the church; and that the rector, lay or clerical, being thus relieved, shall in return provide whatever is necessary for Divine Service.

The Government Tithe-Commutation Bill, if suitably amended in its details in its passage through Parliament, will, we fully believe, prove a great blessing to the Church, by allaying that mournful irritation which attends the present system. Lord Althorp recognises the right of the Church to its property, and also that this property is not by any means exorbitant. He proposes that the tithe shall in future be regulated by rent, and vary from time to time with it. He provides that the actual tithe paid in every county shall be ascertained, distinguishing arable land from pasture; and that from this an average shall be formed of how much per cent. shall be demanded upon the actual rent. The tithe is to be paid by the owner, but may be redeemed by land, money, or on mortgage, at twenty-five years' purchase. We postpone further remarks till we see the details of the Bill: but we fear that it gives more than the turn of the scale at every step against the Tithe-holder, just as did the Irish Bill. We shall, however, rejoice to see this difficult question well settled. We have not the slightest fears for our beloved and venerable Church, even in these days of rebuke and blasphemy, if only it be divested, as far as possible, of defects and abuses. Let our opponents say what they will, we fully believe that the Lord of Hosts is with us, the God of Jacob is our refuge.

ANSWERS TO CORRESPONDENTS.

M. J. M.; E. A.; HAGAR; JEDUTHAN; A CONSTANT FRIEND; W. C.; R. F. D.; T. S.; C. R. A.; B. C.; W. T.; R.; H.; W. D. V.; and H. C.; are under consideration.

Many papers are obliged to be postponed.

It having been represented that the tint of our cover was not well adapted to exhibit the advertisements, a paper of brighter colour and improved fabric has been substituted. We prefer the former colour, but if the present answers its purpose better we are content.

Mr. STEPHENSON states that we have misapprehended his meaning in our last Number, p. 250, where we spoke of him as intimating that, "*to all practical intents, he has had it specially revealed to him*" that the true interpretation of Rom. xiii. 1—8 is as there described. We, however, used his own words, quoting the passages upon which we grounded our statement, and in which the author says, that the text "now presents itself to view an aboriginal, but *to all practical intents and purposes a new, revelation from heaven, reserved for the crisis at which it was most needed;*" and that this practically new revelation, thus reserved, was *unknown to commentators* "in all ages, without a single known exception." Mr. Stephenson now informs us, that he did not imagine that he had "communicated any thing really new to the church," and that his only inspiration was the arguments he employed. We are glad to see the strong language of the pamphlet thus sobered down. Mr. Stephenson adds his opinion in regard to all proposed Liturgical improvements, which he calls "the Thousand and One Nights' Entertainments;" that "not one emendation which has been, *or can be*, proposed, is one whit more expedient," than it would be to alter "Crucify the old man" in the Baptismal Service, into "Crucify the old woman," in the case of females, which, he says, some silly person has proposed. He, however, allows of Rubrical alterations.

Two Oxford friends complain of our having used the expression "the Oxford Tracts," in relation to certain papers, which, though written by five or six Oxford men, are stated to be almost universally disapproved of by the members of that University. Our reply is, that we only took the title for intelligibility, as we found it in current use; it is the title by which the tracts are asked for and sold, and, if we recollect rightly, advertised. We did not give the title; and grieved should we be, to suppose that such bigotry and Popery were espoused by more than a very small fraction of the members, resident or non-resident, of either of our Universities, notwithstanding we have received letters, from some who take a very warm interest in those tracts, assuring us that they have wonderfully "conciliated the clergy throughout the kingdom," have furnished a basis of church union, as opposed to the Erastian notions of the age; and that we are quite mistaken in considering the sentiments contained in them as confined to a comparatively few individuals.

As some persons who do not take in the Christian Observer might feel interested in the Sketch of the Life of Lord Teignmouth, we have had copies printed separately, as a pamphlet, which may be procured of any bookseller, price one shilling.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

A FEW WORDS OF AFFECTIONATE ADDRESS TO THE CHRISTIAN TRAVELLER ON THE CONTINENT.

For the Christian Observer.

I HAVE frequently lamented the injury which my countrymen suffer in their best interests by a residence in foreign lands; and I am therefore desirous of addressing a few hints to those who may now have that object in view. In doing so, I shall be careful to ground my statements on the plainest notions of Christian obligation; and by such a manifestation of the truth trust I may commend it to the acceptance of every one who will lend me a willing ear. To make my statements the more familiar, I will suppose myself addressing a friend about to set out in one of the next months upon a Continental Tour.

Different motives may have operated in bringing you to the resolution of leaving your home; but whether you go forth in the hope of recruiting your health, or are induced by necessary recreation—whether you are constrained to answer the calls of business, or have in view the improvement or enlargement of your mind—this is certain, that you must have legitimate reasons for your undertaking if you expect the Divine blessing to attend you on your way.

Having satisfied yourself in this matter, there are other points which should be well considered, in order that your journey may lead to your real good. It is not enough that you possess sufficient reasons for withdrawing from the duties that belong to you in the land that gave you birth, but you must carefully scrutinize those upon which you enter as soon as your travels begin. It will not, therefore, be amiss if you spare a few moments in briefly examining them; and with this view let us suppose our Heavenly Father directing his attention towards you, and that you desire to take that course that will be most pleasing to Him; and let us reflect what He will require at your hands, if you expect his blessing to be vouchsafed to you in your going out, and to be continued to you till the period of your return.

The first injunction which we may suppose Him to give, is, that you set forth, and journey from day to day, *in dependence on his providence.* The Scripture tells us, in language too plain to be mistaken, that "the way of man is not in himself, it is not in man that walketh to direct his steps;" that "in His hand our breath is, and His are all our ways." St. James describes the presumption of some who were filled with their own projects, and forgetful that the accomplishment of them depended on the Divine will; and St. Paul, in referring to his own travels, speaks of "a prosperous journey by the will of God." We may, then, be assured that nothing can

be done by God's creatures without the permission which He in his wisdom grants or withholds; that it rests with him either to cause that all things shall be favourable to your progress in foreign lands, or to spread misfortunes in your way. He can send the storm and tempest to interrupt your course, and determine that all the means you have contrived for your safety shall be of no avail; or, on the other hand, he can ordain that the elements shall be on your side—that neither cold nor heat shall injure you—that your health shall not suffer from the noxious breeze, nor your limbs from what men call accident.

Another point which you may well expect that God will require of you wherever you go, is that *you maintain a consistency of Christian character.* Some, it is to be feared, take advantage of their travels to commit sin with less danger of observation or discovery; but they who in any degree are influenced by the Gospel, see that they are bound in every place to walk worthy of the vocation with which they are called. You, then, who are now going forth amidst your brethren of other countries, must keep stedfast to the principles you acknowledge, and "set your faces as a flint" against the laxity with which some interpret the Divine Word. You must remember the solemn vows that are upon you, and stedfastly resist compliance where the Scripture does not allow it. You must not suffer yourself to forget the daily claims of your religion by the contagious example of those countries where the word of God is but partially received; or omit a devout observance of the Sabbath because you may be journeying in a land where it is but little regarded*.

On these and similar points you must be decided: but while you are so, you are not forbidden prudence and forbearance towards those who have not enjoyed your spiritual advantages. St. Paul, in his endeavours to make the Gospel known, declared that he became "all things to all men;" and you should pursue the same course in things which are indifferent, and by which you may let your light shine before your brethren for their edification: but if you surrender your opinions, and act in a manner unbecoming your profession, do you not betray the unsoundness of your own religion, and prove that it is built on the sand? No doubt many of other persuasions would rejoice at your halting, and even those who are careless of all religion will detect inconsistency, if you who profess a doctrine which is according to godliness, act at variance with it during your residence in foreign lands.

A further injunction of which you need to be reminded amidst the occupations of travel, is the *taking advantage of opportunities of usefulness whenever they occur.* These must vary as your stations in life vary, and as the time of your sojourn in different places may be longer or shorter: but he that is truly seeking things above will desire to do something for God and his fellow-creatures wherever he be. He recollects the benefit that often follows a word spoken in season: he has often marked the influence—sometimes immediate, sometimes remote—of a good example; and he bears in mind the Scripture that bids him in the morning sow his seed, and in the evening not withhold his hand. He knows that his talents are lent that he should minister and make use of them; and that, if his means so abound that he can spare

* The reader may refer to a small tractate lately published, entitled "The Christian Tourist, or Hints to Travellers on the Continent in Reference to Religion," in which he will find some seasonable admonitions relative to the employment of the Lord's-day, with useful information respecting the places where Protestant worship may be attended. We must, however, exclaim against the price at which the tractate is published, namely, one shilling and sixpence. It is printed in a small type, like this magazine, and contains not a quarter of the matter of our Life of Lord Teignmouth, which is charged one shilling, but at the rate of this tractate ought to be charged six shillings; and one of our Numbers, including small letter, should be nine or ten shillings, instead of eighteen-pence.

of them with a safe conscience for his own recreation, much more should he be ready to open his hand to the distresses he may meet with in his course, and, as occasion may offer, seek and succour the afflicted. Looking with regret at the opportunities he has lost, and knowing not how few and uncertain are those which remain, he can no longer satisfy his conscience with futile excuses, but seeks every occasion of resembling Him who went about doing good.

The next admonition which would no doubt be suggested by Him under whose care you profess to go forth, is, that in your journeyings *you attentively regard his works*, so great in number and so wonderful in quality, with the view of obtaining clearer evidence of his perfections. You may indeed behold them every where; wherever you fix your habitation they are to be discovered on every side; but as you move from place to place they will be presented to you in greater variety. You can then take a wider survey of the might and majesty of the Most High, as he raises the stupendous mountain, or lays the vast wilderness beneath his feet. You can then more distinctly contemplate his power, as he bids the stream issue forth from the rock, or binds it from overflowing its banks. In every peal of the thunder, every roar of the cataract, you may find the praises of Him who called the world into being. In the brilliant sunshine, as well as the terrific storm —in the scenes where beauty smiles, as well as in those of barrenness and desolation—you may drink in the most elevating thoughts, and be awakened to present such a tribute of thanksgiving to the Lord of hosts as it never entered into your heart to offer before. From the contemplation of man, too, adapted as he is to every climate, and accommodating himself to the different circumstances in which he may be placed, you will be able to learn a profitable lesson. But you should especially view him in connection with spiritual things; as sprung from one common parent, and travelling along the same road to the same eternity; or rather, alas! must I say, along two different roads to two opposite destinations.

The confirmation of your faith in the word of God, is a further point to which your attention would be directed by your Heavenly Monitor. The Scripture has told us of a flood which he was pleased to send upon an ungodly and rebellious world, and by which the whole frame of the earth was convulsed; and you can scarcely stir a step in your course without meeting indications that this event was indeed realized. Whether you ascend the mountain, or remain in the plain, you will find evidence that the sea was once raised to a higher level, and has left behind its productions, to convince the gainsayer, and to establish the sincere inquirer in his belief. The same Book tells us also of the succession of seasons, and of day and night following each other without interruption; and in every country you find this promise fulfilled: you have but to open your eyes, and you will behold the Almighty redeeming his pledge. You will see likewise the ground cursed for the transgression of man, and the whole creation groaning and travailing in pain till deliverance shall be proclaimed.

And what is required of you if in your progress you are protected from harm, and are spared to return to your homes in safety? *You should abound in gratitude* to the merciful Being who has ordained all this, and willingly speak his praises. How much is there, indeed, to call forth the warmest thanksgivings, that you have been so tenderly watched and preserved; that so many things have occurred agreeably to your wishes; that no misfortune has happened to cut you short in your career, or even to injure a limb of your body. Can you be otherwise than grateful if no plague has come nigh you, and no violence prevented your reaching your tabernacle in peace?

The last suggestion which we shall imagine to be afforded you by Him

who ever waiteth to be gracious, is, that *you should feel life itself to be as a journey*, and henceforth be hastening with a firmer step towards your heavenly home. You should never lose sight of the idea that here there is nothing abiding; and the changes and chances you have experienced in your onward course are calculated to impress this thought more deeply on your minds. May the Almighty then lead you to estimate your present state as but a passage through a wilderness to a country "which hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it." May He teach you to live as a stranger and pilgrim in whatever land you may be travelling; and while you are placing your sole dependence on the sacrifice of Jesus Christ for the pardon of your sins; may you also learn, at all times, and under all circumstances, to direct your ways by his spotless example: so, when your day of travel is over, will an entrance be administered unto you in that kingdom where the Christian finds an everlasting resting-place, and an inheritance which never fadeth away.

ON THE IRONY OF THE BIBLE.

To the Editor of the Christian Observer.

IF we imagine to ourselves a person endowed with the gift of prophecy in the highest degree of perfection of which it is susceptible, we easily perceive that such a privilege would be almost sufficient to separate its possessor from the society of men. We are to suppose him capable of divining all the thoughts of his fellow-creatures, and all that will happen to them. It is manifest that the possession of this secret knowledge would incapacitate him for sympathizing with his companions in the world; for he would see every thing from a different point of view. Jest would seem to him like earnest, and earnest like jest. In the assemblies of gaiety he would discern signs of discontent and misery. He could not rejoice in his own or other men's prosperity, for he would discover in it the sure tokens of decay; and even calamities would seem, like dreams, too transitory to be worthy of his regard. In such a condition of mind, his thoughts and words would assume a tone of irony, as he bore his part with less eagerness, but deeper knowledge, in the pursuits and occupations of the world.

It is further manifest, that if the supposed prophet, with this perfect knowledge of the motives and ends of men's actions, were to write the history of his times, his narrative would bear a peculiar character. He would be perpetually setting before us the contrast between the outward appearance and the inward reality of things; and, among the various changes by which men's lives are diversified, he would teach us to look steadily towards the end. The comparisons which would thus be suggested to us, between what was visible to all and what was only revealed to us by the more perfect wisdom of our teacher, would often give to his book a sort of ironical expression, originating, of course, in feelings excited within our own minds. These feelings would be analogous to those which might have been felt by the prophet himself, on his first finding out how the apparently casual events of human life, are, notwithstanding, strung together in the Divine foreknowledge.

Now the writers of the Bible, as being inspired by God, possessed the necessary means of making their histories perfect; and they have accordingly put us in a capacity to form a right judgment concerning almost every thing which is related by them. And our conclusions, thence derived, are not generally such as an uninstructed observer would be likely

to arrive at by any process of his own. The light of Divine revelation entirely alters the colour and complexion of events, and carries our own vision so much farther and deeper, that the first appearance of an object seems as if it were placed like a mask upon it, only to conceal from us its proper and original character. The effect of this perpetual contrast between the simple events which the Bible records, and the important meaning which it at the same time enables us to ascribe to them, is exactly such as we might have anticipated. A predominant expression in such histories is one of earnest and grave irony. This remark may be easily illustrated from the narratives of the first three kings of Israel.

The outward life of Saul was one of continuous prosperity. His good fortune (as men call it) seems scarcely ever to have failed him, from the very beginning of his reign to the day of the battle upon Mount Gilboa. And as he had been prosperous in his life, his death also was not without honour: he died in battle; and "the daughters of Israel wept over their king, who had clothed them in scarlet, with other delights; who had put on ornaments of gold upon their apparel." If we knew no more than this of the history of Saul, if we had no secret memoirs recorded by the pen of Inspiration, the first of the kings of Israel would seem to have been more uniformly prosperous than any of those who came after him. But the Bible has given us another view of his life, which proves to us that all his glory was a delusive shew. The Divine sentence of rejection had passed upon him at the commencement of his reign; and all his subsequent actions formed a series of vain efforts to escape from his doom, and to burst the chain of events with which God himself had bound him. No sooner has Samuel announced to him the withdrawal of the Divine favour, than a change begins to come over his spirit. He shews a feverish eagerness for conquest. In a crisis of danger, he curses all who shall taste of any food till they have avenged him on his enemies; and he will not remove his curse though it should rest upon his own son. When a second transgression has finally confirmed the sentence which had before been pronounced against him, he tries to disguise the misery of his mind by increasing his outward magnificence. "Honour me," he says to Samuel, "before the elders of my people, that I may at least perform my sacrifice like an anointed king." An evil spirit troubles him; a harper comes and refreshes him, and drives away the evil spirit from him for a time. But even here there is a bad omen; for the harper is the man whom God has appointed to be his successor on the throne. A covenant of perpetual friendship is made between Jonathan and David; but it must be broken by death: for Saul is to perish, with his sons and his race. As the time approaches when his sentence is to be executed finally, an army of Philistines comes against him, and Saul for the first time "is afraid, and his heart greatly trembles." Abandoned by God, he consults a witch at Endor, where he learns that on the next day he is to be with Samuel among the dead. We perceive his desperation, when "he rises up and goes away that night." In the morning he goes forth, as at other times, "to put his army in array against the Philistines." But we know, even before the battle has begun, that his overthrow is certain. He appears, notwithstanding, in the fight, like the doomed prophet in the play of Æschylus, who was bolder than the other chiefs, but silent, and bearing no device upon his shield.

In the history of David, the irony is of a different kind. But in his case, also, the light of inspiration shews us more than we should otherwise have discovered, and gives a peculiar aspect to the varied events of his early life. In reading his history, we are sure from the first that he is the anointed king, and that at the time appointed he will ascend the throne.

When, therefore, during a war with the Philistines, he comes alone into the host, unnoticed except by the scorn of his brothers, we expect to find that it was not to see the battle only that he had left his flock in the wilderness. We can understand the irony of his questions: "Think you that amongst the great things that are to happen to-day there can be any cause for *my* presence here? Can it be any thing to *me* that whoever kills the gigantic Philistine shall be enriched with great riches, and shall have the king's daughter for his bride?" And when we hear, soon afterwards, of the women answering one another as they played, "Saul has slain his thousands, and David his ten thousands," we are prepared for the inquiry which suggested itself to Saul's foreboding mind; "What can this Bethlehemite have more, unless he is to have my kingdom also?" While he is persecuted by Saul, and hunted from place to place—driven even to the extremity of feigning himself mad—we know that "the Spirit of the Lord, which came upon him" on the day of his consecration, remains with him still. He takes no means to hasten the arrival of what inevitably is to be, but contentedly "'bides his time." He even punishes the murderer of Saul with death; for it was not from the aid of human crime that he looked for the fulfilment of the promise of God. There is a striking contrast between this high-minded confidence of the anointed king, and what we should expect to hear of in the proscribed wanderer, to whom in the cave of Adullam there were gathered together "every one that was in distress, and every one that was in debt, and every one that was discontented, and he became a captain over them." No uninspired man would have discovered in the wild and disorderly life of David the tokens of his strong and enduring faith.

In the history of Solomon, the ironical expression arises from the contrast between his outward glory and the inward misery which is revealed to us in his confessions. We learn from the Book of Ecclesiastes, that this great king was dissatisfied with his wealth; that he repined at the uselessness of his abundant wisdom; and that the prospect of death was like a perpetual shadow, darkening all the glories which he had collected about his throne.

> Beauty, pomp,
> And every sensuality our giddiness
> Doth frame an idol, are unconstant friends,
> When any troubled passion makes us halt
> On the unguarded castle of the mind.

If the Queen of Sheba, when she was oppressed with envy at the sight of Solomon's magnificence, could have looked into the depths of his mind, she would have perceived there a vexation of spirit as great, or greater, than her own.

We may find another instance of the same historical irony in the life of the prophet Elijah. By his countrymen he was reverenced as the famous man of God, and sometimes dreaded as the troubler of Israel. None of them, perhaps, would regard him as a man to be compassionated. But the Bible informs us, that, how great and powerful soever he might appear to others, he could not easily sustain his own thoughts in the same proud and solitary elevation. "He went a day's journey into the wilderness, and came and sat down under a juniper tree, and requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers; I am a man as they were; and the life which thou hast appointed for me is too hard for man." When he stood before his altar on Mount Carmel, to decide the controversy between Baal and Jehovah, it is probable that none of the surrounding multitudes would understand the sorrow and bitterness of spirit which wrung

from him the taunting words in which he spoke to the prophets of Baal: "Cry aloud," he said, "to Baal, and awaken him out of his sleep; for he must needs be a god, and a great one, for whom all the Israelites have forsaken Jehovah, and have left me to worship him alone."

The irony which the preceding examples have been intended to illustrate, is more strikingly characteristic of the Bible than of any other historical book; because the writers of the Bible were better furnished for their work, and capable of delineating more accurately the true form of those objects which throw their strangely altered shadows on the canvas of history. This irony, therefore, is only so far *peculiar* to the histories in the Bible, as they are *true* histories. In many fictitious narratives, the interest is made to depend on some current of thought or action which in real life would escape the notice of the most searching observer; and when this interest is of a grave and solemn kind, it may give to a novel the same expression of irony which in the Bible arises from its Inspiration. It may be questionable how far it is good to make a perfect romance serve us instead of a perfect history; but there can be no question that it is a great literary excellence in a writer, to be able by his knowledge to convert the dry skeleton of history into the living and breathing form of romance. Many great modern historians have aimed at this excellence, and have endeavoured, by a diligent comparison of the facts that came before them, to discover to us something of the hidden nature, as well as of the outward appearance, of human affairs. But in this kind of divination they have not generally been successful, and their success must in any case remain uncertain. No one, without some supernatural assistance, can be sure that he has found out every thing which belongs to the complete representation of human character; and the Bible, which professes to do this great work, must therefore be either fictitious, or, not true simply, but *inspired.* M. J. M.

ADVANTAGES AND DISADVANTAGES OF BARREL ORGANS IN CHURCHES.

We continue to receive communications respecting the use of Barrel Organs in Churches; but we think that the two following, one for and the other against them, may very properly close the discussion. The result, we presume, is, that though a barrel organ is not to be compared to a good finger organ well played; yet that, since many parishes cannot afford the salary of a skilful organist, the mechanical substitute is highly valuable for the direction of the singing, even though subject to the defects complained of. We have been daily acquainted, for three years, with the other instrument mentioned by Jeduthun; which when further improved, so as to diminish its remaining harshness, will be, as indeed even now it is, an admirable instrument for church music: but, from its powerful vibration and other circumstances, it would be intolerable in the hands of an unskilful village performer. Some of the objections of Jeduthun apply to keyed organs, as well as barrel organs, if not kept in good condition.

ON THE INCONVENIENCES OF BARREL ORGANS.

To the Editor of the Christian Observer.

Your Correspondent W. E. H. may rest assured that the remark respecting Barrel Organs, in the Manual of Musical Instruction to which he refers, is substantially correct.

Barrel Organs (not Apollonicons!) are generally so limited in their

scale as to be incapable of admitting many good tunes. To suit the compass of such instruments, it frequently occurs that a tune must be set in a key which is too high or too low.

Barrel Organs are also liable to serious defects, which can neither be easily avoided nor quickly remedied. If a note be out of tune, that note cannot be omitted: it must be heard in every part of every tune in which it occurs. Hence it frequently happens, that, when only a few notes are out of tune, the entire instrument is intolerable, and consequently useless. A similar inconvenience arises from any note which *ciphers* (i. e. continues to sound when it ought to cease), the note cannot be avoided, nor can another be substituted for it. For this reason, a single dissonant or ciphering note, on a barrel organ, is sufficient to prove a grievous annoyance to a congregation.

A barrel organ is never a good auxiliary to singing, while it always is an impediment to its progress, and on particular occasions is the cause of trouble or disappointment in the selection of a psalm or hymn. Instrumental music should not merely guide the singing, but assist it, and accommodate itself to it as circumstances may require. Now a barrel organ is not capable of accommodation; it can only lead those who will follow in a beaten track; but if they get out of that track, there is no help for them. To learn a tune from a barrel organ is extremely awkward; because, independently of errors in time, if the singers mistake a phrase, or do not easily catch it, that phrase cannot be played by itself, nor can it be distinctly marked, nor even repeated, without going again through the whole tune. Under the guidance of a barrel organ, singing may remain stationary, but it cannot advance, because the instrument itself is not capable of variety. In cases where there is a disposition to advance, it is no uncommon thing for the barrel organ to be exchanged, at a considerable loss, for a finger organ. On particular occasions, both clergymen and choirs may wish to have a particular tune to a particular psalm or hymn; but whether the occasion be a Missionary or Sunday School anniversary, or any similar festival, every thing must yield to the sullenness of the barrel organ. For appropriate words, it may contain no appropriate tune; and thus, since a new tune cannot easily be appended, the wished-for words cannot possibly be adopted. I would therefore advise the introduction of a barrel organ, only where there is a dearth of singers, or a torpidness of musical feeling.

If W. E. H., or any friendly member of his congregation, can play even a few simple tunes on a keyed instrument, I earnestly recommend him to have a *Seraphine*. I use one in my own church, and find it a most agreeable and efficient substitute for a finger organ. It is a wind instrument of sustained sound; its size is about half that of a square piano-forte; it costs forty-two guineas; its compass is that of a *large* organ; and its power is sufficient for any moderate church. It is a singularly convenient instrument, as it can easily be conveyed to and from church; and may be played even by the clergyman himself, in many a desk, or in a pew, or any other more eligible place. If the performer can play only the treble and bass of a tune, the effect would resemble a nicely-voiced clarionet and bassoon, vastly preferable to the dulness of a barrel organ.

JEDUTHUN.

VINDICATION OF BARREL ORGANS FOR CHURCHES.

To the Editor of the Christian Observer.

IN reply to the inquiries as to the utility of Barrel Organs in country churches, I venture to send you the following statement. A friend of mine, the worthy and faithful pastor of a small village in Oxfordshire, had long,

in common with most country clergymen, regretted the discordance in the psalmody of his church, and after some inquiry and deliberation determined, at his own expense, to put up a barrel organ. Through the medium of a musical person, he heard of one that had been made on speculation (and had been some time on hand). He procured this for 30*l.*, and found the expenses of carriage and erection to be about 5*l.* more. It contains two barrels, having twelve good plain psalm and hymn tunes on each; and he tells me the expense of an extra barrel would be from three to four guineas. The compass of the organ is three octaves; it consists of stopped diapason, principal, twelfth, and fifteenth: its tone is remarkably soft, clear, and round.

The height of it is about nine feet: there are nine large gilt pipes, and six smaller ones in front: the whole appearance is very neat, and quite an ornament to the church. My friend states that all his congregation now join audibly in this delightful part of Divine worship, instead of listening, as formerly, to ill-executed anthems and fuges, in which each performer seemed to be playing his own tune, and vying with his neighbour who should play the loudest. The instruments engaged in this conflict, were the bassoon, clarionet, and keyed bugle. This last was so particularly offensive to the ears of my friend, that he soon excommunicated it. He had at first some difficulty with the rustic minstrels, but they became reconciled, and are constrained to acknowledge that their harmony was not so timely, nor so sweet, as that of the organ.

There is an abruptness in the cadence of all barrel organs, which might perhaps be avoided by some mechanical contrivance. My object has been merely to shew at how cheap a rate the psalmody of our village churches may be improved; and in these days of church reform one is glad to add a mite towards the redress of a *real* grievance. A CHURCHMAN.

CRITICAL REMARKS ON HEBREWS IX. 15—17.

To the Editor of the Christian Observer.

In your volumes for 1820 and 1821 there appeared a discussion of a very difficult passage in the Epistle to the Hebrews, chap. ix. 15—17. Professor Scholefield, in a tract which he has lately published, under the title of Hints for an improved Translation of the New Testament, refers to the discussion contained in your work, and decides in favour of Mr. Faber's translation of the passage; "whose letters," he says, "are strongly marked by the clear, straight-forward, sound sense which distinguish that gentleman's writings." I send you the following extract from the Professor's tract, should you think proper to insert it as a supplement to what has already been written in your pages.

"We are now arrived at a passage perhaps the most perplexing in the whole of the New Testament. The grand question upon which the difficulty turns, is, whether διαθηκη is to be understood of a *covenant* or a *testament*. In chap. vii. 22 it is rendered *testament* (so also in Matt. xxvi. 28). All through the eighth chapter it is *covenant*. In ver. 4 of the present chapter, again, it is expressed by *covenant*; and then, in the argument contained in the verses now before us, it is changed back to *testament*—of course in the sense of *a will*. Compare especially chap. xii. 24. Waving the question whether the more general term *dispensation* do or do not better express the meaning of the word, our present inquiry is, under what particular form, whether *a testament* or *a covenant*, we are to regard the dispensation, so as to comprehend rightly the Apostle's argument in this

passage. After a long and anxious consideration of the passage, I come to the conclusion that the word ought to be rendered *covenant*, though I am aware of great and serious difficulties in the way of this interpretation, which I think are not removed by any thing I have yet seen on the subject. I would translate the passage as follows: 'And for this end he is the Mediator of the new covenant, that, *his* death having taken place for the redemption of the transgressions under the first covenant, they that are called might receive the promise of the eternal inheritance. For where a covenant *is*, there must of necessity be brought in the death of the mediating *sacrifice*. For a covenant is valid over dead *sacrifices*, since it is never of any force while the mediating *sacrifice* continues alive.'"

The Professor proceeds to observe, that the whole difficulty of the passage in this translation lies in the phrase, *the death of the mediating sacrifice*. "It is so clear that, according to the legitimate use of διαθηκην διαθεσθαι, ὁ διαθεμενος is the party *who makes the covenant*, that he must be a man of strong nerve who feels nothing of difficulty in giving it a different sense here. And though we are cautioned not to turn to Thucydides and Xenophon in order to understand the Greek of the New Testament, we must remember that the difference between them is to be found only in particular usages, and they are the same language after all. We have a right therefore, in this discussion, to inquire whether any other Greek writers have used the word διατιθεσθαι in the sense which is contended for in the new translation of this passage. And this inquiry must, I fear, be answered in the negative. The instance which Peirce brings from Appian, on the strength of which he translates ὁ διαθεμενος *the pacifier*, is to my mind by no means satisfactory: διαθεμενος τους ενοκλουντας, *pacifying his troublesome creditors*. Nor do I think it of any use to the inquiry to adduce διατιθεσθαι εστιν from Xenophon's Memorabilia.

"Still, in the face of all this difficulty, I have proposed the above rendering, which I believe differs a little from all who have gone before me, though it agrees with many in its general principle. And, as in the case of words or phrases which are ἁπαξ λεγομενα, we must make use of the context to assist us in eliciting the sense in which the writer meant his declaration to be understood. Let us then attend to the argument:—*For this end*—viz. that he might purge our consciences from dead works to serve the living God—Jesus *is the Mediator of the new covenant, that by his death* he might entitle us to the inheritance. *For* (the strictness of his argument would require him to proceed) in a covenant *the Mediator* must die: else how does the declaration of ver. 16, assign a reason for that of ver. 15? He became *the Mediator* of the covenant in order to answer the desired end; and this could not be without his death; for that the covenant may be valid, there must be the death of *the Mediator* or mediating sacrifice. *In one sense* Moses was the Mediator of the old covenant, and so a type of Christ; but *not in that sense* which required the death of the Mediator—which is clearly the sense required in ver. 15, ἱνα θανατου γενομενου, &c. In *that* sense the sacrifices, whose blood was sprinkled on the people (ver. 19), were the types of Christ; and the point of coincidence between them as the types, and Christ as the antitype, is their being *mediating sacrifices* to ratify the respective covenants.

"Now upon the other view of the subject the argument would clearly be inaccurate. 'Christ is the *Mediator* of the New Testament, that by his death he might procure us the blessings of the Testament; *for* a Testament requires the death of the *testator*.' Nay, he ought to have said, the death of the *Mediator*. So that, by that view, we have a double confusion introduced into the Apostle's style: in the *general* argument we have *testament* and *covenant* confounded together; in the *particular* argument of this pas-

sage we have the *testator* and the *Mediator of the testament* confounded together: if even any one can explain what *the mediator of a testament* is."

Notwithstanding the combined authority of Mr. Faber and Professor Scholefield, it seems to me to be impossible to admit an explanation which requires ὁ διαθεμενος to be taken in a sense so strangely different from its ordinary meaning. And I think that the verses may be very well explained without having recourse to so arbitrary an expedient. I am not aware that the following explanation of the passage has met with much consideration. It agrees, I think, with the interpretation given by Codurcus, so far as I can judge from the rather obscure statement of his opinion which appears in your volume for 1820 (page 502). "And for this end he is the Mediator of the new covenant, that, death having taken place for the redemption of the transgressions under the first covenant, they that are called might receive the promise of the eternal inheritance. For [it was necessary that death should take place; for] where there is a covenant there must be brought in the death of the covenanting party [as a penalty in case of transgression]. For a covenant is valid if the offending party dies: since it is never of any force while the party [that has transgressed the terms of the covenant] continues alive." M. J. M.

A FEW MATTERS TOUCHING DISSENTERS.

To the Editor of the Christian Observer.

Though a humble and obscure individual, allow me to express, in common I doubt not with many others, my most cordial approval of the line of conduct which you are pursuing in the present crisis of our Church. There is no point on which I feel more disposed to dwell with peculiar satisfaction, than the Christian dispositions which you manifest towards Dissenters, and the affectionate, though faithful, efforts which you are making to stay them in their unhallowed warfare, and to induce them, if it be not too late, to replace in its scabbard that sword which they have drawn—hastily and without consideration as I would hope—at the command of some (I would trust only a few) turbulent leaders. I confess myself only a very recent student of the subject of "Dissent on Principle." Though I have been a Minister of the Established Church more than twenty years, I have been so satisfied with the positive arguments in her favour, and so increasingly convinced, as years rolled on, of her great usefulness to the nation at large, and of her mechanical capability of far more extended usefulness —while I have the evidence before my eyes of no little actual improvement —that I never had a heart to examine the peculiar grounds on which Dissenters formerly justified, and now glory in, their separation from us. During almost the whole of the above-mentioned period I have united with them in promoting the circulation of the Holy Scriptures throughout the world; and I can truly say that some of the happiest hours of my life have been those when, forgetting for a time our unhappy differences, we blended together our mutual joys on hearing of the progress of our "common Christianity" throughout the earth, and realized the thought of additional glory ascending up from our world of sin to irradiate the crown of our "common Lord." And though it be at the risk of being charged with possessing a weak and short-sighted simplicity of character, I will express a hope that the day is still distant when "Dissenters on principle," and "Churchmen on principle," must cease to unite their labours in this noble cause, and to rejoice together over the success with which God has been

pleased to bless their labours. Whatever may be the issue of the present unhappy strife, between those who ought to be better employed, I see no reason as yet to lament my past conduct in reference to the Bible Society, being thoroughly convinced, that, bad as the state of things may be, it would have been far worse had this Society never existed. And even now I cannot justify myself in acting otherwise than I have done, on the grounds stated in some of your recent Numbers. That there are many amongst the Dissenters who know, and love, and desire to glorify their Redeemer, I have not the slightest doubt; nor is it with me a question whether they and pious Churchmen should unite together, so far as they can do so without any compromise of principle. They are one, whether they will acknowledge it or not; and they are one in Him whose last prayer before he died for them was, that they might be one visibly before an ungodly world. That it is the bounden duty of Christians to remove every obstacle in the way of an enlarged union of believers in Christ Jesus, I have no more doubt than I have that it is our duty to believe in him. With such a conviction on my mind, I felt no alarm at the sound of Church Reform, as though I was about to be robbed of my worldly property; but hoped and prayed that, through the mercy of God, it might prove an occasion for bringing about that "comprehension" so earnestly desired by the Nonconformists of former days; who did not scruple to declare "that the generality of Dissenters differ from the Church of England in no substantials of doctrine and worship; no, nor of government, provided it be so managed as to attain its true acknowledged end." So fully were my mind and heart filled with this subject, that for many months together I could think and speak of nothing else; and if ever I prayed "in the Spirit," and "without ceasing," it was then, that the Redeemer's prayer for the union of his believing people might be fully answered.

If I indulged these delightful feelings and anticipations in ignorance of the true meaning, as it seems, of "Dissent on principle," it was a blissful ignorance, which I shall never regret; for the impressions then produced of the desirableness of Christian union, will, I am persuaded, never leave my heart so long as it performs its appointed functions, nor cease, I trust, through God's blessing, to influence all my conduct. I am quite aware that there are persons who will contemptuously smile at such sentiments as these, and tell me that they belong to centuries long gone by: but I can assure them, with the greatest sincerity, that I had rather possess one spark of Christian love, than all the refinements and discoveries in religion of the nineteenth century, which would extinguish it.

Let it not, however, be thought, that all this is said from an impression or fear that Dissenters have the better cause; and that, therefore, it is politic to soothe them; for I pen these sentiments under as thorough a conviction as can fill the mind of man, that a system of Dissent, and more especially the modern system, has no foundation whatever in the word of God; nor do I think I should have any difficult task to convince a strict, inquiring, and candid Dissenter, that his principles are so slenderly connected with Scripture, that, if he cannot see it his duty to relinquish them, he is at least bound to maintain them with great moderation and forbearance towards those who differ from him.

But I must not proceed, for it was for no such purpose as this that I took up my pen. You have, sir, given the Dissenters excellent advice, and none more excellent than your recommendation that they should free themselves from turbulent and uncharitable leaders, and attach themselves to guides whose spirit is more congenial with that of the Gospel. You have referred them to the amiable and justly honoured Doddridge, as affording a specimen of the true Christian spirit; and having met with a

passage, in the preface to his Commentary on the Acts of the Apostles, which brings out that spirit in striking and profitable contrast to the spirit which now so extensively prevails, I have transcribed it, for the benefit of your readers, both Churchmen and Dissenters, and I shall be thankful to see it adorning your valuable pages, with or without these prefatory remarks, so utterly unworthy of it.

"Among many other good affections which the perusal of this history may naturally inspire, and which I have endeavoured often to suggest in the improvements which conclude each section, I cannot forbear mentioning one more—I mean, a *generous and cordial love to our fellow-Christians of every rank and denomination.* I never reflect upon the New Testament in this view, but I find it difficult to conceive how so much of a contrary temper should ever have prevailed among such multitudes who have professed religiously to receive it, yea, whose office hath been to interpret and enforce it. To have listed under the banner of Jesus, to have felt his love, to have espoused his interest, to labour to serve him, to aspire after the enjoyment of him, should, methinks, appear to every one, even on the slightest reflection, a *bond of union too strong to be broken by the different apprehensions that one or another of us may entertain* (perhaps too after diligent inquiry) concerning the exact sense of some of the doctrines he taught, or the *circumstantial forms of some of his institutions.* An humble sense of our own weakness, and of the many imperfections of our character, which will never be more deeply felt than when we consider ourselves as standing before our Divine Master, will dispose us to mutual candour; will guard us against the indecency of contending in His presence; and will, as St. Paul with admirable spirit expresses it, dispose us to *receive one another, as Christ hath received us.* Yea, our hearts will be so eagerly desirous of employing our life in serving him to the best purpose we can, that we shall dread the thought of mispending, in our mutual animosities, accusations, and complaints, the time that was given us for ends so much nobler, and which is capable of being employed to the honour of our common Lord, and for the benefit of the church and the world.

"I hope I have not forgot, in the ensuing work, this lesson, which I have on every occasion been so solicitous to inculcate on others. It would have been almost impossible, on some texts which have fallen before me, especially in this third volume, not to have shewn my sentiments on some points of discipline, in which, if they were not different from those which generally prevail, my known conduct in continuing among the Protestant Dissenters would be equally foolish and wicked; yet, in handling these texts, *I have not only conscientiously abstained from all reproaches—to which indeed I am on no occasion inclined, and which I should deem peculiarly indecent where the religious establishment of my country is in question, and, above all, where a body of men would be affected, many of whom have been, and are, among the ablest advocates and brightest ornaments of our common Christianity*—but I have also been careful to adjust my expressions, with as much tenderness and respect, as integrity, and that reverence which an honest man would owe to the judgment of his own conscience, were it much more singular than mine, would admit. On these principles I have chosen to content myself with giving what I take to be the true and genuine sense of the Scripture in question, rather than to point out any society or body of men that seem to have mistaken it."

Such were the views of Dr. Doddridge. I will not add a word of comment.

B. C.

PERFUMED WORDS.

To the Editor of the Christian Observer.

"You are not to cast a ring for *the perfumed words of the time*, as *accommodation, compliment, spirit*, &c., but use them properly in their place, as others." This was a piece of advice which Ben Jonson gave to the letter-writers of his age; and it is good and wholesome counsel for writers of any kind, or any age. When a word is perfumed with the odour of high fashion, one is tempted to shew it off too often, and at wrong times, and in this way to expose oneself to the charge of literary modishness. For there are as many changes of fashion in language as there are in dress; and in the former, as well as in the latter, "a diligent kind of negligence" is the best, though not the most obvious, way of proving oneself to be familiar with the habits and usages of society. Besides, a good word ought not to be spoilt and worn out before its time. The finest tunes lose their respectability, and grow distasteful, when they are played continually upon every street organ; and in a similar way the choicest words and phrases may easily be made to work themselves out of fashion, if they are forced in on every occasion, rightly or wrongly, for the mere purpose of decoration or disguise. For fine words often serve as a substitute for fine thoughts.

A few weeks ago I heard a preacher begin a very poor sermon by telling his congregation that "they were not to expect from him any *curious, metaphysical*, or *consecutive* reasoning;" and there certainly was no reasoning of any kind in the sermon; but there was plenty of what he seemed to consider very "ornate and delicious language *." And many of our best writers and speakers are much too fond of perfuming their sentences with fashionable words and phrases, though with more skill and discrimination perhaps than generally fall to the share of such persons as the preacher above alluded to.

For an example of this abuse of language, I may refer to the words *subjective* and *objective*, for which we are indebted to German philosophy, and which are excellent good words when used in moderation; but there are books where they occur in wearisome frequency. The translator of Neander's Church History has made much too free, in his preface, with these "perfumed terms of our time." We find them in almost every sentence; and they give the preface a look of philosophical "overmuchness," as Ben Jonson would say, which is rather offensive to good taste.

Again, the philosophical doctrine of "the association of ideas" brought

* Our correspondent had mentioned the denomination of Christians to which the preacher he alludes to belongs; but as "billeting the bullet" might appear vexatious, without adding to the weight of the argument, we omit it. A lady some years since mentioned to us the exordium of a discourse which she had recently heard from a preacher of the same denomination; who, preaching before a London audience, many of whom were probably better educated than himself, gave them obliquely to understand what wonderfully recondite and learned matters he could have skilfully handled, if he had not felt it his duty, for their better edification, to condescend to their capacity; comforting them with the reflection that vast research and elegant learning were not necessary to salvation; "for," said he, "a man may get to heaven though he has never read Milton's Paradise Lost, or Dr. Johnson's Rambler;" to have done which he of course considered the climax of human erudition. Such instances of bad judgment—we will impute nothing worse—shew the great value of that solid education which the clergy of the Church of England generally enjoy. We do not place piety and correct judgment in the same scale, but a lack of the latter by no means proves the existence or development of the former. The due union of academical with theological training, each sanctified by Divine Grace, is that which both Churchmen and Dissenters should endeavour to secure, especially in this refined and fastidious age.

into fashion the verb *to associate*, and its conjugates; and these words are used, to a great excess, in almost every book which is written with any considerable elaboration of style. *Condition*, *conception*, and a great many other words, are in the same predicament. In your volume for 1832 (page 782) I suggested that *conception* would express the sense of μορφωσις in Rom. ii. 20, 2 Tim. iii. 5. But this word has about it too much of the perfume of fashionable philosophy, to be fit for such a book as the English Bible.

I will mention, in connexion with the above, another of Ben Jonson's rules for good writing. "For the consequence of sentences," he says, "you must be sure that every clause do give the cue one to the other, and be bespoken ere it come." St. Peter is particularly distinguished for his adoption of this method of composition. "In the structure of his periods," says Michaelis, "St. Peter has this peculiarity, that he is fond of beginning a sentence in such a manner that it shall refer to a principal word in the preceding. Wetstein, in his Note to 1 Peter i. 4, has very justly said: Observant interpretes, Petrum, quod et Johannes in initio Evangelii facit, ita sermonem suum ordinare, ut membrum sequens ex præcedentis fine inchoet, et cum eo connectat. The consequence of this structure is, that the sentences, instead of being rounded, after the manner of the Greeks, are drawn out to a great length; and in many places, where we should expect that a sentence would be closed, a new clause is attached; and another again to this; so that before the whole period comes to an end it contains parts which at the commencement of the period do not appear to have been designed for it. St. Paul, though he was likewise inattentive to his style, and frequently extends his periods by the insertion of parentheses, yet, if we except the Epistles to the Ephesians and Colossians, has not injured their rotundity by the addition of clause to clause *."

It certainly admits of question, whether Ben Jonson's rule is a very good one. In Hooker we generally find the beginning of every sentence *hooked on* to the end of that which precedes it; and the effect of this has been injurious to the beauty and general perspicuity of his composition. Sentence ought to "give the cue" to sentence; and this seems not to be compatible with a very close dependence of the clauses on each other. For the relation between two sentences has nothing to do with the relation between the final clause of one and the initial clause of the other. Perhaps, however, this may not be the meaning of Jonson's rule; though I do not see how else it can be a rule "for the consequence of sentences."

M. J. M.

ON THE CAUSES OF THE ALLEGED FAILURE OF EDUCATION IN RELIGIOUS FAMILIES.

As the writer of the following letter considers his former arguments unfairly treated by ourselves and our correspondents, we admit his reply. Whether all his arguments, and some of his stories, will assist his cause, we leave our readers to determine. If the paper had advocated our own views,

* There is much that rings painfully on our ear in passages of this sort from German writers. We do not deny that there is great diversity of manner among the sacred penmen, and that each has what is characteristically his own style of writing; but then, since the Holy Spirit was pleased to make them, as it were, his amanuenses, we must of necessity consider their words and sentences as in each place the best possible for the occasion: nor does it appear to us right to say of an inspired writer, that he was "inattentive to his style," if by that phrase it be meant to intimate that his composition might have been improved had more care been bestowed upon it. It would not then have been God's word, as God has actually given it. We leave it to Neologists to say that it would have been something better.

we should have altered many things in it before we committed it to press; but as we are among the censured parties, we do not feel at liberty to do so. The writer is the best judge of what he thinks makes for his cause. We think his paper makes against it. What system he *approves* we know not, but he seems very astute in finding faults.

To the Editor of the Christian Observer.

HAVING recovered from the effects of the chastisement inflicted upon me, in your Number for March, by your correspondents, as well as a rather hard blow or two from your own formidable editorial ferule, I resume my pen with a steady hand, a deliberate judgment, and I humbly trust a mind open to conviction. I am thankful that all three of you are decided opponents to "the horsewhip system:" had this not been the case, it seems probable that your united stripes would have driven me from my present locality, and I should have been seen no more among my unknown friends of the Christian Observer.

Thus far by way of exordium; which, though it may border on levity, perhaps your critical editorship will allow to pass, merely to shew that I do not write under the influence of exasperated or unchristian feelings. As far as my power and means enable me, I will first settle the balance which stands against me on the pages of your literary and religious ledger, and then, if neither my credit nor your indulgence is exhausted, I will open a fresh account with you and your correspondents.

In answer to C. P. M. I beg respectfully to inform him, that my views were not taken up in a day, a month, nor a year; and therefore, although, in pursuance of his recommendation, I have reconsidered them, they have not as yet undergone any change; and I am by no means prepared to admit that the mode of treatment adopted by A. B. is not such as would, in the generality of instances, secure "filial obedience" and *respect*, at least, if not *affection*. Let it be here understood, however, that I do not approve, and never have approved, of every part of A. B.'s conduct towards his children, any more than your correspondent, who deprecates compulsory obedience, and says, "Let experience answer the question, whether obedience thus obtained will not generally be denied to a parent when his means of compulsion are at an end." Let experience answer the foregoing question by asking another, which will probably sound strange and startling to the ears of C.P.M.: Was complete filial obedience ever obtained by any *other* than compulsory means? I am inclined to think not; and if I am not much mistaken the universal history of infantile discipline will confirm this opinion. A child will resist the wishes of its parent or nurse before it has a sufficient knowledge of language to express itself in words: but as soon as it is capable of understanding what obedience *is*, every wise and judicious parent, I apprehend, will enforce it; and it is undeniably evident, that the first acts of submission on the part of a child are effected, not by persuasion, nor on the ground of duty and the reasonableness of what is required, but simply because such is the wish of its parent; which it is just as natural for a child to oppose, as it is for it to breathe, eat, and sleep: Filial obedience appears to be a *habit*, rather than a *principle*, at least during the first ten or twelve years of a child's life: and if strict and constant attention were given to the early formation of this habit, a very great portion of the affliction arising from undutiful children would be unknown. Hence the conclusion I draw is exactly the converse of that drawn by C. P. M. *Habits* are lasting; and therefore, after a certain period "compulsory means," not being necessary, would naturally come to an end. Hence, too, the children of A. B. (I speak from certain knowledge) never experienced half the harshness and severity at the hands of their father,

which he has experienced at the hands of your correspondents. The mere absence of religious instruction, and general reserve of behaviour, do not surely constitute a man "a brutal tyrant."

"Let Christian parents," says C. P. M., "be kind to their offspring;" and so say I; but when kindness destroys proper respect, usurps the place of duty, and supersedes obedience, it becomes cruelty. As to inspiring them with "lovely confidence," I am not sure that I know what the phrase means; but, as far as I am able to comprehend it, I fear it is not quite suitable to a world so full of moral evil as that in which we live: it contains too much sugar to be wholesome food for the mental constitution of Adam's degenerate race. The phrase is not quite new to me, but the practical exemplifications of it which have come under my notice have not been such as to impress me in its favour; except, indeed, in the case of those children that are naturally shy and amiable. I have known several instances where it has been productive of religious *gossip* in abundance, but where religious *conduct* has been sought for in vain—nay, where it has led to the most palpable and flagrant hypocrisy, to say nothing of the loathsome forwardness to which it has given rise. I occasionally dine at the table of a select establishment for young gentlemen, where I have seen the good lady of the house actually withdraw her attention from her guests, and lay down her knife and fork, in order to listen to the silly remarks of an impertinent youngster, who was allowed, even in the presence of strangers, to expatiate upon the news of the day, mamma's boudoir, papa's horses, &c. &c. This, by some religious persons I suppose, is called "inspiring children with a *lovely* confidence*." It may be so; but certainly the epithet "disgusting" would accord much better with my ideas of propriety and decorum. Children are made far too much of by many parents; their wills and inclinations are too often consulted and complied with; and they are indulged with that sort of familiarity which breeds disrespect or contempt. As an instance of what I mean (I still adhere with obstinate perseverance to my original plan of adducing *facts*), a few evenings ago I was one of a dinner party at the house of a highly respectable gentleman, whose principal failing consists in the improper management of his children, where a great, rude, spoiled, misbehaved boy (or rather stripling, for he was far advanced in his *teens*), amused himself and the company by fillipping his father's nose. To some, this circumstance might appear too trivial to deserve notice, but to my apprehension it spoke volumes, and those of the most foreboding and ominous description.

With regard to what may be "the best appliance of godly discipline for a Christian child," that is most unquestionably the best which produces the desired effect. C. P. M. protests against the mode of punishment which he erroneously supposes I *admire*, without suggesting a different one. When all other means have failed, "corporeal severity" ought to be tried; and I am persuaded that, with *some* children, it is the only efficacious remedy.

The concluding paragraph of C. P. M.'s communication can scarcely be said to bear at all upon the question under discussion; inasmuch as the examples he adduces are exactly of an opposite description to those which would illustrate and confirm his argument. *Unmerited* punishment, and no punishment when *merited*, are equally injurious.

W. W. W. has taken such high ground that I doubt whether, even by

* Our correspondent is welcome to speak somewhat severely of us, or of our correspondents who replied to his former papers; but we cannot allow this uncalled-for sneer at "some religious persons" to pass without a note of disapprobation. He must be sure that religious persons meant not any such thing as he intimates. Does he fancy that such silly stories as some which he adduces will subserve his argument?

exerting my feeble powers to the utmost, I shall be able to reach him. I will, however, make the attempt.

In the first place, it is very ungracious, and I will add unjust, on his part, to insinuate that the facts which I had thought proper to state were *not* such, really and truly. I assure him that they are, one and all, actual occurrences which have fallen under my own observation during the last fifteen years: and I am not aware of having mistated or misrepresented a single circumstance. Whether the inferences I have drawn from these historical data are well-founded and legitimate, is another question. The only observation that has hitherto tended to shake my confidence in them, is the following: "The children of B.'s first example might well receive serious impressions from the painful warning ever before them." So they might, had they been naturally inclined to hate the world and sin, and to love God and holiness; but the very reverse being the case, I do not think that this silent "warning" is by any means sufficient to account for their subsequent good conduct. Nothing shews more strongly the inefficacy of degradation and infamy as a beacon to guide men from ruin, than the well-known fact that the vast majority of those whose mortal career is terminated on the scaffold have themselves been present at public executions. Knowing, at this moment, several fathers whose example has been as bad as B.'s, but whose authority over their households has never been maintained, who have never inculcated and enforced obedience, and whose children do not appear to have been benefited in the least by "the painful warning" that has been before *them*, I am still of opinion that I have not mistaken the cause which was originally assigned as accounting for the upright and religious conduct of B.'s family.

W. W. W. remonstrates with you for giving the worldly man and the infidel an opportunity of finding in your pages an evident commendation of "an habitual drunkard and sabbath-breaker." W. W. W. seems to have forgotten that the same persons in opening the best of books will find, on infinitely higher authority, a no less evident commendation of fraud and injustice* (Luke xvi. 8). Surely the blood of those who wrest truth to their destruction will be upon their own heads.

My view of the case of E. F. continues precisely the same that it always has been since it was first formed, which was not done in haste. I am not insensible to the beneficial effect of female influence on the minds and characters of children that are well-inclined; but as it regards those who are not so, I believe it to be not unfrequently mischievous and ruinous. I have very seldom known a thoroughly bad boy who was not a great *pet* of some one or more of "the softer sex," whose caresses and mistaken kindness have operated as a downright encouragement to wicked conduct and foolish pursuits. Your correspondent is informed that I did *not* "infer" the uselessness of the best advice and the soundest Scriptural instruction in the case of E. F. I stated it as a fact, resting upon the convincing evidence of his continued, habitual, improper conduct. I would make "God's word," accompanied by the influence of his Holy Spirit, *every thing* in the religious training of a child; but those who attempt to graft obedience to God upon disobedience to parents, act no less absurdly than he who should put a treatise on fluxions into the hands of a North American savage, and expect him to study and understand it.

W. W. W. says the proverbs of all nations are unanimous on the taint of family sin; but why are they not equally unanimous on the transforming efficacy of family piety? There must be "a screw loose" somewhere.

And now last, though not least, comes your noble self, whose monthly

* Assuredly not.

responses fall upon our ears with a sort of oracular authority: and yet I suppose, if one could be admitted behind the scenes, and obtain a sight of you divested of that awe-inspiring aspect which you exhibit when you put on your critical spectacles, and, mounting your editorial tripod, commence your Delphian oration with the high-sounding plural pronoun WE, you would be found nothing more than a noun substantive in the *singular* number*.

In making me say that "the horsewhip, accompanied by a general sternness and severity of demeanour," is the remedy for the frequent failures that take place in the religious education of children—with submission to your acknowledged ability, discrimination, and judgment, I disclaim having authorised you to put forth any such sweeping statement. All that could be justly inferred from what I said was, the use of the whip after other means had failed. It is an obvious remark, that a child ought to be treated according to its natural disposition: severity is just as improper and injurious to one, as lenity is to another. You confidently affirm that Solomon does *not* recommend "the horsewhip system," and yet you inadvertently assume that I *do*, in the very face of the fact that the mode of punishment I have suggested was borrowed from Solomon. If, with good Dr. Bell, you choose to extract the pith from the Wise Man's aphorisms, by making him use figurative language, why are my poor sayings denied the benefit of the same process? Solomon repeatedly urges the duty and necessity of corporeal correction for children in general, while I merely recommended it in extreme cases. In presuming, therefore, that I approve of "the unrelenting rigour which forms a part of the system still pursued at some of our old endowed schools," you are utterly mistaken.

Now, my dear Mr. Editor, I hope, for my own sake, that you are not *very* angry; for, between ourselves, I am much more afraid of you than of your correspondents: there is so much *science* in your blows—you have such a terrible knack of striking hard in a quiet, genteel sort of way—that even your menacing *attitudes* only, "frighten" me "from my propriety."

As it regards public schools, by the way, it is as notorious as the sun at noon-day, that, in a moral and religious view (unquestionably the first consideration in a right education), they are public evils; and the support they still receive from Christian parents is a matter of unmixed regret and astonishment. If I had it in my power, I would sweep them all into the Thames; and, in order to keep them down, I would place upon them the London University and

(Pray don't strain your eyes
In horrid surprise)

its younger and rival sister, King's College; in the fervent hope that the speedy conjuncture of an ebb tide and a land flood would carry them safely into the Atlantic Ocean. These institutions, spite of the deafening and reiterated trumpeting that has been foolishly bestowed upon them, are, after all, nothing more than schools; and, to dignify them with the grandiloquent appellations they now bear, is just as absurd as it would be to dignify the proceedings of the Trades' Unions with the ridiculous title of "Deliberations of the Mechanical High Court of Parliament." Who, that could be considered as religiously sane, would ever have dreamt of establishing two public schools in such a sink of iniquity as London?

The modern mushroom mania for Proprietary Schools is scarcely less to be deprecated than the many political evils which at this moment afflict the community. Some one has justly remarked, that children are the worst

* B. may rest assured, notwithstanding his intended pleasantry, that the opinion expressed was more than that of an individual. A Magazine with propriety says We, because more than one writer is necessarily engaged in it.

possible companions for each other. The madness and wickedness of a mob are proverbial; but what is every large association of boys but a mob in miniature? Did I not find myself already trespassing upon your columns, I would state some particulars, in reference to recent occurrences at a public school in the vicinity of the metropolis, which would excite the greatest grief and indignation in the minds of your numerous readers.

In conclusion, Mr. Editor, permit me to thank you for the candour and liberality you have evinced in admitting my former communications, notwithstanding their contrariety to your often-recorded opinions. You know, and your correspondents *ought* to know, that collision of sentiments is the most likely means of eliciting truth. I give you credit for the possession of too much good sense to assert and maintain either the Pope's infallibility or your own. I admit the justness of your observation, that the tone of my paper was "unguarded:" it is my practice (of which you have now additional proof), where I feel strongly, to express myself in a corresponding manner.

I will only add a general remark or two on the subject under discussion; in the course of which "*improper* schools" have been mentioned as among the causes of irreligion in the children of religious parents. With the exception, perhaps, of a few that are conducted on the domestic system, *all* schools are improper. I have very strong doubts respecting the real, ultimate benefit of *National* schools; but in a vast majority of instances the nucleus of the moral mischief is formed long before a child is sent to school. He is frequently all but ruined before he leaves the parental roof, either by indulgence, or a repletion of religious instruction, or, sometimes, by the injurious combination of both. It is certainly proper, and a point of imperative duty, that the inculcation of religious principles should take place at an early age; but, do those parents or teachers who *begin* with them, adopt the most likely means to ensure the end they have in view? I think not. It may be argued, with analogical and Scriptural soundness, If a child does not honour and obey its parent, whom it hath seen, how can it be expected to honour and obey God, whom it hath not seen? I would therefore begin with the *second* table of the Decalogue. Thus, I humbly conceive, I should "break up the fallow ground," and take the best possible means of securing the Divine blessing in my subsequent endeavour to inculcate the high and holy duties of the *first*.

The discussion, to my own mind at least, has taken any thing but a satisfactory turn. If invective betokens a feeble and tottering cause, W. W. W. has little reason to congratulate himself; and I beg to remind both him and you, that one *fact* is still worth a thousand arguments.

B.

For the Christian Observer.

LETTERS OF THE LATE MR. WILBERFORCE TO THE LORD BISHOP OF CALCUTTA.

WE mentioned in our Memoir of Lord Teignmouth the early and intense interest which our revered friend, Mr. Wilberforce, took in the diffusion of Christianity in India, and his zealous efforts for the establishment of the Protestant Episcopate in that country. He lived to see the happy effects which, through the blessing of God, have attended the measure; and no man more warmly rejoiced in witnessing them. We feel much pleasure in laying before our readers three letters, written by him to the pious and indefatigable Prelate who now presides over the important see of Calcutta; and which will shew how affectionately to the last he regarded the spiritual interests of our vast India empire, which during his parliamentary course he had so

early and earnestly espoused. If Mr. Wilberforce had not had a heart large enough to embrace many objects, Africa and the dejected population of the West Indies might well have envied his anxieties for India. We need scarcely add how heartily we concur in his expressions of hope, of anxiety, of confidence, and of affection towards that much-esteemed and beloved Prelate to whom the letters were addressed, and whose early career in his diocese has, we have reason to believe, been remarkably prospered by his Divine Master for the establishment and enlargement of his kingdom in that long-neglected portion of his universal empire. One of the most auspicious of Bishop Wilson's measures is the introduction of Infant Schools into India. We augur incalculable ultimate benefit from this quiet and unostentatious, but most potent, instrument of moral and religious utility. His Lordship's meetings of his clergy for devotion and spiritual edification, and his paternal attentions to the missionaries under his charge, have proved, by the blessing of God, of great service to the growth of a spirit of earnest and devoted piety. The communications from him which have been received from time to time by the Society for promoting Christian Knowledge, the Society for the Propagation of the Gospel, and the Church Missionary Society, are replete with valuable suggestions for the best welfare of his diocese. His Lordship has recently decided upon a measure of extreme difficulty and delicacy, the extinction of castes among the native Christians. His Lordship's predecessors abstained from any official interference in this matter; though they advised the missionaries to do what they could with prudence for the abolition of this anti-social and anti-christian institution. It has been frequently urged that the distinction of castes is chiefly a civil arrangement, analogous to the divisions of rank which prevail in all countries; and that to interfere with it among the native converts to Christianity, would be like testing the piety of an English nobleman by requiring him to associate with his tradesmen, and to invite them to his table. It has also been added, that to insist upon the abolition of this long-established and deeply-rooted custom would be an effectual bar to the extension of Christianity; and that it is the most prudent and Scriptural course tacitly to oppose the evil, but not to require a renunciation of the distinction as a requisite to Christian communion. But the present Bishop of Calcutta, with his characteristic decision of purpose, has determined that "the distinction of castes must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ, must give this proof of their having really 'put off, concerning the former conversation, the old,' and having 'put on the new man in Christ Jesus.' The Gospel," says his Lordship, "recognises no distinctions such as those of castes, imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immoveable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other. On the contrary, it teaches us, that God 'hath made of one blood all the nations of men:' it teaches us, that whilst 'the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them,' it must not be so among the followers of Christ; but that whosoever will be great among them, is to be their minister; and whosoever will be chief among them, is to be their servant; even as 'the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.'"—After considering, as carefully as is in our power, the whole case, we think that our Right Reverend friend has come to a wise though a bold decision, the grounds of which he has exhibited in a well-reasoned and truly Scriptural Pastoral Letter to

the Missionaries in his diocese. Even should his determination appear for a time to check the progress of Christianity, it will render its victories more decisive, and we believe in the end more extensive. This many-headed Hydra wanted a Christian Hercules to commence its decapitation, and it has found one. A decisive step has been taken; and if the missionaries act up to his Lordship's injunction, all future converts will be emancipated from these heathen shackles. A beginning must be made somewhere, and Bishop Wilson has made it; and we doubt not future generations will hold him blessed for his deed, however rash or unadvisable it may be thought at the moment.

We omit several passages in the following letters which relate to matters of private concern, though, as an expression of the writer's piety, cheerfulness of spirit, and habitual trust in God, they are peculiarly interesting. It is well known that in his latter days Mr. Wilberforce met with some reverses, which would have weighed very heavily on a mind less supported by the consolations of the Gospel and the hopes of an inheritance that fadeth not away; yet in the midst of these he found peculiar sources of thanksgiving to God; and was never satisfied with exclaiming, "What cause have I to admire and praise the gracious dealings with me of my heavenly Father!" who, he adds, had, from circumstances of apparent discomfort, greatly augmented his enjoyments, and made them "of the purest and most solid and satisfactory quality."

To the Right Reverend the Lord Bishop of Calcutta.

Brighttone, near Newport, Isle of Wight, 6th April, 1832.

My dear Friend,—I *must* pour forth of the contents of a bosom filled with a variety of conflicting sentiments and feelings produced by the account, which has at length reached me in an authentic form, that you are to be Bishop of India; and in spite of all the apprehensions, of which I cannot divest myself (from the fate of your predecessors, and from my knowledge of your incessant activity of mind), I cannot but rejoice on your account, personally, as well as for the great interests to be committed to your charge. It has quite delighted me to hear (I trust truly) that the medical men declare that your constitution and habitual complaints are not of a nature to render a warm climate likely to be injurious to you. May your Great Master enable you so to fill the magnificent and glorious sphere to which His providence has called you, that you may be the honoured instrument of diffusing an augmented measure of Christian light and heat throughout the vast regions over which you will preside! At my time of life, I cannot expect to see you again, face to face, in this life; but if, through the infinite mercies of my God and Saviour, I should be received, when I go hence, into heavenly mansions, we shall meet again—you from the east, and I from the west—and we shall welcome, I humbly trust, into the heavenly regions, many, many glorified spirits who will have been brought, under your ministry, to the knowledge of a Saviour.

I had written very nearly thus far, when my dear Mrs. W. joyfully came and told me of her having received your last kind letter. I knew we should have your sympathy; and though you had been silent, I should not have been the less sure of it; yet it is highly soothing and gratifying to receive assurances of the affectionate feelings of friends in our seasons of sorrow. (He alludes to a family bereavement.)

And now, my dear friend, what can I say in relation to your appointment? As I said before, in spite of all my apprehensions on the ground of health, I cannot but rejoice in its having pleased God to raise you to such a grand and glorious field of service. But if I were to allow my mind free course, I should far more than exhaust the amount of eye-sight I

possess. The recent events (both matter for sorrow and joy) called for such an expenditure out of my little stock, from a large circle of relatives, to whom I could not, on so tender a subject, commit the office of writing to my dear Mrs. W., that I have been almost forced to give up the use of my pen till my eyes should have recovered from the effects of having used it too freely. * * * * * * * But I must say farewell for the present. I trust we shall shake hands before you sail. Some months must probably elapse previously: meanwhile, my dear friend, accept the renewed assurances of the highest esteem and regard from your ever sincerely affectionate *W. Wilberforce.*

P.S. God has been very gracious to me. The difficulties in the way of my chapel's endowment are, I trust, overcome.

Bath, 13th June, 1832.

My very dear Friend,—I understood that you were not to leave England till the middle of next month, and such I still hope the case may be—but a report prevails here to-day, that you are about to set sail immediately; and therefore I instinctively and immediately take up my pen, to beg you once more to accept the assurances of my best wishes, and at times of my prayers also, that it may please the Great Dispenser of all human events to grant you a safe and comfortable passage to the scene of your labours; and that while you enjoy within your own bosom a large measure of that peace which passeth all understanding, you may be honoured with extensive usefulness; and, after a long and prosperous course, you may be taken to your grave amidst the tears and prayers and grateful sympathies of thousands and tens of thousands of perishing Pagans, whom you may have been the blessed instrument of turning from darkness to light, and from the power of Satan unto God. Such is the wish and prayer of, My dear Friend, ever sincerely and affectionately yours, *W. Wilberforce.*

Vicarage, East-Farleigh, near Maidstone, 3d April, 1833.

My very dear and highly valued Friend,—The newspaper has at length announced to us the safe arrival of the Bishop of Calcutta. Though the vessels and crews of East-Indiamen are so good as almost to supersede all anxiety about any friend who is taking his passage to India, yet when we know he is on the ocean, and call to mind what must after all be justly termed the dangers of the deep, we cannot dismiss all solicitude; and therefore the tidings of his being once more on dry land cannot but call forth our joy, and in your instance our gratitude also.

April 18th.—Greatly to my vexation, a full fortnight has this letter slumbered in my writing-box. In my own vindication I ought to remind you, though on recollection I doubt if I ever made it known to you, that some months ago I transferred my amanuensis. * * * * * * * * This is a much longer story than I had anticipated: the subject was enforced on me by my wishing you to know of the greatly augmented amount of the claims on my time, as well as eye-sight, that have now devolved on me; and I must add, that I never feel comfortable in dictating letters to friends who are really entitled to that venerated name: there is a formality in the process, which is not in harmony with the notes produced by the vibration of the strings that obey the impulse of our inward affections.

My dear Friend, you were very kind in writing to me so soon after your departure. Be assured that I felt not a little gratified by such a mark of your kind recollection. Friends always like to know how they are mutually going on—how, and where, and with whom, spending their time—to what pursuits they are addicted. * * * * Another cause for thankfulness is, my looking forward shortly to the opening of my long-projected chapel. Of

this, your kind aid towards its completion entitles you to my report of its progress, besides the pleasure which I know you will derive from the welcome tidings.

Now, my dear friend, let me beg you to follow my example, and to let me know as many particulars as you can of your goings on. Let me have your prayers also, for me and mine: assuredly you shall not be forgotten in mine.

And now, my dear friend, farewell. May the Great Ruler of the universe render you an invaluable blessing to the vast region which is committed to your care: may He graciously vouchsafe to you a large measure of usefulness and honour: and after the motley scene of this fluctuating world may we meet in that better country where all will be holiness and happiness, inconceivable in degree and endless in duration. Ever affectionately yours,

W. Wilberforce.

THOUGHTS ON THE CHARACTER OF ELIJAH.

For the Christian Observer.

It is probably about nine centuries before the coming of our Lord that Elijah is introduced to us, somewhat abruptly, in the character of a prophet of the Lord denouncing vengeance against Ahab, an idolatrous monarch, who did more it is said to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. Elijah predicted a drought of dew and rain for whole years; being supernaturally supported in this embassy (in which he could little expect the help of man) by the fowls of heaven; the Almighty intimating thereby, that while we are engaged in His service, we may confidently leave to himself the charge of our temporal support. "Them that honour me, I will honour."

This service of the animal creation in favour of the prophet of the Lord is succeeded by the equally marvellous support afforded him by a poor widow, herself reduced to circumstances of starving, and whose faith is tried by Elijah's assurance, that, in first supplying his necessities, her own and her son's should also be provided for;—an event which miraculously took place precisely as Elijah predicted; so that "the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah."

The next surprising incident in the relation, is the wonderful answer of God to his prayer, in the restoration of the widow's son from death; which is again succeeded by an interview between the pious Obadiah and this prophet: where it is instructive, and may be consolatory to us in our weaker moments, to observe how the same man (Obadiah) who had once been so bold in preserving the prophets of God, now shrinks from the delivery of a message to Ahab with which Elijah would charge him. Having at length, however, consented to deliver it, the result is that Elijah and Ahab have a meeting; in the opening of which the prophet most beautifully and justly retorts upon the wicked king that accusation of troubling Israel, with which the children of this world are to this hour so prone to charge the people of God, saying, "I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and followed Baalim." In order, therefore, to prove that such demoniacal gods as these were both unworthy of the confidence and worship of the king and his people, he next invokes and presides at that glorious exhibition of the Divine power which, but for the awful depravity of the human heart, was calculated to have banished idolatry from the world for ever. And here it is impossible to pass by that exquisite and unequalled

piece of irony with which the prophet taunts these deluded servants of Satan: "Cry aloud; for he is a God: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked;"—presenting an example of fine writing not altogether unlike the solemn mockery of the prophet Isaiah in relation to the fabrication of deities from the stock of a tree. The mighty power of prayer also appears particularly to be intended by the Holy Spirit to appear prominently in this, as in the former miracle: "Lord God of Abraham, Isaac, and Israel" (not Jacob), "let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again." The terrible vengeance which follows, in the instant punishment of the idolatrous priests, in addition to all else which the Bible had recorded before, may serve to shew the anger of a jealous God at every thing which would transfer the worship of Himself to the creature; and leaves that nation without excuse which either abandons *itself* to such a crime, or connives at it in those under its influence, and, much more, consents to derive from such abominations (as England too long did) "the wages of unrighteousness." After proclaiming to Ahab that there was a sound of abundance of rain, Elijah is so far from resting upon this indication, that he again falls to earnest prayer for the expected and predicted blessing, precisely as if no promise had been made and no appearance of the kind had presented itself; and then, and not till then, "the heaven was black with clouds and wind, and there was a great rain." So effectually does the fervent prayer of a righteous man avail, that, although "a man subject to like passions as we are, he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit." (James v. 16, &c.)

We have now the wicked wife of this wicked king introduced, as if to shew, that, as it is the same thing with the Lord to deliver by many or by few, so it is equally useless for Satan to expect to achieve that by two instruments of evil which he cannot effect by one. "Though hand join in hand" the efforts of sinners against the children of God are utterly unavailing. This woman threatens, with all the impotence of ungodly rage, to destroy the prophet of God; and he is so far from neglecting the means of safety, that he flees for his life. Had this been all, there might have been nothing sinful in the act; but, alas! unbelief is evidently mixed with it, for, like Jonah and others, he prays for death as the remedy of despair. The long-suffering mercy of God, however, provides for him again miraculous support during forty days and nights (in which particular period of time we cannot but notice something typical) with nothing but a baked cake and a cruse of water: and we are then introduced to that remarkable passage of the prophet's defective conduct, which, while it illustrates the infirmity and short-sightedness even of the holiest men, no less displays the loving-kindness and long-suffering of the wise and righteous Father and Friend of his people, accused and deserted for a season by him who should rather have appeared as their intercessor and defender than their accuser and their judge. The passage occurs in 1 Kings xix. 18: "Yet I have left me seven thousand in Israel; all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." The original occasion of these words being spoken by Elijah seems to have arisen out of his fears for the cause of God and for himself; under which he does not appear so much to receive a promise of personal security, as of protection for the cause of God. He is also set right in his misapprehension of his

being the only witness for the truth that was left, and thus one cause of his exaggerated alarms is completely removed.

In OUR complaints of the world we are also apt, First, to over-rate the evil in it, and to undervalue the good; secondly, to magnify our own dangers; thirdly, to put too high an estimate on our own importance and usefulness; and, fourthly, to conceive low or hard thoughts of God in the government of his church.

1. It is in the nature of all sin to be ostentatious and noisy; partly because it foams out its own shame without respect to opinion or consequences; and partly because, like timid children whistling in the dark, it seeks to keep itself and others in countenance by tumult and uproar. On the other hand, good is silent and unobtrusive; has an eye to the future judgment of God; does its work quietly; and seeks not primarily or exclusively the observation or applause of fallible man, but rather courts the shade and dreads a crowd. Then, in forming conclusions we often judge from the most imperfect and insufficient premises: we are not all in posts of observation—we cannot make proper allowances and distinctions—and sometimes, in our ignorance, we call good evil and evil good. We know that, as respects individual character, we are not only exempted from the difficulty of judging others (our means and materials being absolutely unequal to the task), but we are positively prohibited from judging them. It is not merely no enjoined duty with us to come to a decided conclusion respecting our neighbour's character before God, but He who best knew what was in man has made it a sin to do so. If this be true of individuals, where we may sometimes possess some colourable means of information, how much more must it apply to collective bodies—to nations—and to the world in its different portions, and at different periods—to our fellow-Christians and fellow-countrymen in great masses of profession. Again: there is a proverbial tendency to exalt past times at the expense of the present;

> "Every present time doth boast itself
> Above a better gone."

Something of concealed vanity appears to be mixed up with this feeling, inasmuch as the very qualification to censure supposes more or less of personal exemption from the evils complained of. The zeal, however, may yet be honest in the main, and spring, as in the prophet's case, from genuine concern for the honour of God, although not without its alloy from human infirmity, and the remains of sin even in the holiest men.

2. We are prone to magnify our own dangers, and thus to feel too strongly for ourselves—to fear where no fear is—to fall into a distrustful panic, and give way to that fear which is a betrayer of the resources of reason, and a proof of the weakness of our faith: as our Lord said to the disciples, "O ye of little faith, wherefore did ye doubt?" Simply because of the weakness of their faith, which had led them at once to over-rate the extent of their danger, and to undervalue the power of their Deliverer. Thus Elijah was a man of like passions with ourselves: "I, even I only" (says he), "am left, and they seek my life to take it away." The mind under circumstances of agitation and terror can see but one side—namely, its own misery—but it is blind to the mighty power of God, and almost chooses, with desponding David, to throw itself at once into the arms of its open enemies, rather than to "wait any longer for the Lord." "The next bad thing," said a minister recently "to a hard heart, is a desponding heart." "They that wait upon the Lord shall renew their strength." The resolution of Habakkuk, so well known, and so often quoted, is surely a model for all of us in our extremities, whether spiritual or temporal.

It is, however, affecting to think how low the waiting Christian may sometimes be brought, and how overwhelming his case may appear. We

may be here reminded of the martyr who could obtain no comfort through a long confinement in prison, nor even when he quitted it for his fiery trial; and in this frame of mind he was about to be fastened to the stake, when, seeing a faithful friend in the crowd, who had well known the circumstances of his deep despondency, he called to him, and whispered in his ear, "He is come, He is come," and died in the utmost triumph, under the exercise of that faith which had thus ended in assurance.

3. We are apt to estimate our own usefulness too highly. It stains the pride of human glory to lay it by, or remove it altogether; but this is what God is perpetually doing, however offensive to human nature. We are too prone to honour ourselves and others, though creatures can only be instruments at best; and then it pleases God to shew us that we have this treasure of his own grace in our earthen vessels, or "vessels of a shell,"—very fragile and frangible recipients and communicants of Divine good.

Thus the good prophet, in answer to a question twice repeated, which seems to have been unexpected by him, of "What doest thou here, Elijah?" says, "I have been very jealous for the Lord God of hosts:" and so intensely did this jealousy burn, that the Apostle calls it, most significantly, an "intercession to God," not *for*, but "*against*," his people Israel. This is surely a remarkable expression, and must indicate a singular event. The holy men of old time, as types of Him who "ever liveth to make intercession for us," did not appear *against* their fellow-sinners—witness Noah, Abraham, Solomon, Hezekiah, and others—but *for* them. Does not this seem to convey an impression of the equivocal character of the jealousy thus felt by Elijah? Did not the sense entertained, even by him, of his own rectitude of character, exceed the bounds of a just and righteous estimate of his worth, when placed in contrast with what he knew, or thought he knew, of the sinfulness of the professing church of his own time? Assuredly we are weak creatures, and are safer when on other ground than that which Elijah here appears to have occupied. We are surely less likely to err when seeking pardon for our own and other's sins, than when calling for fire from heaven. We are more like Jesus Christ when we humbly stand in the gap for our fellow-sinners, than when, with the accuser of the brethren, we stand more loftily on a pinnacle—though even of the temple itself—if we are only occupied there in doing his work. It is somewhat remarkable, that in the interval which elapsed between the first and second time of putting this question, "What doest thou here, Elijah?" we have a marvellous manifestation of the Almighty, as appearing, not in the "great and strong wind which rent the mountains and brake in pieces the rocks," nor yet in the earthquake which followed, nor in the fire which then closed these terrible appearances, but as heard in "a still small voice." What can we here understand, but that God is love, and that this "still small voice" was His? and how different to the louder voice which called for vengeance! Surely the voice of love spake better things than the blood of Abel of old, or than all the blood which might have flowed if the indignant prophet had interceded against Israel with better success.

4. We are too apt to adopt unworthy, and therefore untrue, opinions of the righteous government of God in the church and in the world. We do not give him credit for the silent good He is doing, and the evil He is silently repressing. The expression of "I have left me seven thousand," when the prophet could discover only one, and that one himself, argues a gracious provision to have been going on in the secret counsels and open agency of God, which is truly wonderful, and must greatly excite our gratitude. The margin, for "I have left me," reads "I will leave;" as if analagous to the remarkable words of Abraham, "Jehovah-Jireh," "*The Lord will provide;*" or as if he had said, "Lay aside those fears for the un-

known future, which are so unworthy of yourself and of Me; for, in spite of all those threatening and disheartening appearances with which you are dismayed, the future provision I have made for my church is as fixed and infallible as it is sufficient and complete." The Apostle seems so to understand and quote the passage, as referable not only to the Jewish but the Christian church. "Even so, then, at this present time also," says he, "there is a remnant according to the election of grace." And oh! the bliss and comfort of thinking and believing that even so it is at *this* present time! "The Lord's arm is not shortened, that it cannot save; neither is his ear waxed dull, that it cannot hear. Hath He said, and shall he not do it? or hath He spoken, and shall he not bring it to pass?" In the midst of conflicting elements and opposing foes, "the Lord God omnipotent reigneth." Still the bush is burning, as of old in the time of Moses, but just as far as it was then from being consumed. God is in the midst of her: she shall not be moved. The forty-sixth Psalm is quite as necessary to us as it was to Luther; and the second Psalm (upon the great subject of which all the hopes of the church are built for eternity) still fails not to proclaim the sure and irreversible Foundation which is set in Zion, against which the gates of hell shall not prevail. Deut. xxxiii. 26—29.

In spite, however, of these gracious assurances to the church at large, and to every individual Christian, so far as concerns his spiritual state and ultimate safety, we are led to notice, in conclusion, the fact of the prophet receiving no promise of absolute deliverance from troublous times, or escape from personal affliction. It is enough for him to be informed that God will take care of his own cause; in the success of which eventually he is yet deeply interested, although, with David, his sun may not set in a calm, nor his house be so with God; as the everlasting covenant still is with him, "ordered in all things and sure." Thus the pious Josiah perishes in battle, and yet in one sense comes to his grave in peace. The Christian, I apprehend, as he has no absolute personal promise against the same event which happens alike to all, so has he none to plead against the same form of its infliction; and this is no small trial of his faith. The promise to him, is that of sufficient support under affliction and of certain deliverance out of it, rather than of exemption from it; and I therefore imagine that many attempts of good men to comfort others, or take comfort themselves, from the promises of temporal deliverance—as in the Psalms more especially, from "the pestilence that walketh in darkness"—are not in strict accordance with the general canon or analogy of Scripture, however agreeable, or even profitable, it may possibly have been to themselves and others that they should have rested upon such passages of Holy Writ, if they felt they were at liberty to do so.

(To be continued.)

THE GRAVE OF CALVIN.

To the Editor of the Christian Observer.

A MELANCHOLY proof, amongst others, how much the spirit and doctrines of the Reformation have ceased to be valued at Geneva, is the ignorance which prevails of what may be styled the sacred localities. If the stranger inquire, Where did Calvin live? where did he die? where is his grave? No one is able to give any positive information. Many persons can give no information at all. Nay, will you believe it, that, after being more than a year at Geneva, I am not certain of the house in which he died?

On inquiring for the place of his death, I was first assured that it was

the same house which is now occupied by the Evangelical Society, in the *Rue des Chanoines;* and it was considered a very interesting circumstance, that the principal effort of our day to restore to the Church of Geneva the great truths which Calvin had proclaimed in it, should have been brought into operation just where Calvin rested from his labours. But, on demanding what authorities existed for this opinion, I saw there was reason to make further researches; and in pursuing them I was assured, in another quarter, that Calvin died in the *Maison Claparede,* a large and ancient building on the north side of the cathedral. Here, however, my embarrassment did not end; for soon afterwards information was given me, that, according to ————, the great Reformer positively died in a house near the ancient gate of the *Corateric.* To complete the confusion, M. ———— refers me to a dwelling in the Bourg de Tour as the place of Calvin's abode. I am told that Calvin's will is dated from the *Rue des Chanoines;* but we are still uncertain of the house.

Were this indifference to a man whose name has shed such lustre over Geneva, the result of holy and ardent desire that God should be every thing, and man nothing—were it, in fact, the disposition of Calvin himself, who was so anxious that no Popish homage should be paid to his remains or memory, that he forbad the erection of a monument on his grave—then, indeed, Geneva might be congratulated. But, alas! when we find, that it is either direct hostility or cold apathy to the great truths of the Reformation which has induced such an oblivion of him, whose name will ever be had in honour by the true adherents of Jesus Christ, we cannot but lament, and feel troubled by the reflection, how unstable and unenduring are the labours even of the best of men. *The gates of hell shall never prevail against the church of Christ,* but against the endeavours of a Calvin and Luther, a Cranmer and Fenelon, they have in appearance prevailed, and may prevail.

I have met with no written testimony in regard to the precise spot of Calvin's burial. It is only recorded, that he was interred in the public cemetery of *Plein Palais;* and, as I mentioned above, without a memorial. There exists, however, a tradition that the grave was marked by four willow-trees, which were planted around it; and the grave-diggers of the cemetery informed me that this place is never disturbed for the formation of other graves. Though no certainty, I fear, can be obtained on the subject, I think there is a high probability of the truth of this story. We can scarcely suppose that no trace or recollection whatever of the grave should have been transmitted to posterity, and this is the only one which exists. Two of the willow-trees are still standing, and they have every appearance of having stood between two and three hundred years. The other two were blown down by a violent *bize,* or North-east wind, a few years ago; nor is it probable the others will long survive them. Surely there is no improper enthusiasm in saying, that nothing of a local nature interests me so much, at Geneva, as Calvin's grave and Calvin's willows. I can see the willows distinctly from the house in which I write, though the Rhone flows between.

Another fact, which indicates how much disregard to important recollections has been predominant, is the following. At the epoch of the Reformation of Geneva, which will be exactly three hundred years ago in the month of August next year, two brass plates, with Latin inscriptions, commemorative of that signal event, were affixed, one to the *Hotel de Ville,* the other to the gate of the *Corateric.* Where are they? I can find no trace of either. I trust, for the honour of Geneva, they will be discovered, but hitherto my inquiries have been fruitless. It is pleasing to think that these, and many other subjects relative to the Reformation, will be brought

to light, as far as shall be possible, by the diligent researches of Mr. M'Crie, son of Dr. M'Crie of Edinburgh, who is now examining with much care the archives and other ancient documents of Geneva.

I am glad to find that no one will be able to point out the exact spot where Servetus was burnt. I lately took a walk to the *Champ du Bourreau*, the ancient place of execution, and where Servetus closed his melancholy career. A few years ago the ground was all waste, and a large cavity existed, which was the place of death; but recently it was sold by Government, and the purchaser has completely filled up the hollow, changed the whole appearance of the neighbourhood, and converted the Golgotha of Geneva to a smiling field. I trust this event is emblematical of the better views and feelings which are gaining possession of Christendom, in regard to religious liberty. May the time soon arrive, when universally the truth of Christ will be left to fight its contest and gain its victory by its own heaven-born strength, unaided, or rather unembarrassed, by the *weapons of carnal warfare*.

I cannot close these allusions to Calvin without informing you, that, if you visit Geneva, you will find one undoubted memorial of him in the public library; it is a large collection of his original letters. May nothing be suffered to injure this relic! Another most valuable relic of true Christianity, perhaps the most valuable that exists, in its contrast with Popery, is "The Noble Lesson," one of the few manuscripts of the Waldenses which have escaped destruction, and which is preserved in the same library.

Last of all, let us rejoice, that though Geneva, like England and other Protestant countries, did for a time almost forget its Reformers and its Reformation, now again there are many minds within its precincts enriched with the same faith, many hearts glowing with the same hopes, and many immortals on their way to the same glory.

WEEP, willow! weep,
O'er Calvin's grave;
Blest is his sleep—
Wave o'er him, wave!
Tombs of marble may glitter, death-pompous, around,
To boast their mouldering guest;
But that willow, it weeps in silence profound
O'er the green-grass home of his rest.

How calm the loved spot!
Thus calm closed his days:
All tumult forgot;
Above, all praise!
Savoy's rage, Rome's assault, and the infidels' madness,
Once troubled his spirit in vain;
With the days of his joy there were dark days of sadness,
But those days shall return not again.

Still enthron'd is St Pierre
On Geneva's fond home;
Rhone's blue wave is there,
Mont Blanc's snowy dome:
But echoes no more Heaven's loud proclamation,
Messiah a mortal! Messiah divine!
Withdrawn is Heaven's light from its noon elevation:
'Tis only dim Nature can shine.

A stranger, I pray
For Geneva—I feel;
Heaven restore the bright day
Of this fair city's zeal!

May a Calvin anew with his wisdom be teaching
The way to a mansion above;
May a Farel again with his thunder be preaching
To flee from God's wrath to his love!

And when Calvin shall rise
From this grave of his rest,
And a voice from the skies
Shall pronounce him blest,
May I start from my humble repose to new breath,
And join the victorious throng!
Is that grave far away, or near him in death?
We'll sing evermore one song. ANGLICANUS*.

HYMNS TRANSLATED FROM THE GERMAN.

(*Continued from* p. 319.)

THE HOUSE OF GOD.

ONCE more I am of God invited
To come and see his glory shine;
Oh may the fire of love be lighted
Within this frozen heart of mine!
That I may love him as I ought,
And of my gracious God be taught.

This is the Lord's own habitation,
The place wherein his honour dwells;
Here all things speak of his salvation,
Here every sight his goodness tells;
Here is his hearth, and here the fire,
And all my longing heart's desire.

Oh fill my soul with heavenly motions,
For 'tis a heaven here to be!
Transfigure me in my devotions,
That I may walk in light with thee,
And say, as I behold thee near,
"Master, 'tis good to tarry here!"

Now is my heart within me burning:
Speak, Lord, thy servant heareth now!
My heart and flesh, O Christ, are yearning
Till thou the living bread bestow;
The better manna from on high,
Which whoso tastes shall never die!

ADVENT.

WELCOME, Jesus, God's own Son!
Welcome to this world of sin,
Where thou camest to thine own,
And they did not take thee in!
I will give thee welcoming:
Dwell with me, and be my King!
Jesus, Saviour, thou art mine;
I will be for ever thine.

Though thou come not in thy state,
Amply thou contentest me:—
Thou, I know, art rich and great;
There are treasures hid in thee
That can make me richer far
Than the greatest monarchs are.
Jesus, Saviour, thou art mine;
I will be for ever thine.

Carnal sinner that I am,
Thou canst give me righteousness;
Thou, O meek and spotless Lamb,
Canst with endless glory bless;
Though thine earthly coming be
Now in great humility.
Jesus, Saviour, thou art mine;
I will be for ever thine.

Though the world look cold on thee,
I will never quit thy side;
Nought shall sever thee and me;
I will to the last abide
In thy faith and love till death:
Singing with my dying breath,
Jesus, Saviour, thou art mine;
I will be for ever thine.

That such scorn thou didst endure
In this cold, ungrateful world,
That thou wast so mean and poor,
That such shames on thee were hurl'd,
'Tis my certain pledge that thou
Hast a kingdom to bestow.
Jesus, Saviour, thou art mine;
I will be for ever thine.

See! my heart to thee I ope;
Up, my Saviour, enter in!
Leave me not in vain to hope
Thou shalt do away my sin.

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* But though Calvin's grave cannot be found, his memory lives; and in his admirable writings—admirable, whatever may be the varying opinions of Christians respecting some things in them—being dead, he yet speaks. We begin to hope that the prejudices which have long prevented many persons from studying them, are dying away; and that before long, no man, who wishes to be a sound divine and an intelligent reader of God's holy word, will be scared away from the treasures amassed in those invaluable writings, because he does not in all respects cohere with the illustrious writer's doctrinal system. We are happy to announce that his Commentary upon the Romans, with his Life prefixed by Beza, has recently been translated into English by the Rev. Francis Sibson, of Trinity College, Dublin. We need not inform the theological scholar, that the original work abounds in highly valuable matter, critical and practical; but we congratulate the English reader that it is now accessible to him in a very excellent vernacular translation.

I am ready, Jesus, come!
Make in this poor heart thine home.
Jesus, be for ever mine;
Jesus, Saviour, make me thine!

CHRISTMAS.

O THOU First Word, which was
Or ever time was dated;
Thou God of very God,
Begotten, uncreated;
Decreed, before all worlds,
To save a world from sin:
Welcome, thou new-born Babe!
Lord Jesus Christ, come in!

Come, thou Essential Word,
Speak to my sinful spirit;
For those thou speakest to
Eternal joys inherit.
Dwell in my heart by faith,
And go not far from me;
Nor let me wander far,
Eternal Light, from thee!

Thou wast with God, before
He laid the world's foundation;
E'en then thou pitiedst me,
And purposedst salvation;
Yea! therefore hadst thou power
To be victorious,
For thou wast God above,—
Immanuel, God with us.

What moved thee, Son of God,
To leave thy holy heaven?
That unto us a Son,
The Saviour, might be given!
'Twas my exceeding need
A saving God to have,
This moved thy love, and love
Is stronger than the grave.

Thou art that Word whereby
The worlds were first created;
Thou art that Light whereby
All are illuminated.
And was it thou, O Christ,
Didst make and fashion me?
And all I am and have,
Does it all come from thee?

Then grant that I may use
The life and gifts thou gavest,
For thee, who madest me,
And lovedst me, and savest:
And, O Creator-Word!
Create my heart afresh,
To live by thee the life
I now live in the flesh.

Leave nothing there unsown
By thee, the heavenly Sower:
Root out the pois'nous weeds,
Break all the enemy's power!
Thou didst not sow the tares;
This thing a foe hath done:
Oh! leave not Satan's work
Thy work to overrun.

Thou art the Light of men,
That lights the way to heaven;
Let me not have in vain
The light which thou hast given.
Light of the world! be thou
My Sun of righteousness,
To heal and sanctify,
To fertilize and bless.

ELECTION OF GRACE.

LORD GOD of mercies infinite,
Unfathomable Sea of Love!
With all thy chosen here in light,
With all thy ransom'd ones above,
I thank thee for the wondrous plan
Which was before the world began.

For the redemption wrought for all,
The blood that cleanses all from sin,
And for the universal call
That all who will may enter in,
And for the power of thy word,
And thy sure grace, I thank thee, Lord.

I thank thee for thy Holy Ghost,
Which gives the faith that works by love—
(Not of ourselves, lest man should boast,
Faith is the gift of God above)—
And for thy Spirit's strengthening power,
Which keeps it in the evil hour.

I thank thee for the joyful word
Which saith: *Thy promises are sure,*
Thy gracious covenant, O Lord,
To endless ages shall endure;
Though earth and heaven pass away,
Our God his people's faith shall stay.

And for thy sacraments, the seals
Thou hast upon thy Scriptures set;
Wherein our God himself reveals
To faith, that she may see him yet:
For these thy means of grace to me
I'll thank thee through eternity.

I thank thee with my tongue and heart;
Yet both shall without ceasing pray,
Lest I in heart or tongue depart
From Christ, the true and living way.
I'll pray: In all that pleases thee,
Establish, strengthen, settle me!

When sin, the world, and Satan, rave
Against me in the evil day,
Grant I the shield of faith may have,
To turn the fiery darts away.
But, for that I am weak, oh spare
Temptations more than I can bear.

Oh let the universal call,
The blood for all transgressions shed,
The promised Comforter of all
That gladly would be comforted;
Let these, since meant *for all* they be,
Be a sure ground of trust *for me.*

The call to sinners is, and I
Am one of them that need the call:
The blood was shed that none might die;
I, dying sinner, need it all:
Thy promises, thy Holy Ghost—
I need them all, of sinners most.

Yea, and by this my need I know
That I too have an interest there!
I am a child of grace, for thou
For sin thine own Child didst not spare.
Number'd with sinful men was he,
That they in him elect might be.

Oh sanctify my heart in love,
And stablish me in righteousness,
That nothing may my faith remove,—
Not all temptation, all distress,
Not all the world and sin can yield—
From God's own love in Christ reveal'd.

And what, my soul, shall separate
Thee from the love of Christ thy Lord?
Shall life, or death, or depth, or height—
Shall famine, nakedness, or sword?
Nothing my stedfast soul shall move
From Jesus' and the Father's love!

HYMN TO THE CREATOR, BY LORD CHANCELLOR BROUGHAM.

The following Hymn to the Creator was composed, with appropriate music, by the present Lord Chancellor. As his Lordship can sing so well the perfections of "Nature's Sire Divine," in whom we live and move and have our being, we should rejoice to find him tuning his harp to the still higher descant of the inestimable love of God in the redemption of the world by our Lord Jesus Christ; without which, if Scripture be true, the ineffable Creator is but "a consuming fire."

"There is a God," all nature cries:
A thousand tongues proclaim
His Arm almighty, Mind all wise,
And bid each voice in chorus rise
To magnify His name.

Thy name, great Nature's Sire Divine,
Assiduous we adore;
Rejecting godheads at whose shrine
Benighted nations blood and wine
In vain libations pour.

Yon countless worlds in boundless space—
Myriads of miles each hour
Their mighty orbs as curious trace,
As the blue circlet studs the face
Of that enamell'd flower.

But Thou too mad'st that floweret gay
To glitter in the dawn;
The Hand that fired the lamp of day,
The blazing comet launched away,
Painted the velvet lawn.

"As falls a sparrow to the ground,
Obedient to thy will;"
By the same law those globes wheel round,
Each drawing each, yet all still found
In one eternal system bound
One order to fulfil*.

DUTY OF THANKFULNESS TO GOD.

(*From Miss Sarah Stickney's Second Series of "Pictures of Private Life."*)

The spring flowers know their time to bloom;
The summer dews to fall;
The stormy winds to rise and come
At winter's dreary call;
The nightingale knows when to sing
Her midnight melody;
The stranger bird to stretch her wing
Far o'er the distant sea.

* There was a poetical Lord Vaux in the days of Queen Elizabeth, whose extinct title we suppose Lord Brougham—whether his descendant we know not—meant to revive. We insert a specimen of his composition, entitled "Of the Instability of Youth," written Anno 1576.

When I look back, and in myself behold
The wand'ring ways, that youth could not descry;
And mark the fearful course that youth did hold,
And mete in mind each step youth strayed awry;
My knees I bow, and from my heart I call,
O Lord, forget these faults and follies all.

For now I see how void youth is of skill,
I see also his prime time and his end:
I do confess my faults and all my ill,
And sorrow sore for that I did offend.
And, with a mind repentant of all crimes,
Pardon I ask for youth, ten thousand times.

The humble heart hath daunted the proud mind;
Eke wisdom hath given ignorance a fall;
And wit hath taught that folly could not find,
And age hath youth her subject and her thrall.
Therefore I pray, O Lord of life and truth,
Pardon the faults committed in my youth.

The silent stars know when to raise
Their shining lights on high;
The moon to shed her silver rays
From out the azure sky;

The sun his chariot wheels to roll
Toward the golden west;
The tides to flow from pole to pole;
The foaming waves to rest.

Thus wide creation owns a power
Supreme o'er earth and seas,
That portions out some fitting hour
For all His will decrees.

Then, while of nature's works the prime,
Man boasts his nobler call,
Shall he, ungrateful, own no time
To thank the Lord of all?

APOLOGY FOR UNGIFTED BARDS.

"*Like all men of genius, he delighted to take refuge in Poetry from the vulgarity and irritation of business.*"—(Sir James Mackintosh on Mr. Fox; quoted in the Memoir of Lord Teignmouth, Christian Observer for May, p. 296).

AND have not men of lesser name
Some sorrow to beguile?
Then why alone should genius claim
To woo the Muses' smile?

And why alone a balm for woe
Should dews Parnassian be?
Doth Siloam's wave less sweetly flow,
Than fount of Castaly?

Though genius madden not my brain,
Nor Helicon inspire;
Yet rob me not of holier strain,
Though feeble be the lyre.

For notes that boast no minstrel skill,
E'en humblest lay like mine,
May echo soft o'er Zion's hill,
And swell to sounds divine.

Not tricksome chords of accent sweet,
To heavenly themes belong;
But lowliest praise is concord meet
For rapt archangel's song.

The softest notes that poets dream,
The joys of earthly love,
Thalia's harp, and Clio's theme,
Are dissonance above.

Yet would that Genius aye would own
How glorious the behest
To dedicate to God alone
The flame that warms her breast!

But Music oft, and Poet's fire,
And Eloquence' proud fame,
Painting and Sculpture too conspire,
To mock that hallow'd Name.

For Satan still hath many friends,
And manfully they slave;
Genius her inspiration lends,
And wits his thraldom brave.

Music, and dance, and airy song,
Chisel and pencil, deign,
With sock and buskin, to prolong
The honours of his reign.

For him the Lydian notes of love—
Such loves as poets sing;
Not pure, and kindled from above—
Their witching sweetness fling.

And sparkling themes of wit or war
Ceaseless to him are given;
While unskill'd notes, and strings that jar,
Man's pride reserves for Heaven.

But, oh! I envy not the bard,
Though gifted be the strain,
Whose song by earthly dross is marred,
Whose minstrelsies are vain.

I yield to Genius her proud right
To chords of mortal fame,
Let her but spare me the delight
To sing a Saviour's name.

At that blest sound, the toils of life
And passion's storms are o'er;
Envy, and pride, and worldly strife,
Are hush'd, and vex no more.

This lyre asserts a seraph strain,
Its strings seraphic glow;
This heart becomes a hallowed fane;
This cot a heaven below.

S. C. W.

THE PETREL.

THE Petrel floats on the stormy foam,
While all around is drowning;
So the Christian smiles in his tranquil home,
When earthly joys are frowning.

Where worldly ambition but finds a grave,
Hope rests on her downy pillow;
As the Petrel sleeps on the ocean wave,
While tosses the raging billow.

The blast is loud, and the night is dark,
And chill are the restless surges;
Yet the Christian floats in his lowly bark,
As buoyant his spirit emerges.

Earth weighs not down his elastic wing
That aspiring to heaven uprises;
His sorrows are joys, and his winter is spring,
And all life's blanks are prizes.

He is caged on earth, but he treads not its sod;
He spurns its confined dominions;
His soul is etherial, he dwells with his God;
Heaven-plumed are his joyful pinions.

S. C. W.

THE CYCLE OF THE CHURCH SERVICES.

As Nations from the solar sphere
Compute their day and rolling year,
So doth the Church her seasons bless
By the bright Sun of Righteousness.

In Advent breaks the radiant dawn
That ushers in the holy morn.
At first faint streaks of glory rise;
Then warmer wax the orient skies,
And Faith beholds with raptured eye
The Saviour's promised coming nigh;
Till clouds and darkness melt away,
And brightly bursts the Natal Day.

Man's mortal eye, that cannot gaze
On the full Godhead's dazzling blaze,
May well the lustre mild abide
Of Bethlehem's Orb at Christmas-tide,
When soft the heavenly choir began,
"Glory to God, good-will to man;"
Nor shrink the gentle beam to see
That gladdens the Epiphany;
When sages hasted from afar,
Led by a monitory star,
That pointed where unhonoured lay
The cradled Babe whose glorious ray
Should cheer the Gentile, and dispel
The darksome night of Israel.

And twice that matin sunbeam falls
On hallowed Judah's temple walls;
First on the eighth day's weeping morn,
Which shunned not He, though sinless born;
Honouring the rite his Father gave,
As we in font baptismal lave;
And when again the heaven-born Child
Mary presented undefiled;
Nor votive turtle-dove could vie
With that meek Infant's purity.

But ere the heavenly Orb ascends
Its glorious noon, a storm impends:
Temptation's clouds and darkness press
Athwart the lowering wilderness.
But soon forth the cloud is seen
That rising beam again serene;
Nor Satan's arts nor earthly care
Its pure effulgence can impair.

But thicker clouds at length we see
Darkling around Gethsemane.
Eclipsed is now that gladdening ray
That late poured bright the cheerful day;
Struggling, it seems to linger yet,
Ere dark on Calvary's mount it set;
Red, as is viewed the evening beam,
With blood—yet mild its parting gleam,
And sweeter, fairer, lovelier, now,
Than when it gemmed noon's fervent brow.
No twilight gilds that evening's close,
That night of chill suspense and woes;
The rocks are rent, the mountains quake,
The slumbering dead from darkness wake,
And all things, man except, confess
Hath set the Sun of Righteousness.

But Easter bursts the fearful gloom;
The risen Saviour quits the tomb;
The Sun of Righteousness upsprings,
With light and healing on his wings.
And warmer still the zenith glows,
As his last rays refulgent close
On bright Ascension's cheerful noon,
When copious fell the hallowed boon
To bless a world in night that lay,
Now gladdened by his deathless ray.

And thus, as from the solar sphere
Men date their day and rolling year,
The Church her hallowed tides doth bless
By the bright Orb of Righteousness.

S. C. W.

THE MORAL OF FLOWERS.

The following blossoms are culled from a very elegant posy, presented to the world by a Lady, with a parterre of coloured engravings only less beautiful than the lovely gems of nature which they depicture. Flowers, she says, are pleasing, not only for their beauty and fragrance, but from the thoughts which they suggest, and from their connexion with delightful associations; and they impart lessons of instruction, since they indicate the goodness of God in superadding pleasure to existence, and point out the providential care of Him, who arrays even the lilies of the field in beauty, and much more, therefore, will not forsake the objects of his higher and Fatherly regard. Flowers also are the scripturally-selected emblems of the life, the death, and the resurrection of mankind. They are fraught, therefore, with sacred moralities; and very pleasingly has this Christian lady discovered and expanded them; adding to summer bower and winter drawing-room an ornament which will not reproach either the taste or the principles of its possessor—which is more than can be said of some of the elegant "lounging books," including the majority of the "Annuals," which decorate the tables and sofas even of Christian families. The work

is a very handsome specimen of provincial typography, being printed at Leeds. If our travels should take us that way, we should make bold to ask Mrs. Hey, of that place, if she can tell us who is the anonymous authoress.

THE HAWTHORN, OR MAY.

THEY tell me storms o'er life do lower;
They tell me man to grief is born;
But I have ranged through mead and bower,
Still asking, as I culled the flower,
Where lurks the thorn?

Avowal sweet of youth's blithe day,
Made only ere the heart is torn!
Ah, who in after years can say,
With smile incredulously gay,
Where lurks the thorn?

How true a type this hawthorn bough
Of youthful dreams in life's fresh morn!
So thick the fragrant blossoms grow,
Where curious eye detects below
The frequent thorn.

But wait a few brief days, and soon
That bough, of all its glory shorn,
Its fragrance spent, its blossoms gone,
Will to thine eye shew one by one
Each pointed thorn.

Thus crowned with light, and linked with flowers,
Seems life in youth's enchanting morn;
But soon, how soon! the tempest lowers,
And, stripping fancy's fairy bowers,
Lays bare the thorn.

THE LILY OF THE VALLEY.

THOU, whose sad and darkling brow
Seems to tell of care and woe,
Dost thou pore upon the cloud
Which futurity doth shroud,
And thy trembling fancy fill
With anticipated ill?
Ask the lilies of the field
For the lessons they can yield;
Lo, they neither spin nor toil,
Yet how cheerily they smile!
In such beautiful array,
Solomon, in by-gone day,
Decked in Ophir's gold and gem,
Could not equal one of them.
Hark! to fancy's listening ear
Thus they whisper, soft and clear:
'Heaven-appointed teachers we,
Mortal, thus would counsel thee:
Gratefully enjoy to-day,
If the sun vouchsafe his ray;
If the darkling tempest lower,
Meekly bend beneath the shower;
But, oh leave to-morrow's fare
To thy Heavenly Father's care.
Does each day upon its wing
Its allotted burden bring?
Load it not besides with sorrow
Which belongeth to the morrow.
Strength is promised, strength is given,
When the heart by God is riven;
But foredate the day of woe,
And alone thou bear'st the blow.
One thing only claims thy care,—
Seek thou first, by faith and prayer,
That all-glorious world above,
Scene of righteousness and love;
And whate'er thou need'st below,
He thou trustest will bestow.'

THE EVENING PRIMROSE.

THE sun his latest ray has shed,
The wild bird to its nest has fled,
And birds which to the day-beam spread
Their brightest glow,
Incline their dew-besprinkled head
In slumber now.

Then why art thou lone vigils keeping,
Pale flower, when all beside are sleeping?
Are not the same soft zephyrs sweeping
Each slender stem,
And the same opiate dew-drops steeping
Both thee and them?

Eve is my noon: at this still hour,
When softly sleeps each sister flower,
Sole watcher of the dusky bower
I joy to be;
And conscious feel the pale moon shower
Her light on me.

Soon as meek Evening veils the sky,
And wildly fresh her breeze flits by,
And on my breast the dew-drops lie,
I feel to live;
And what is mine of fragrancy,
I freely give.

Say thou, who thus dost question me,
Would'st thou from earth's dull care be free?
Oh listen, and I'll counsel thee
Wisely to shun
Tumult, and glare, and vanity,
As I have done:

Enter thy closet, shut the door,
And heavenward let thy spirit soar:
Then softer dews than bathe the flower
On thee shall rest;
And beams which sun nor moon can pour
Illume thy breast.

THE WILD WALL-FLOWER.

WHAT various turns of chance and fate
This mouldering pile has known!
What wide magnificence and state
Within its halls were shewn,
When crowds of knights and ladies gay
In weeds of peace kept holiday!

These walls, where now with softening grace
The ivy-wreath is flung,
With trophies once of war and chace
Were thick and proudly hung;
But helmet, spear, and horn, are gone
To augment the dust we tread upon.

Full oft this cell in weary thrall
Hath lonely captive held;
And these proud towers the whizzing ball
Like granite rock repelled;
But, ah! they fall and crumble now,
Beneath a stronger, mightier foe.

Time, Time, his withering hand hath laid
On battlement and tower,
And where rich banners were displayed
Now only waves a flower.
List, and 'twill fitting comment read
On revel gay and martial deed.

Mute is the warden's challenge, mute
The warrior's hasty tread;
And tuneless is the lady's lute,
For she is with the dead;
And but a flower now mourns the doom
Of prostrate strength and faded bloom.

Read, stranger, in this ruin's fate
An emblem true of life:
Conflicting passions—love and hate,
Joy, sorrow, fear, and strife—
Combine, alas! in one dark plan
To storm the citadel of man.

And should they fail, a foe is near
Who ne'er defeat hath known,—
Time ever follows in the rear:
He wills—the work is done;
For where's the beauty, strength, or pride,
Hath e'er his withering touch defied?

Wear'st thou to-day the wreath of fame?
Oh heed it, heed it not;
A few brief years, thy place and name
May be alike forgot,
And but a lowly floweret wave
Upon thy unremembered grave.

Here ends the semblance. Never more
This ruined pile shall rise,
But man a seraph blest shall soar,
When what is mortal dies,
If while earth's changing path he trod
His heart and hopes were fixed on God.

THE PRIMROSE.

Fairest of all that's fair
In Nature's works, are ye, ye wilding flowers,
When thus at Spring's first beck ye blithely rear
Your shining heads to herald her bright hours.

But that your bloom is brief,
And here and there, on some slight stem a thorn,
Half hid perchance, beneath a shrivelled leaf
Tells unto what sad destiny ye are born,

I could have thought the doom
Which gave to ruin earth, to storms the sky,
And man, God's last best work, unto the tomb,
Your primal beauty had unharmed passed by.

But are ye loved the less,
That for our sakes these earth-born traits ye wear?
Oh no! the very blight which mars your grace,
And speaks your frailty, makes ye but more dear.

Nor this your only claim
On man's regard; meekly from glade and bower
Ye warn and counsel him, as 'twere your aim
To win him back to paradise once more.

Yes, each of ye in turn
Paints some pure moral to the human heart:
One bending 'neath the storm, to those who mourn
Lessons of meek endurance may impart.

Others, that breathe at eve
Sweet incense, urge to watchfulness and prayer.
And with united voice *all* bid us leave
The morrow to our common Father's care.

And thou, so fair and pale,
That lovest midst grass and shadowing leaves to hide
Thy modest charms, sweet Primrose, thee I hail,
Reprover meek of vanity and pride.

Alas that pride, which wrought
Man's woe in Paradise, should haunt him still;
No hated inmate, but with every thought
Twined, closely twined, and prompting aye to ill.

Oh, when within my breast
Such thoughts are stirring, do thou gently chide,
And timely whisper from thy leafy nest—
"Shall man be proud, to sin and death allied?"

THE PASSION FLOWER.

Oh, ne'er with cold and careless glance gaze I on thee, sweet flower;
Nor careless pluck thee, as I'm wont thy sisters of the bower;
No;—fancy gifts thee with a spell unknown to all beside,
Which checks the hand thy beauty woos, and quells the glance of pride.

Each flower some fairy legend owns, to joy or sorrow dear,
Or simply beautiful, just such as wins gay childhood's ear;
But both to aged and to young, from cot to lordly hall,
Thou, thou hast that to tell shouldst hold each human heart in thrall.

Each flower some chosen emblem is; one is for beauty's bloom;
Another, friendship claims; a third sheds fragrance o'er the tomb;—
But linked with holy memories, to penitence how dear!
Thy shrine is aye the broken heart—thy dew, contrition's tear.

Would I such shrine could offer thee, and on thy pale leaves shed
Those sadly sorrowing tears which fall but when the heart has bled!
But, ah! like sealed font, that heart withholds the tribute due,
Though lesser sorrows find it still to gentle pity true.

Yet dear I hold thy sacred lore, and oft with curious eye
Do trace the mystic characters which in thy bosom lie;
Types of those fearful instruments of agony and scorn,—
The cross which bore the Lord of life—the nail, the twisted thorn.

And now of many a cultured flower, and many a wilding spray,
I've sung, but thou the fittest seem'st to grace my closing lay;
Then come, and round my simple harp thy wreaths symbolic fling,
Lest meaner theme again should wake its consecrated string.

REVIEW OF NEW PUBLICATIONS.

ON THE STANDARD TEXT OF THE ENGLISH BIBLE.

The Holy Bible, an exact Reprint page for page of the Authorized Version published in the Year 1611. Oxford, at the University Press, 1833.

The Text of the English Bible, as now printed by the Universities, considered. Second Edition, greatly enlarged. By THOS. TURTON, D.D., Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough.

THE Delegates of the Oxford Press have been induced, for the public satisfaction, to put forth an exact reprint, page by page, of King James's Bible, from the edition of 1611. The circumstances under which this measure was considered necessary, are well known to our readers; and we should long since have redeemed our promise of discussing the whole question, had not that labour been superseded by the suspension (we presume the relinquishment) of the charges urged against the authorized presses by the Committee of Dissenting Ministers who had made them, and the discomfiture of Mr. Curtis, who had acted with more zeal than wisdom, or, we fear, disinterestedness, upon the occasion. The object proposed in the minute of the Sub-committee of June 13, 1832, signed by Dr. Henderson, Dr. Cox, and Dr. Bennett, was "to effect a speedy return to the standard text, which has wantonly been abandoned;" but it was considered "expedient to wait till the reprint of the edition of 1611, now printing at Oxford, be before the public." That reprint is at length extant; and no person, we feel persuaded, who takes the trouble fairly to examine it, will wish a return to it as the standard in any one of the particulars complained of in the later editions. The question being thus, as we should hope, set at rest, we see no necessity for going far into the discussion; which, however, we are willing to do at any time, should it become requisite by a revival of the charges.

The care bestowed upon the translation and revision of King James's Bible, has, by the blessing of God, secured to us the best version of the Scriptures that was ever made; but there is no edition which can lay claim to the authority of a correct standard text. The earlier editions differ among themselves; and even the same copy is discrepant with itself in its typographical mechanism; the italics* and other printing notifications not being reduced to system. It was impossible that in a first edition there *could* be exact uniformity in these minute details; for no revision, previous to the whole being in print, could prevent those differences which would of necessity arise from there being a multiplicity of translators, revisers, copyists, and correctors of the press. It was in some measure with the typography as with the translation,—that when it was considered complete, the whole should have been gone over again, after being printed, with a view to the reduction of minor discrepancies to one system. The translators remark, in their curious, learned, and till of late scarce, Preface, which we are glad to find prefixed to the Oxford Reprint, "We have not tied ourselves to uniformity of phrasing, or to an identity of words, as some peradventure would that we had done." "That we might not vary from the *sense* of that which we had translated before ..... we were especially careful." "But that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by *purpose* never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose* ..... thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? ..... We might also be charged by scoffers with some unequal dealing towards a great number of good English words." This last reason, of disrespect being offered to good English words, is not very weighty; and in regard to the whole matter, it is obvious that different translators, and the same translator at different times, would use different words for the same thing; and that it would have been a work of considerable labour, when the whole was finished, to make a minute collation in this minor matter, where the word used in each place was satisfactory; but we submit with all deference, that it would have been labour well bestowed; for that, if they could thus have rendered the English text more literally a fac-simile of the original—always, where the sense allowed, keeping the same English word to the same original word—they would have done a considerable service both to the vernacular and the learned reader. The varying the phrase lest some good English term should take affront at being unequally dealt with, was not, we think, judicious. Take, for example, the passage: "Not that we are *sufficient* of ourselves to think any thing as of ourselves; but our *sufficiency* is of God, who also hath made us *able* ministers of the New Testament." The English reader would never discover that in the original the word *able* (the parts of speech only being different) is the same as the words *sufficient* and *sufficiency*; but would he not have understood the spirit of the text better, if the same English word had been preserved in all three places; as for example: "Not that we are *able* of ourselves to think any thing as of ourselves, but our *ability* is of God, who hath made us *able*," &c.

Now, what has happened in the version itself, has also happened in the printing. One of the main charges brought against the modern Bibles is,

* We use the word *Italics* only for intelligibility, meaning that which corresponds to Italics as used in later editions. The first edition being in Black Letter, the distinction is made by employing small Roman letters.

that supplementary words, necessary to convey in English the sense of the original word, are sometimes printed in italic type; and that thus a portion of what is really the word of God is treated as if it were only the filling up an elliptical phrase by the translators. The practical difficulty of deciding upon the right use of *italics* in every case is very great, whatever plan we adopt; but one thing is clear, that the same system, let it be what it may, should be carried throughout. But this is not the case with the edition of 1611, to which we are referred as the standard; nor in any of the early editions. In this matter the modern editions since the days of Blayney are far more consistent; for what is Italicised in one place is generally Italicised in another; and in this consists much of that variation from the edition of 1611 of which Mr. Curtis complains, as if it were the source of many thousand errors *.

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* Though we are not dicussing the question in detail, we cannot refrain from quoting from Professor Turton's unanswerable pamphlet the following illustration of the argument.

"There are now but two texts remaining to which I intend to request the reader's attention.—Mark x. 40. 'But to sit on my right hand, and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.' Here is a sentence from the text of 1611, without the slightest mark of any ellipsis in the Greek; yet a clause is wanting—and unless the reader be very conversant both with the original and with the translation, I am convinced that he will not, from the words themselves, determine the absent clause. That clause is no less than—'it shall be given to them.' I transcribe the passage itself—Το δε καθισαι εκ δεξιων μου και εξ ευωνυμων μου, ουκ εστιν εμον δουναι, αλλ' οις ητοιμασται—the literal rendering of which is—'But to sit on my right hand and on my left hand is not mine to give, but [or except] to them for whom it is prepared.' Now with points of doctrine I have at present no concern; but it may be proper to remark that (whether justly or not) great stress has been laid on the additional words, which were deemed by our translators requisite to convey the meaning of the original; and that conclusions of great moment have been drawn from them.

"The reader will, I think, be surprised, when he is informed that, in the parallel passage, Matt. xx. 23, the words 'it shall be given', appear in a character different from the rest. Hence, in printing the same translation of the same passage, in St. Matthew and in St. Mark, the same supplied words are marked as supplied in the one case, and not in the other. So little reliance is there to be placed on the text of 1611, with regard to Italics, even in places which persons of all sects must deem of no small moment. When such passages were, as surely they ought to be, rendered consistent with themselves (by uniformity of printing) a superiority was given to the modern above the ancient text, of which the objections of the Sub-Committee will never be able to deprive it.

"Heb. x. 38. 'Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.' Here we have an important passage, without the least indication that it contains more words than the original absolutely requires. In the Greek, we find 'Ο δε δικαιος εκ πιστεως ζησεται· και εαν υποστειληται, κ. τ. λ. which presents nothing corresponding to the words 'any man.' They were probably inserted on the authority of Beza, who translates the clause—'si *quis* se subduxerit.' Bishop Pearson had doubts of Beza's integrity, in inserting the word 'quis.' At all events, it was printed in Italics, to shew that it was not in the original; whereas our translators' 'any man' appears in the ordinary type, as if it were in the original. It is scarcely necessary to add, that the passage may be more literally rendered 'Now the just shall live by faith: but if he draw back, my soul shall have no pleasure in him.' The bearing of this text upon some much-agitated points of doctrine is well known to readers of controversial divinity. All that I mean to contend for is, that in printing the text, the translators' addition was not distinguished, as it ought to have been, from the rest of the sentence; and I will say here, as I said at the end of the last paragraph, that the application of Italics, in such passages as these, has given the modern text a value, in the estimation of thinking men, from which the objections of the Sub-Committee will never be able to detract.

"In my opinion, this instance affords of itself an ample vindication of Dr. Blayney's undertaking; for it is to Dr. Blayney's labours that we owe the correction of the text of 1611, with regard to Italics. But we are accused of having abandoned the Authorized Version—the Standard Version. Let not the reader be misled by words. The translators produced a standard version; but the printers have not transmitted to us a standard text. What is a standard text? It is a text that is not to be departed

We do not deny that the Universities have made many alterations from the early editions. Dr. Blayney's Letter (for which the reader may refer to our volume for 1832, p. 458) describes the diligence which he had used in regard to punctuation, the italics, the headings and running titles, the marginal translations of proper names, the chronology, and the marginal references. If we are asked, whether every one of his alterations is an improvement; we readily answer, No. If asked further, whether the authorized guardians of the text had a clear right to make every one of these alterations without being explicitly empowered to do so; we equally answer, No; since some of them go beyond mere typographical corrections. If asked, whether, under these circumstances, we would recur to the earlier editions; we still answer, No: the modern text is incomparably better than that of 1611; and though the parties who successively introduced improvements had no more right to do so—beyond the correction of errors of the transcriber or the press—than the sailor who benefited his country by capturing a fortress and was tried by a court martial for it; yet no man would think of giving up the fortress, though the captor went beyond his strict warrant in taking it. The Universities acted from the best motives. Great complaints had been again and again made of the faultiness of the current copies; they were anxious, at much labour and expense, to secure a good text; they never dreamed that they were overstepping their powers; they did every thing openly, in the face of the world; and they were much lauded by all parties for their deed. Had they been aware that they required special authority, either for Dr. Blayney's alterations, or for the others that have from time to time been introduced, it would have been easy for them to have procured a Royal Commission to sanction their labours; for sixty or seventy years ago there was comparatively little public interest felt in such questions; and it would have been almost a matter of course to procure a legitimate ratification of their improved text, not only without obloquy, but with much credit.

The matter then stands thus :—We have greatly improved upon the text of 1611, though the improvements, just like those in Sternhold and Hopkins's metrical version of the Psalms, have crept in, no one can tell when or how; for even the proceedings relative to Blayney's corrections are involved in much obscurity. To go back, were folly; but it might still, even now, be well to legitimatize what has been effected somewhat irre-

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from on any account; and no one will pretend to point out the volume in which such a text can be found.— If it should be asked—to what, after all, shall we attribute the great irregularity, with regard to Italics, which is manifested in the text of 1611?— My reply, after much consideration, is—that the translation, however admirably executed, had not all the care bestowed upon it, in carrying it through the press, which a work of so much consequence demanded; and it appears to me that the necessity for the exertions which have been made, towards removing the anomalies with which it abounds, has been incontestably made out.

"The circumstances under which I am writing compel me to declare, which I do with great reluctance, that as I advanced in my examination of the text of 1611, I became more and more convinced of the great irregularity as to Italics which prevails in it, from the beginning to the end. In the same book, in the same chapter, perhaps in the same verse, may be found the same expression differently printed in respect of typographical character—when the original required that it should be printed in the same manner. On behalf of the modern Bibles, it may be truly said—without meaning that in smaller matters there is no possible room for cavil—*that* in them the principal discrepancies of this kind are removed. After the state of the case has been thus made known, it would be no credit to the age, or the country, to revert to a text so imperfect, in this point of view, as that of 1611."

(We have copied the above, for brevity's sake, from the first edition; but the argument is more fully and very interestingly expanded in the second.)

gularly; and also to improve what remains to be improved; for the objections to some of Blayney's alterations certainly deserve serious consideration. As the controversy has for the present blown over, the occasion is favourable for a satisfactory adjustment of the question. Might it not be well that there should be appointed a Royal Commission, as was done by James the First in the case of the translation itself—only on a much smaller scale, the duties being less arduous—to report to the King upon the present state of the authorized text? This Commission might, without delay, state how the matter really stands; and recommend to his Majesty, that the text now used should for the present, and till authority is given for a revised text, be considered the authorized standard, instead of that of 1611, or any other early edition. No objection, we presume, could reasonably be made to this measure by any party; for the current text, though some of its amendments might not have been quite legitimately introduced, has received for many years the public sanction, and has become fully naturalized. We would have this Commission so constituted as to give no cause for jealousy or party-spirit. If an individual was eminently qualified for the appointment—as, for instance, in the case of the late Dr. Adam Clarke (not to mention living names)—we would place him upon it, without further question, that the public might be satisfied with the impartiality of the proceeding. We would also suggest, that the Commission should recommend to his Majesty the appointment of a Commission of Examination, to be assisted by a committee of Biblical scholars, who should be remunerated for their labours, to revise the whole of the actual text, with a view to a consistent and satisfactory adjustment of the particulars mentioned by Blayney; but not with any authority to propose, in whole or in part, a new translation. If a revision of the translation should at any future time be thought desirable, that would be a perfectly distinct consideration. We do not suppose that the authorized translation is perfect, and ought never to be revised; but we thank God that it is as it is, and most alarming to our minds would be the idea of any material change at the present moment. The examination which we propose would be confined to the subordinate, though by no means unimportant, matter, of fixing a standard text of the existing version; that the authorized presses might know what copy they ought to follow, and that this copy might be corrected upon one regular and consistent plan.

We cannot quit these cursory remarks, without repeating, what we have often before stated, that not only is our English Bible the best version extant, but that the text now in use is a very excellent (though we admit an improveable) standard; and that the copies are correctly printed, and are sold as cheaply as is reasonably to be expected. We do not believe that throwing open the printing would lower the price, provided equal care were used in the typographical correction and execution; but this extreme care we could not hope for, when every adventurer might print Bibles; and we fear that the land would be deluged with copies badly printed, on bad paper; and, what is infinitely worse, full of serious errors. No book is typographically perfect; but the Bibles at present issued from Oxford and Cambridge are immeasurably more correct than those usually printed in parts, or with notes, by private tradesmen. The great majority of the mistakes which were alleged by Mr. Curtis, were variations of italics and capitals from the text of 1611. The actual misprints of one word for another, or the omission or addition of words, are comparatively very few, and these have been as far as possible corrected; at least no labour has been spared to correct them; but no man who knows what printing is, will ever expect to see a volume of several hundred pages without various minor, and possibly a

few gross, faults. Yet what are the facts respecting our current Bibles? Take the Cambridge Bible as an illustration. Mr. Curtis imputed to the Cambridge University Press twelve typographical errors, committed in various editions of the Bible, between 1805 and 1831—namely, a period of about twenty-six years. The Cambridge Catalogue of January 1833, contains TWENTY different editions of the Bible and Testament, and EIGHT of the New Testament alone. Mr. Curtis does not attempt to shew that any error has been common to all the Cambridge editions issued during the above period, but that an occasional misprint, which in only one case exceeded two letters, has sometimes occurred in one, and sometimes in another, of the numerous editions printed during that time, to the extent, as before stated, of twelve cases in the whole. Nor has any error which did occur been uniformly continued in successive reprints, as might be inferred from the way in which the dates are quoted; but such errors have been from time to time corrected; several of them not having been repeated for years. Indeed, the stereotype plates of no less than four of the editions in which errors originally occurred, were long since destroyed, as new and improved editions were from time to time introduced to supersede the earlier ones. The propagation of misprints, to a greater extent than would otherwise have been the case, is mainly attributed to the too great confidence placed in stereotype, as a means of accuracy, in the early days of that process. In proof of this, and also of the fact that the suggestions of Mr. Curtis were not necessary, either to purify, or to secure accuracy in, the text of the Cambridge Bibles, it may be stated, that several new editions were commenced printing from moveable types in 1830, under a strict and rigid system of reading and collating, by which it is confidently believed that typographical accuracy has been already secured.

The most strange of all the errors noticed by Mr. Curtis, the one which has been dwelt upon again and again as a singularly glaring proof of an utter want of care in the correction and revision of the proof-sheets, is that in Galatians iv. 29: "*But as then, he that was born after the flesh persecuted him that was born after the Spirit to remain, even so it is now.*" This interpolation of the words "*to remain,*" is just one of those absurd and provoking blunders which no care can always guard against; one of those errors of which every corrector of the press could enumerate scores and hundreds in ordinary printing. But, what is more, it was an error which actually indicated attention. The editor or corrector, it would appear, had originally inserted a comma after Spirit; but, in correcting the press, he, either with a view to change it for another stop, or by mistake, crossed it out. Intending afterwards to reinstate it, he writes in the margin "*to remain.*" Now any compositor, seeing a comma crossed out in the text, and the words "to remain" in the margin—(*stet* would have been the technical formula)—would most likely have inserted them in its place; and the printer's reader, as the sheet had been corrected, revised, and re-revised to the last time, would have only looked at the alteration, to see that it was right; which technically, and not reading the passage editorially, it was: nor would the editor deem it necessary again to look at it, as he had intended no alteration, and could not be aware that any would be made. Had the press been corrected ten or twenty times, this absurd mistake might, by possibility, have happened at the last. It was a "sheer blunder," and nothing more is to be said for or against it. However, we ought to add, what Mr. Curtis forgot to notice, that the edition was but a very small one; that the error was soon discovered; and that the stereotype plates from which that edition was printed were destroyed about six-and-twenty years ago!

One word more, in justice to the modern text, in relation to the Italics. We have stated our conviction that the italic notifications are far more skilfully and consistently managed in the modern editions, than in that of 1611; but we are told, that even if it be so, still the Universities had no right to deviate from the standard: the alterations, whether right or wrong, it is said, are modern; and that we ought to go back to the authorized text. In reply, we contend, first, that there is no standard text, as respects these typographical minutiæ; and that if the Universities for the first time at this moment varied the italics from the text of 1611, where consistency evidently required them to do so, they would only be correcting the unavoidable technical errors of a first edition. But we have a much stronger argument yet in store; which is, that these alleged modern improvements are, after all, *not* modern; for it appears, from an edition printed as early as 1638, that the principle of making the text consistent with itself in regard to the italics, had even then been seen and acted upon, very possibly under Royal sanction; and that thus nearly two hundred years ago, and for any thing that appears to the contrary by due authority, were introduced the most important of those italic notifications which are now complained of as modern innovations. The revision of 1638 was systematic, and the text, thus improved, continued to be printed from in after years. How much the revision was needed, will be seen when we state, which we can do confidently with the Oxford reprint of 1611 before us, that in the edition of 1611, in the same book, the same chapter, and even the same verse, the same expression is differently printed. Dr. Blayney's further revision was completed in 1769; and since that period, there is stated to have been no alteration. The revision of 1638 is a most important fact, which we believe was unknown till discovered by Dr. Turton. The second edition of the learned Professor's publication contains an account of the emendations then introduced, and since continued. Those readers who are interested in the inquiry we strongly recommend to read Dean Turton's second edition; which contains a considerable portion of valuable Biblical matter connected with the general question, and much of it by no means of only temporary interest. The Professor has made out a very strong case in favour of a liberal use of italics, in reply to those who object to this mode of printing, as extruding from the sacred text what is in truth a portion of it. The question is debateable; but we incline to think, that even those who were alarmed at the statements in Mr. Curtis's pamphlet and the Dissenting Committee's memorial, will see reason to re-consider their opinion after perusing Dr. Turton's arguments. In the two instances, (Mark x. 40, Heb. x. 38) already alluded to in the extract, p. 365, we see how very important the italics may be to the English reader, in order that he may not consider a passage as conclusive in a particular interpretation, which is ambiguous in the original. In many cases, words must be supplied in the translation which are only implied, not expressed, in the original. Being necessarily implied, we may seem to extrude what God has spoken, if we place the supplementary but indispensable words in italics; yet, on the other hand, if the filling up conveys one definite opinion, while the sacred text admits of two, we conclude God's word by our translation, if we do not give the reader an indication of the ambiguity. Take which side we may, there is room for cavillers to construct an objection; but a judicious and candid reader will be satisfied, if he only knows the plan fixed upon and consistently adhered to. Had the modern copies remedied the inconsistencies of the edition of 1611, not by adding new italics where needed, but by subtracting from the old, Mr. Curtis might have made out

a stronger case on the other side. Let the reader take one such passage as that above mentioned (Heb. x. 38). The sense requires *some* nominative case to the verb in the second clause; but he will find that he cannot apply it without deciding upon a theological question, which another critic may think the text does not decide upon, or decides upon otherwise. The edition of 1611 gives the words *any man* as a part of the sacred text: the modern edition gives the words in italics, indicating that those words are not expressed in the original. Our own idea, without reference to the doctrinal question, is, that they ought not to have been introduced in the translation. The grammar clearly requires that the nominative case should be *he*, and our translators went out of their way to insert *any man*: but if *any man* be inserted, it is better the reader should know that the words are extraneous. Doddridge, and other Calvinistic critics, read *he*; and Mr. Scott, certainly no Arminian, remarks, that the insertion of *any man* has been "justly objected to;" for that "we must not alter the Scriptures to support our own view of evangelical truth." Mr. Scott gives the words, according to the modern copies, in italics: he doubtless was not aware that the edition of 1611 elevated them into the text.

Popular Geology subversive of Divine Revelation! A Letter to the Rev. Adam Sedgwick, Woodwardian Professor of Geology in the University of Cambridge; being a Scriptural Refutation of the Geological Positions and Doctrines promulgated in his lately published Commencement Sermon. By the Rev. HENRY COLE, late of Clare Hall, Cambridge.

WE have received so many communications upon the subject of Scriptural Geology, that we trust we shall be excused if we interpose a few cautionary remarks among the litigant parties. The publication above announced, and to which our attention has been directed by the author's most extraordinary advertisement in the Times newspaper, will serve to bring on the question. Our caution is two-fold:—First, we caution those Christian geologists who naturally feel some indignation at being classed with infidels and subverters of Divine Revelation, not to be goaded by taunts, as often happens in warm controversy, into strong language which may be fairly open to the very censure they complain of. If they find any difficulty in reconciling what they believe to be undeniable physical facts with the *supposed* declarations of God's word, let them attribute the *apparent* discrepancy to the interpreter, and not to the text. If the Bible speaks at all, it speaks truly; and it is utterly subversive of its authority to make one degree of inspiration for its moral declarations, and a lower, which is none at all, for its physical statements. Many geologists think that they can so explain the first chapter of Genesis as without violence to reconcile it with the known facts of geology: in this there is no shadow of scepticism. Others go further, and confess that they have no hypothesis by which they can do so; but even this, *if this be all*, is only a confession of ignorance: but to advance one step beyond this, is to open the flood-gates of infidelity; as even some professed Christians have allowed themselves to do, by treating the Mosaic cosmogony as a tradition, or allegory, and not as a correct record of actual facts. Thus we find the Rev. B. Powell, the Savilian Professor of Geometry at Oxford, in a published sermon, entitled "Revelation and Science," as quoted by Mr. Cole, affirming as follows:—

"The sacred writers convey their doctrines through the medium of history, of fiction, of poetry, or of argument, as well as direct precept. Their subject may in-

volve incidental references to the facts of the natural world: and these they would of course present under that aspect in which they were commonly contemplated by the persons they were addressing. Their allusion would have failed in being a channel of communication, had they been led to depart from such a mode of representation. They might refer either to the sensible appearances of nature, or to the traditional belief respecting its mode of organization, or its subsequent revolutions. If we look at the actual case of the writings of Moses, it is surely in every way the *most probable supposition*, that tradition had preserved some legendary memorials of primæval events, and that the origin of the world had been recorded in a poetical cosmogony. As *introductory* to the revelation of the law, Moses then put a RELIGIOUS APPLICATION upon such memorials, *for the stronger sanction* of the enactments of that law to the Israelites; and *adopted them* for the illustration of religious truths, and as the vehicles of moral instruction to the chosen people." pp. 42, 43.

Again, after rejecting the Mosaic days of creation as "a literal history," Professor Powell, in order to get over the difficulty respecting the institution of the Sabbath, adds:

"The force of this objection will depend upon the view taken of the origin of the Lord's day. To me it appears to be *simply a festival observed by the Christian church* on the first day of the week, in commemoration of our Lord's resurrection on that day. On this view the objection is wholly groundless. I am well aware that many very eminent divines of modern times have sought to connect, and even to identify, the two institutions" (the primæval Sabbath and the Christian Sabbath). "As, however, it is certain that the Apostles no where establish the Lord's day upon the ground of the Sabbath, it appears to me that the Christian authority of that observance can *in no way be endangered by the rejection* of the Mosaic description of the creation as a literal history." pp. 43, 44.

But does not Professor Powell see that his argument goes beyond the Christian Sabbath, to the Jewish Sabbath also? We believe it to be a solid Scriptural argument, that *all* men ought to rest one day in seven, upon the ground of the primæval institution, the day only being changed in the New Testament: Professor Powell takes away this argument, by rejecting "the Mosaic description of the creation as a literal history." But he tells us we need not be alarmed, as the Christian Sabbath has nothing to do with the primæval institution. But did the learned Professor forget that the Jewish Sabbath was expressly grounded upon this primæval institution, as is declared in the Fourth Commandment; and that therefore, if he had used his argument in the days of the ancient Jews, he would have "endangered," nay, wholly overthrown their Sabbath; for if the "Mosaic description" was not "a literal history," the Jewish Sabbath was divinely prescribed upon the strength of a fable. If his reply to the objection would not have been good against Jews, neither is it against Christians.

He elsewhere says, on another subject:

"'A question has sometimes been argued, on *physical grounds*, respecting the *probable origin* of the human race; whether derived from *one* primeval pair, or from *many*; and the latter notion has been denounced as a most pernicious error; because it was imagined that it must strike a deadly blow at original sin. But, according to the best apprehension I can form of the Scriptural view of original sin, I fail in perceiving how it can be in any degree affected by such a speculation. For admitting (for the sake of argument) that the human species was originally produced in any way that the physiologist may imagine; surely the doctrine of human corruption, as substantially taught in the New Testament, would stand altogether unchanged. St. Paul's eloquent analogies *might indeed require some modified interpretation*; but neither the substantial truth, nor the necessity for spiritual and practical regeneration, and the other consequences grounded upon it, would be in the slightest degree impaired.' Sermon 17." p. 44.

Now all this, we must say, borders upon the extreme proclivious verge of scepticism; and we think that Mr. Cole is much to be commended for strongly animadverting upon it.

But then, we have a second caution also to interpose, and it is one peculiarly applicable to Mr. Cole himself; which is, not to confound things that differ, and then to utter crude anathemas, thinking we do religion

service by shutting our eyes while we elevate our voices. It is perfectly clear to us that Mr. Cole, in his vituperation of Professor Sedgwick, has not himself mastered the known *facts* of geology, or allowed his mind calmly to pursue them to their just and natural results, and then seriously considered in what relation they appear to the declarations of the Mosaic record, *as ordinarily interpreted.* In the absence of this reasonable and Scriptural process, he sets himself to declaim, and in terms which, if we did not feel unwilling to use harsh words ourselves, we could call no less than abusive. He has apparently not science sufficient to suspect, or, suspecting, he keeps out of view, that there is a knot which mere good intentions cannot unloose. Let it be granted that the Geological Professors at both our Universities, with hundreds of pious clergymen and thousands of pious laymen who have studied geology, are infidels, either directly or constructively; still this does not set aside those inferences from undeniable facts which many most excellent and sagacious Christians consider wholly irresistible.

So much was said upon the subject several years ago in our volumes, in the arguments with Mr. Bugg, and we summed up our own views so recently in few words, in our notice of Mr. Higgins's publication (Christ. Observer for 1832, p. 742), that we are not willing to fatigue our readers with any lengthened discussion on the present occasion; but such works as that of Mr. Cole require that we should do justice to some of the accused parties—so far at least as to remind those readers who have not considered the subject, that if the accused are not Christians, their accusers are not geologists; and to ask that the judge and jury who are to try the cause should be both. A person wholly ignorant of astronomy might take up Sir Isaac Newton's Principia, and, finding that he teaches that the earth moves and the sun stands still, might quote chapter and verse from the Bible to prove the contrary, and then adopt almost every page of Mr. Cole's pamphlet, only substituting the word astronomy for geology, and thus have what he considered a Scriptural refutation ready written to his hands.

We wish to premise, that in the remarks which we may offer we have no intention of discussing the extent of Professor Sedgwick's alleged delinquencies. That highly-endowed individual is as straight-forward and fearless as he is highly endowed; and he by no means scruples to express his opinions in very energetic language. Now it may be, that, chafed at the vexatious interference of men who are too ignorant or too prejudiced to weigh facts—contenting themselves with the easier task of denouncing their neighbours as infidels—he may have declared himself respecting the physical statements in the Holy Scriptures in a manner not to be commended; as most certainly are not some of the theological opinions expressed in his otherwise splendid Commencement Sermon *. But we recollect no statement of his which goes any thing nigh the length of the passages above cited from the Geometry Professor of Oxford. What he says is, in sub-

* We quote after Mr. Cole the following specimens, which certainly do not speak the language of the formularies of the Church of England, which the Professor has solemnly declared to be grounded on the word of God. "Amidst all the ruin that is within us, there are still the elements of what is good; and were there left in the natural heart no kindly affections and moral sentiments, man would be no longer responsible for his sins; and every instance of persuasion against the impulse of bad passion, and of *conversion from evil to good*, would be nothing less than a moral miracle. On such a view of human nature, the Apostles of our religion might as well have wasted their breath on the stones of the wilderness, as on the hearts of their fellow-men in the cities of the heathen." "Suppose a man to reach a high grade of moral virtue; is he then called upon to throw down the very scaffolding by which he mounted?—to strip himself of all the feelings which have manifested themselves in

stance—But perhaps it were better to quote from some other writer, who is not so flippantly accused of broaching infidel notions as are the two unfortunate Geological Professors at our English Universities. Suppose, then, we select Dr. Chalmers, who, in his "Evidences of the Christian Revelation," asks: "Does Moses ever say, that when God created the heavens and the earth he did more, at the time alluded to, than transform them out of previously existing materials? Or does he ever say that there was not an interval of many ages between the first act of creation, described in the first verse of the book of Genesis, and said to have been performed in the beginning, and those more detailed operations, the account of which commences at the second verse, and which are described to us as having been performed in so many days? Or, finally, does he ever make us to understand that the genealogies of man ever went any further than to fix the antiquity of the species; and, of consequence, that they left the antiquity of the globe a free subject for the speculation of philosophers?"

It is well Mr. Cole did not discover this passage in the writings of Dr. Chalmers; for if he has already severely reproved him for uttering the sentiment that "Christianity has every thing to hope and nothing to fear from the advancement of philosophy"—which Mr. Cole considers an anti-Christian, that is, an infidel opinion *;—much more would he have anathematized him for even out-Sedgwicking Sedgwick, by supposing, not only that there might be a long interval between the creation of the heavens and the earth, and that of the present dwellers upon it, rational and irrational, so as to allow ample time for every geological datum; but even by supposing that when God made the heavens and the earth, he made them out of materials which he had previously created. This last supposition of Dr. Chalmers's, even were it tenable, would be superfluous, if it be true, as he states in the next clause, that there might be "an interval of many ages between the first act of creation, described in the first verse of the book of Genesis, and said to have been performed in the beginning, and those more detailed operations, the account of which commences at the second verse."

Now, that there was such an interval is held by thousands of Christians, who see no infidelity in the supposition. "The Mosaic chronology," says Mr. Sharon Turner, "begins with the formation of Adam, and with the six preceding days or periods which commenced with the production of light. What interval occurred between the first creation of the material substance of our globe and the mandate for light to descend upon it—whether months, years, or ages—is not in the slightest degree noticed. Geology may shorten or extend its duration, as it may find proper; there is no restriction on this part of the subject." Yes, there is, says Mr. Cole; and you, Professor Sedgwick; you, Mr. Turner; you, Dr. Chalmers;

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his heart, from the first dawnings of his moral nature? He is called on to make no such sacrifice; and were he called on, the sacrifice would be impossible."—If the learned Professor, after looking over the Articles and Homilies of his Church, and the texts therein referred to, shall see nothing incorrect in these statements, we will readily go into the whole question with him. For the present, we think it superfluous; and it would carry us too far from the matter under discussion.

* It is true that St. Paul warns the Colossians against being spoiled "through philosophy;" as too many, alas! have been and are; but it is mere playing upon a word, and not applying Scripture in its true meaning, to quote that text as having reference to what Dr. Chalmers meant by philosophy. We doubt whether the Apostle intended even the slightest allusion to physical science: indeed, he adds, "and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;" which applies most graphically to the moral philosophy of the Greeks, and of many even in Christian lands; but what it has to do with Dr. Chalmers's meaning, we must leave Mr. Cole to explain.

you, Dr. Buckland, and twenty other pseudo-Christians who might be quoted, flatly give the lie to God. Mr. Cole does not indeed enumerate all these names; he mentions only one—Mr. Sedgwick—but what he says of him applies to all. "Between the first creation of the earth," inquired the Professor, "and that day in which it pleased God to place man on it, who shall define the interval? On this question Scripture is silent." No, retorts Mr. Cole: "the Spirit of God has defined it himself;" "the voice of Scripture speaks aloud, to be heard by every gracious heart;"—and then follows much about "palpable evasion" of the Divine veracity; "willing ignorance;" infidel "scoffers;" "the graceless geologist;" "heaven-marked infidelity, presumption, and falsehood;" "presumptuous and defiant contest;" and so forth: or thus:

"As to the want of a Scriptural connexion of '*the beginning*' with the '*first day*,' and the silence of Scripture on that point;—the heaven-given faith of Paul, sir, found no such deficiency; no such silence; *nor does any one of Wisdom's children ever find them*; nor would the Rev. Adam Sedgwick have thought of such deficiency, had not his geological attainments cast off the fear of God, determined to pursue their man-applauded 'nebulosities' in the very face of infinite Veracity." p. 82.

In this style writes Mr. Cole throughout his volume; to the great disparagement of whatever may be of any value in it; for when men read in the writings of Dr. Chalmers, and scores of other eminent Christians, what Mr. Cole is pleased to call by the above hard names and to say never so much as entered the brain of "*any one* of Wisdom's children"—that is, of any true Christian—they will be more likely to lay down his pages in disgust as a splenetic effusion, than calmly to inquire whether he or those whom he attacks have truth on their side. If he had been better tempered, more charitable, and less confident*, he might have brought forward with advantage whatever in Scripture appears to connect the first verse of Genesis with the first day: and he very properly and forcibly alludes, in another part of his work, to the language of the Fourth Commandment, which says "In six days the Lord made heaven and earth," which Dr. Chalmers and his fellow-geologists ought satisfactorily to shew does not include the first verse of Genesis in its range; and, indeed, it was perhaps in anticipation of this foreseen objection that Dr. Chalmers asked, "whether Moses ever said that when God created the heavens and the earth he did more, at the time alluded to, than transform them out of materials previously existing." Dr. Chalmers here construes the word rendered "created" in that lower sense for which some divines and geologists have contended; with reference perhaps to the hypothesis which some geologists have adopted with a view to a solution of all alleged

* It is with no pleasure we use such epithets, but Mr. Cole obliges us as honest critics to do our duty. Is it becoming a late undergraduate member of the University of Cambridge to address such a man as Professor Sedgwick in such language as the following?—"Here we shall take leave of the 'new science,' and our REFUTATION of its baseless, truthless, and impious absurdities. And what, sir, is the erring moral *medium* in your own heart, through which the great enemy of yourself and your fellow-mortals has issued all this scripture-subverting geological philosophy into the world?" Again: "You openly and fearfully aver, that you hold your belief and knowledge of the history of the creation you have given, '*independently of every written testimony*.' Of this presumptuous belief and the open assertion of it, we (I) will speak in its place: we (I) shall now proceed to that 'written testimony' of the God of truth, concerning the creation-work of his own hands, of which you declare yourself and your faith 'independent!'" This is a perversion of Professor Sedgwick's words. If a divine were to say, that even independently of Revelation there were striking proofs of the depravity of mankind, would he thereby mean that he rejected the testimony of God? Now what Professor Sedgwick said was, that geology coincides with the sacred text in regard to the recent formation of the human race, so as to refute an objection brought by infidels against the Mosaic narrative, and to prove most strikingly its coherence with the facts developed by scientific research. His words are: "Geology tells

difficulties—namely, that the ancient world to which their discoveries they consider belong, was antecedent, not only to the second or third verse of Genesis, but also to the first; and that the formation, or creation, mentioned in the first verse, was only some six thousand years ago; it being the "fitting-up" of the world for the human race, and the creation of the present genera and species of vegetables and animals, and of man himself, after the wreck of a supposed former condition of our planet, antecedent to which existed those extinct genera and species of animals which geologists discover in the older fossilised strata. The supposed necessity which alone we presume would induce a Christian geologist to retire to this last entrenchment, would be the despair of finding any solution that satisfied his mind in the prolongation of the days; with a doubt whether the language of the Fourth Commandment, and of other passages of Scripture, does not so

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us, out of its own records, that man has been but a few years a dweller on the earth: for the traces of himself and of his works are confined to the last monuments of its history. *Independently of every written testimony* we *therefore believe*, that man, with all his powers and appetencies, his marvellous structure, and his fitness for the world around him, was called into being within a few thousand years of the days in which we live." This remarkable fact, which so completely refutes the false deductions of infidel philosophers, and the fables of various Pagan nations, relative to the pretended remote antiquity of the human race, has justly been accounted by writers on the evidences of Christianity as a very important, because incidental, testimony of modern science to the truth of God's word. Yet for maintaining it Mr. Cole accuses Professor Sedgwick of presumptuously declaring himself and his faith independent of the written testimony of God. The Bridgewater Treatises are attacked in the same style of declamation; and Dr. Chalmers and his colleagues will be astonished to learn, that when they were endeavouring to do the cause of sacred truth some service, they were labouring under a "destructive philosophizing delusion," and that "the subtly operating drift of all their admired wonders, is, to polish fallen man with the varnished ruins of his own nature, and set him 'independent' of the revealed word of God!" We recommend Mr. Faber to transcribe, in the margin of his remarks on the Days of Creation, the following striking refutation of his hypothesis. "It is in this fair, pure, lucent, holy field of everlasting Truth" (the Mosaic account of the days of creation), "that the impious progeny of infidelity have ever delighted to deposit their accursed spawn! It is beneath this self-evident surface of heavenly Verity, that infernal policy has ever exulted in sinking its hell-deep pit-falls of satanic interrogation!" But Professor Sedgwick is the chief culprit. "Though the Rev. Adam Sedgwick has, in the beginning of his sermon, solemnly descanted on the error of the eternal system of Aristotle, the impiety of the chance system of Epicurus, and the awful belief of the modern atheist: yet, after all, (as we have shewn in the text) the revelation-possessing geologist himself is scarcely one degree removed from the eternalizing Stagirite." But enough of such quotations.

As Mr. Cole rejects modern science, the reader may be curious to learn who are his geological authorities; and will be surprised perhaps to hear that they are "the immortal Luther and truly venerated Dr. Gill," with the relics of heathen mythology and tradition. From these he gathers, to use his own peculiar style (we have not stopped to remark upon such trifling matters as style), "numberless particulars of *gracious creation-truth*." Oral tradition he calls a "sacred" stream;—we fear most travellers in heathen lands have found it a very polluted one. "These streams, when simply and honestly traced to their primeval spring, will furnish more truth respecting the creation of the world, even when found in heathen pages and monuments, than all the 'new-science' philosophy of the revelation-blessed æra of the nineteenth century has reverence, veracity, or honesty enough to furnish."

The result of Mr. Cole's judgment of his own pages is, that they will "*for ever settle* (the italics are his own) the Christianity-concerning and nation-concerning matter on the side of revealed Veracity: to the sacred satisfaction of its believing friends, and to the inextricable confusion of its scientific enemies." "Let all concerned judge to whom the victory in the contest is given,—to the 'disputers of this world,' or 'the children of Divine wisdom,'—to the idolizers of perverted science, or the believers in the God of Revelation,—to the inspired *testimony* of eternal truth, or the baseless philosophy of the Rev. Adam Sedgwick!"

We ought not to omit, that Mr. Cole, while exposing the discoveries of others respecting the world's beginning, gives us his own view respecting its end: namely, "in all the evident probability of the prophetic spirit of faith, *at the expiration of one hundred and sixty-seven years.*"

link the first verse of Genesis to the six days, as not to allow of an interval of ages between them. The conditions upon which alone the hypothesis would be tenable, would be, first, that the word rendered "created" should be capable of the lower signification; and secondly, that the phrase "in the beginning" should be fairly susceptible of being referred to the origin of the human race, and the commencement of all that affects mankind, with the preparation of the earth for his reception, without being so restricted as to preclude the possibility of our planet having previously existed in any other form, or having been inhabited by other tenants now extinct. The creation of the present tribes of animals, vegetables, and of mankind, would still be a creation, in the ordinary sense of the word, as applied to the formation of living things out of materials already in existence, as was Adam from the dust of the earth. The only point for solution would be, whether the word could properly apply, as Dr. Chalmers evidently thinks it may, to a world similarly spoke into being. These particulars we mention merely to place the question in its varied lights, and not as urging any hypothesis of our own; for we are by no means ashamed to say, that to construct in idea a world from the few brief intimations in the divinely inspired narrative, so as to dove-tail every part, infinitely exceeds our powers; nor do we think it necessary for the confirmation of our faith to do so. The great purpose of the Mosaic narrative is to teach us that it was God who made all things; to shew us our relations to him; and to unfold the original innocence of mankind, his fall, the promise of redemption, and other great moral and spiritual truths. The physical facts are only incidental. Still, as divinely related, they are and must be true; and therefore we cannot too strongly protest against any system of interpretation that contravenes them; or that makes the slightest distinction, as to strict veracity, between one part of the word of God and another. The remarks above quoted from Mr. Powell, like those mentioned in our last number from the Literary Gazette, appear to us, on this ground, most exceptionable; and we could wish that even Professor Sedgwick had been more guarded than he is in some of his expressions, though we do not believe for one moment that he meant to disparage the Divine inspiration, and consequent unerring truth, of any syllable of the Divine word. The Bible is as true in its physical as in its moral affirmations. If it be said, that the sun stood still, the sun did *what is there meant by standing still*, whatever it be: but this has no reference to an astronomical question; and so in every similar instance. Every thing was as is described in the first chapter of Genesis; but whether we understand that description is quite another question. As we have said so much of Professor Sedgwick, it may be right to let him speak a few sentences for himself: and that we may give the strongest passages, we will quote from Mr. Cole's citations. The Professor thus states his views:

"We see from the form and structure of the solid masses on the surface of the earth, that many parts of it have been elaborated during successive periods of time; and if we cannot point out the first traces of organic life, we can find at least an indication of its beginning. During the evolution of countless succeeding ages, mechanical and chemical laws seem to have undergone no change: but tribes of sentient beings were created and lived their time upon earth. At succeeding epochs, new tribes of beings were called into existence; not merely as the progeny of those that had appeared before them, but as new and living proofs of creative interference: and though formed on the same plan and bearing the same marks of wise contrivance, oftentimes as unlike those creatures which preceded them, as if they had been matured in a different portion of the universe, and cast upon the earth by the collision of another planet. At length, within a few thousand years of the days in which we live (a period short indeed if measured by the physical monuments of the past), man and his fellow-beings are placed upon the earth."

"Another indiscretion has been committed by some excellent Christian writers on the subject of geology. They have not denied the facts established by this science,

nor have they confounded the nature of physical and moral evidence: but they have prematurely (and therefore without an adequate knowledge of all the facts essential to the argument) endeavoured to bring the natural history of the earth into a literal accordance with the book of Genesis:—first, by greatly extending the periods of time implied by the six days of creation (and whether this may be rightly done is a question only of criticism and not of philosophy), and, secondly, by endeavouring to shew that under this new interpretation of its words, the narrative may be supposed to comprehend, and to describe in order, the successive epochs of geology. It is to be feared that truth may in this way receive a double injury..... And I am certain that the argument just alluded to has been unsuccessful. The impossibility of the task was however (as I know by my own experience) a lesson hard to learn; but it is not likely again to be attempted by any good geologian."

"The Bible instructs us, that man and other living things have been placed but a few years upon the earth; and the physical monuments of the world bear witness to the same truth. If the astronomer tells us of myriads of worlds not spoken of in the sacred records; the geologist, in like manner, proves (not by arguments from analogy, but by the incontrovertible evidence of physical phenomena) that there were former conditions of our planet separated from each other by vast intervals of time, during which man, and the other creatures of his own date, had not been called into being. Periods such as these belong not therefore to the moral history of our race; and come neither within the letter nor the spirit of Revelation. Between the first creation of the earth, and that day in which it pleased God to place man upon it, who shall define the interval. On this question Scripture is silent. But that silence destroys not the meaning of those physical monuments of his power that God has put before our eyes; giving us, at the same time, faculties, whereby we may interpret them and comprehend their meaning. If the Bible be a rule of life and faith, a record of our moral destinies; it is not, I repeat, nor does it pretend to be, a revelation of natural science."—"The Bible is left to rest on its appropriate evidences, and its interpretation is committed to the learning and good sense of the critic and the commentator; while geology is allowed to rest on its own basis, and the philosopher to follow the investigations of physical truth wherever they may lead him, without dread of evil consequences."

Now a man must be very keen in search of infidelity, who can find it in such passages as these; the writer of which evidently feels so strong in his belief of Divine Revelation that he has no fears for the issue, even though his beloved geology should seem at first sight to offer some refractory announcements. But at the same time there is, to say the least, a rashness of expression, as if not merely that the Bible was meant to teach us higher than earthly things, but as if what it incidentally says of earthly things is of little account. The Bible was not meant to teach us chronology, or geography, or even history—that is, for its own sake—yet what it says on these subjects is as much to be believed as its doctrinal or preceptive statements. Mr. Cole has in this matter, with great justice as we think, replied to the learned Professor, that

"The Scriptures do not, indeed, pretend to be a Revelation, or a rule, of *all* the pursuits and experiments of *all* natural science and philosophy; but, sir, deeply and sacredly remember, that they *do* pretend to be, and *are designed to be*, a revelation of the creation of the world! With that revelation the Book of God opens; and there is no other record of the world's creation but that Revelation." pp. 79, 80.

But why, it may be asked, do such men as Chalmers, Sedgwick, Faber, Buckland, and others, enter into these speculations at all? Why not leave the matter just where they found it? Now this is the turning point of the whole discussion; and we think it is for want of really understanding the question that many objectors have written as they have done. They seem to consider Christian geologists as systematically wishing to subvert holy Scripture; whereas Christian geologists consider themselves, whether correctly or not, as explaining it so as to prevent its subversion by being made to contradict palpable facts. They do not mean to go out of their way to invent gratuitous conjectures; but being *forced*, as they think, to account for some things which appear to them difficult, they give that solution which best satisfies their mind. They may be wrong, but their very anxiety proves that they are not infidels. They might indeed do as Mr. Cole does, shut their eyes, and exclaim,

"In this attempted defence of eternal Truth against the inroads of presumptuous science, I shall scarcely enter at all into the merits or demerits of the 'new science' in question, as a science; or into the *data* falsely supposed to be contained in it, relative to the creation of the world; or into the *scientific* propriety of the deductive *inferences* derived from them; but shall confine myself to a proof by the word of God, that the positions maintained in the 'Commencement Sermon,' with reference to that science, and the *doctrines* promulgated from them, and the *arguments* by which they are supported, are, alike, in direct opposition to, and contradiction of, the eternal truth of divine Revelation,—and that, therefore, they are false, dangerous, and impious!" 9, 10.

And again:

"It may be asked by the scientific,—'How then are we to dispense with all the phenomena that we find in the bowels of the earth, which seem to bear such evident traces of anterior existence, and to wear an appearance of situation, which no human judgment would attribute to the convulsions of one diluvian destruction?' I answer: We have already insubvertibly established it from the lips of eternal Veracity, that neither the earth, nor the material of which it was formed, nor any creature that is found therein, had existence before the FIRST DAY of revealed creation:—that truth we have undeniably and everlastingly established, insubvertible and immoveable by mortal ability. What phenomena soever, therefore, of order or confusion, of combination or disorganization, of quiescence or convulsion, the researches of the geologist may discover, all must inevitably be the production of the beauteous creation and destroying flood, recorded in the annals of everlasting Truth: and we again defy the geologist to date any one phenomenon anteriorly to those events, upon any other foundation than that of baseless hypothesis! And what lauded 'discriminating powers' of man shall essay to point out what of terrestrial order did, or did not, belong to the primeval harmony of the creation? or what of convulsion and disorganization was, or was not, effected by the righteous judgment of the destroying deluge? Who shall decipher or pourtray the beginning, middle, or end, of the convulsions of the earth, when 'the windows of heaven were opened from above,' and the 'fountains of the great deep were broken up' from beneath? Gen. viii. 2. *And though some organic and unorganic strata may seem to be placed in forms and conditions that natural judgment would not resolve into the effects of one flood, what finite creature shall arraign and deny the ability and will of an infinite God!* The speculative geologist, therefore, who gathers up phenomena left by the revealed creation and the flood, and out of them vamps up a baseless fabric of human imagination, and sets it in hostile array against the truth of Divine Revelation, wilfully casts off the fear of God, tramples under foot the record of everlasting Verity, and presents himself to the world of his fellow-men, as a combatant against the infinite Majesty of Heaven! And what human learning, ability, and discriminating powers such a one may possess; how conspicuously soever he may float down the swollen tide of human applause, he is but the deluded vassal of the enemy of God and man in his day and generation, and stands a monument of pity and of folly before the eyes of the most unlettered 'child of everlasting Wisdom!'" pp. 90—92.

Now all this declamation Mr. Cole may consider powerful argument; but any impartial person will say, that it is the argument of a man who feels that he cannot argue, and therefore undertakes the easier task of denouncing. What he says respecting the limited capacity of man, and the presumption of judging of what is mysterious in the ways of God, is perfectly true; but it does not bear upon the points at issue. These he expressly waves. He cannot indeed deny, that "some organic and unorganic strata may seem to be placed in forms and conditions that natural judgment would not resolve into the effects of one flood;" but then he flies off with, "who shall arraign and deny the ability and will of an infinite God?" No person, Mr. Cole; all that is denied is that you are an infallible expositor of that will and ability. The word of God is unquestioned as much by Dr. Chalmers as by you: the only question is as to its exposition. You admit the difficulty, and jump over it; leaving the infidel in full possession of the field. Others inquire if it cannot be avoided; so as to keep the geological facts, and yet stop the mouth of the infidel, by a sound, though it may be a new, interpretation of a controverted passage of Holy Writ. If they are infidels, you go the way, however unintentionally, to add to their number.

We doubt whether the scientific *details*, which are necessary to shew the true bearing of the question, are calculated for a journal like ours, which ought to be chiefly dedicated to subjects of more general concern, and of

higher and holier interest than physical science. Our brief review of Higgins's Mosaical Geology contains, perhaps, as much as was necessary for us to say upon the matter; and the extracts there given from Mr. Higgins's work present a very fair exposition of the phenomena to be explained. However, that we may not seem to avoid the question, we will venture to trouble our readers with a few particulars of detail. Writers like Mr. Cole either do not know, or prudently keep out of view, the actual conditions of the problem to be solved: we will endeavour briefly to set them forth. Mr. Cole says that "geology is a bare hypothesis from first to last." Let us bring his declaration to the test.

We will begin by stating, first, some of the *certain facts* of *observation* which geology has recorded concerning the series of fossiliferous rocks. We say, *certain facts* of *observation*, because it is the very general error of those who write like Mr. Cole, to suppose that their opponents are mere speculatists, and that they advance only visionary theories. Now it is true, that with geology much of doubtful disputation and of theory has been intermixed: in every infant science this must naturally be the case; but still the vast and daily extending foundation consists of simple *facts of observation*; and these alone need be introduced into the present question. Even astronomy has still much of questionable theory: as, for instance, in reference to the doctrine of a resisting medium: and the whole body of that science consists of theoretical *inferences* from facts of observation, and arguments from analogy, which we cannot distinguish from the corresponding *inferences* of geology. Take, for instance, the question of the stability or mobility of the earth. We may readily find expressions for the relative apparent motions of the celestial bodies, referring them to the earth as a stationary point; and we may invent, as did Tycho, systems "scribbled o'er, cycle and epicycle, orb in orb," to explain the phenomena of progressive and retrogressive motion thus exhibited. By a sufficiency of complication, it is quite possible thus to save the phenomena. The great arguments which have overthrown all such attempts are, First, analogy: the earth being in its general analogies clearly related to the planets, and these planets being proved by observation to circulate in orbits round the sun, and to rotate on their axes. Secondly, the simplicity of the Copernican system, so congenial to all our anticipations of truth. Thirdly, the satisfactory explanation which the single principle of what is called, for convenience sake, gravitation—not pretending to say what is the cause of this centre-seeking effect—affords to all the phenomena thus viewed. These arguments are so cogent, that we cannot conceive any mind competent to understand them to which they do not appear irrefragable: but yet they are all theoretical inferences; and had some of the opposers of modern geology been writing two centuries back against Galileo, they might have urged, with even more force than they do at present, that we must either set aside the alleged statements of the Bible concerning the sun moving and the earth standing still, or accept them in a simple form—that is, as they think right to restrict its language by their own interpretation;—and then might come in all the statements of the anti-geologists, respecting the humbling fact that even the ablest philosophers may err in judging of the works of God by the deceptive scale of their own limited experience. Nay, indeed, more appropriate would be such a mode of argument, since the inferences of geology are even more obviously direct than those of astronomy, and bear on points more entirely within our cognisance. Without, therefore, ourselves pretending to have formed any system, or to decide which among conflicting expositions of the first chapter of Genesis is the true one, we may still urge very strongly upon Mr. Cole, and others, the extreme danger of insisting on a mode of interpretation which risks placing the authority of the Bible in direct collision with the evidence of the senses.

The observations of geologists are often objected to, by those who are almost entirely ignorant of them, as inadequate, from their supposed limited extent, to afford a basis sufficient for such inferences. But, in fact, geological knowledge is *not* thus limited; for we are fully acquainted with the *general features* of the geology of Europe, though much of the detail still requires a fuller examination: enough also is known of America to exhibit a perfect accordance in the great outlines; and the partial observations which have been made in other quarters of the globe have detected nothing of a contrary tendency. The induction is not, indeed, as yet sufficiently large to establish a complete theory, but it is quite enough, and far more than enough, to establish the inferences which bear upon the present question. Indeed, if, instead of all Europe, we were acquainted with the structure of only our own little Isle of Wight, that would be quite enough. We do not require a knowledge of all the architecture in the world to convince us that some time must have been occupied in laying the successive courses of masonry, from the foundation-stone to the parapet of the attics of a building: the inspection of a single cottage would suffice to convince us of this; and the cases are quite parallel.

But to proceed to our facts of observation: and we will confine ourselves to the series of fossiliferous strata.

1. These have undeniably been sedimentary deposits, which have accumulated in a fluid state; as is evident from the manner in which they have taken impressions of the imbedded strata, and filled every cavity in them.

2. The aggregate thickness of the European series of fossiliferous strata which emerge from beneath one another, like the edges of so many cards swept slantingly aside, cannot amount to less than eight or ten miles, if considered collectively as superimposed. This will convey some idea of the vast masses with which we are concerned.

3. This vast mass is subdivided into hundreds of strata, each distinguished by its peculiar organic remains; not huddled together, but arranged in definite groups with as much precision as in the drawers of a collector's cabinet. These remains often consist of shells with delicate spines, so brittle that they could not have been removed from any distance without destruction; and they appear, therefore, to have lived and died in their present locality. These numerous strata may be conveniently subdivided into four principal groupes A, B, C, D; of each of which it may be proper to say a few words.

A.—The lowest fossiliferous rocks, consisting of many beds of coarse slate, shell, sandstone, and limestone, alternating in many series. Mr. Marchison has recently published an account of the upper portion (probably not more than half of this series), as seen on the borders of Wales, of which the aggregate thickness is about 20,000 feet. The remains are various marine zoöphytes and testacea, for the most part of very peculiar character. Teeth, and some other bones of vertebral fishes, are sometimes found, but they are rare. Vegetables, like those of the next group, are also found in the lowest beds of this, in Ireland, and on the borders of Devonshire and Cornwall.

B.—The beds containing coal; consisting of alternate layers of sand, clay, and coal; the latter obviously of vegetable origin. The thickness of this group must exceed 5,000 feet; and the alternations of the submerged vegetable layers of coal and the beds of sand and clay (originally mud), which appear to have been brought down by successive wintry currents, are very numerous, and must have required an enormous time for their accumulation in any conceivable mode. The remains are chiefly those of vegetables approximating to the present tropical species, but occasionally

beds of fresh-water shells have been found, with fish, and some traces of saurian animals.

C.—After an interval of varying thickness, sometimes exceeding 1,000 feet, of a red sandstone, generally with few or no organic remains, there succeed about 3,000 feet of various limestones, alternating with beds of clay, and surmounted by more than 1,000 feet of chalk, and an intervening sand. In all these beds, the shells differ very considerably from those of the older fossiliferous rocks: the species still differ even in the different beds of this same group: but there is a generic resemblance throughout. Large saurian animals are peculiarly abundant in many beds of this series; and in the Weald of Kent a large deposit of fresh-water shells is found interposed between marine substrata and superstrata. Here again is a change of condition, any conceivable theoretical explanation of which must create a *large demand of time*. But, waving this as *theoretical*, the *obvious* fact of the successive accumulations of the other marine deposits of this suite must have occupied a *long period*.

D.—The uppermost fossiliferous rocks consist of more than 5,000 feet (if we compare France, Italy, and Sicily) of various clays, sands, and limestones, exhibiting in the organic remains of the successive beds a gradual approximation to the actual species of shells in the present seas. Remains of terrestrial animals are for the first time observed in this group: here also alternations of beds of marine and fresh-water shells are strikingly observed: the whole is covered by a bed of gravel, apparently the result of some violent diluvial convulsion, which is the great seat of large terrestrial quadrupeds;—but it must also be observed, that there are similar beds (except the bones in question) in many other parts of the geological series.

4. We find in each group rolled water-worn pebbles of the older groups; so that the earlier rocks must have had *time* to consolidate from their original state of mud, and been subsequently exposed to the abrading action of water. This sufficiently proves that the deposition of the groups could not possibly have been *contemporaneous*, as Granville Penn and others have seemed to agree.

5. We find indications of the most violent convulsions. We see deposits, which from the laws of gravity must have been originally horizontal, thrown up perpendicularly; and we find them shattered by other intrusive rocks, agreeing in their general characters with volcanic rocks, and producing by their contact effects which would naturally result from igneous lava.

Now all these points are mere *facts of observation*. We merely say, when we see a marine or fresh-water shell, or a vegetable, that they are *what they are;* when we see a rock like lava, and producing the effects of lava, that it has this resemblance, and has exerted such an action. We merely infer that a series of *successive deposits* must have been formed in *successive times*, and inquire carefully into the circumstances of each, as throwing light on the length of the times required.

Now these are known *facts*, not conjectures: and the question is, how are we to deal with them? Mr. Cole's answer (if indeed he is acquainted with these facts, of which we discover no traces in his work) is, "Who shall arraign and deny the ability and will of the infinite God?" No person, certainly; the very thought is blasphemy: but there is no denial of either in endeavouring to discover what is that interpretation of God's word which coincides with his works. And how do such writers as Mr. Cole get over the alleged difficulty? Why, by a miracle: God is able to do anything; and therefore, when we discover all these *strata super strata* of organic remains, differing in genera and species; with successive layers of

salt and fresh-water productions, all bearing the strongest marks of *gradual* deposition, as the relics lived and died and were embedded; some becoming extinct, and others becoming for the first time visible; land and sea again and again changing places with each other, yet without the slightest appearance of violence, even the most delicate shells being often unbroken;—when we discover all this, we are to say—not that it is what it seems, but that it was all an immediate act of primeval creative energy; that there was no such successive living, growth, dying, deposition, fossilization, and gradual terrene revolution; but—that God had "ability and will" to create things as He pleased, and that, therefore, we are to conclude he created them in that particular manner which the objector considers essential to the explanation of the sacred text. Surely this is a perilous mode of proceeding. The infinite Creator had the power, unquestionably, to concentrate the operations of a million years into a moment; to have caused a fossilization, which appears to us to have been the gradual work of years or centuries, to be the effect of a millionth part of that time: His power is not denied; but the question is, has he done so? were these animals that really lived, died, and were embedded in rock in the ordinary course of God's providence, or is all a mere delusive appearance? Mr. Cole may be assured that such questions as these will not be set at rest by such reasoning as the following—We call it reasoning, because we are unwilling to use the word declamation where the object and motive are to defend the word of God; but, in truth, it is reasoning utterly beside the mark.—

"If the remnants of various and huge animals, now unknown, be found imbedded in portions of the earth's material, who shall prove that they were not created 'in the beginning?' What philosophizing geologian shall aver, that every animal of the creation has been seen and known by man? What natural philosopher shall explain to us the 'behemoth' of Job, which 'eateth grass as an ox,' and which God expressly declares that 'he made at the beginning with man?' Who shall explain the 'leviathan of the deep,' recorded by Job and David? and all the animals expressed by the term 'great whales' in the Book of Creation? Numbers of creatures on the earth, and greater numbers in the deep, for aught we know, have never yet come within the limits of human sight or knowledge! For, after all that has been seen and known of the creation of God, the Holy Ghost himself declares, 'Lo, these are parts of his ways, but how little a portion is heard of him.' If mysteries, which no human judgment can clearly explain, present themselves in the science of geology, why are they not left, with worshipping awe and reverence, where the kindred mysteries of every other science, and of almost universal nature, must, after all, repose,—in the fathomless bosom of the omniscient, incomprehensible, yet ever-blessed, God of Creation and of Salvation." p. 93.

Who, says Mr. Cole, can prove that the apparent successions of fossilized remains were not all created thus from the beginning? No man, certainly, can *prove* this, except by such arguments as irresistibly convince the human mind in all other cases. If two inhabitants from the banks of the newly discovered Niger, who had never heard of Europe, were suddenly placed upon the cross of the cathedral church of St. Paul in London, the one might ask the other how he could prove that this building, and the whole of London, were not thus created from the beginning: had not the Almighty power so to have created them? The other could only answer as the geologist does; and the one case is not one whit stronger than the other. We entreat Mr. Cole and others calmly to consider this matter. They are alarmed, and justly, by the rash assertions of some geologists, and the infidel sneers of others; but let them not minister to both by closing their eyes, as if they were afraid that there is some weak point which will not bear examination. We know of no weak points in Divine Revelation. Give the facts their due. If our current interpretation of the word of God does not cohere with them, the fault is in the expositor, not the text; but it is not satisfactory gratuitously to interpose a miracle to justify our comment.

Several modes have been proposed of conciliating with the sacred record

the conclusions forced upon the mind by the facts of geology. They are chiefly the following :—

1. At an earlier period of the science, De Luc and others imagined these beds to have been accumulated beneath the bed of the *antediluvian* ocean, between the six days of creation and the Noachian deluge ; and that at the latter epoch, by a sort of general oscillation of the surface, the oceans and continents changed place. This view has been now generally abandoned, partly because the time, 1600 years, seems insufficient to account for the phenomena: an objection of great weight, though we should hesitate to assert that the point admits of absolute demonstration. A greater difficulty is, that in this case we should hardly expect to find so many successive veins of different organic genera ; the latest rocks alone containing any approximation to the present *orders*, and alone also containing any traces of terrestrial animals. All the phenomena seem to suggest *successive periods of animal creation closing* with that of the *land* quadrupeds, and *antecedent* to the existence of *man*. The difficulties in the way of this interpretation would therefore be very embarrassing, though we cannot affirm that they are insuperable.

2. The next solution is by means of a *former creation*, interposed between "*the beginning*" (Gen. i.) and the six days, which had become extinct, and whose ruins formed the chaos of the second verse—referring the organic remains to this supposed *former* world. We have already alluded to this passage, as respects its exposition ; but, in addition to the point of Biblical criticism, there is a physical difficulty, arising from the idea that this former supposed world possessed light, and probably a sun, and a general system of animal and vegetable economy, analogous to the present. Those, therefore, who adopt it, with Dr. Chalmers, explain the words which more naturally seem to imply a *first* creation, as denoting a *re*-creation of objects previously existing but then extinct. They must, in short, explain "And God said, Let there be light," by something like the phrase, "*Again* thou sayest, *come again*." Now this seems harsh and forced; yet if (for argument's sake) it were admitted that this solution is the true one, we should in that case hardly expect that a revelation, having the history of God's dealings with men for its great subject, should be introduced with a formal notice of a supposed earlier world ;—a matter interesting indeed, as a question of science, but quite unconnected with moral or spiritual discipline. But, without such a *preface*, the difficulty we have mentioned must have occurred, since it would arise, supposing the interpretation correct, not from the *contradiction*, but only from the *silence* of the text.

3. There is the interpretation of Mr. Faber and others, who consider the six days as denoting extended periods. Now, to identify the periods before the mention of the sun with periods measured by that luminary, is as much a stretch of private interpretation as even the extended view. Mr. Faber strongly urges this theory, as bringing to light a very striking *general* coincidence between the phenomena of the succession of organic remains (the oldest rocks having vegetables and testacea, the next larger marine animals and some winged animals, and the latest exhibiting the first traces of terrestrial quadrupeds, the whole antecedent to the creation of man) and the Mosaic record, as to the order of their formation. This *general* coincidence has, however, been by some writers very injudiciously pushed into *details*, as if the succinct Mosaic narrative were adapted to convey a full account of the whole series of natural phenomena. From such injudicious attempts (to use Bacon's trite quotation) *a falsification of religion and a visionary philosophy* can alone arise ; and Professor Sedgwick has therefore strongly condemned *such speculations* as *unsatisfactory*, and they have indisposed him altogether to this view, and inclined him to the second. The advocates for this third, in reply to the objection as to the absence of rain,

say that the dew which watered the face of the earth might have fed the earlier vegetables; and who, they ask, shall pronounce what was the constitution of the primeval atmosphere? It has been often supposed that our moon, which presents a congeries of evident volcanic craters and no sensible atmosphere, exhibits an analogy to this earlier state of preparation of a planet. We can at least *conceive* a similar state of things. Burnet and others have argued, from the first mention of the rainbow occurring after the deluge, that this state of *dew* in the place of *rain* continued till that period.

4. A writer in our last number, who signs himself an "Anti-infidel Geologist," suggests a fourth solution—namely, to keep every thing literally as it is, according to the usual interpretation, but to suppose that Adam might have spent a very lengthened period of ages in Eden before the Fall, or the birth of Cain; but this so clearly contradicts the declaration (Genesis v. 4), that "all the days that Adam lived were nine hundred and thirty years," that we need not spend a single line in contending with it.

We have thus roamed through some of the common-places of this interesting subject, not as pretending to offer any hypothesis of our own, but with a view to shew the chief conditions of the question, and in reference to the two-fold caution with which we set out. Earnestly, on the one hand, would we urge upon Christian students of geology not to fancy, in the ardour of their new discoveries, that they must of necessity rush into some crude hypothesis which is to bend the Bible to geology; and also not to be goaded by reproach into unfounded and perilous distinctions, as if the whole of Divine Revelation were not of equal truth and equal authority, or that plainly-related facts might be diluted into allegories. It must centuries ago have been distressing to a young Copernican who loved and reverenced the word of God, but who saw plainly that he must find out a more correct interpretation of certain passages in it than that which he had been accustomed to, to be taunted as an infidel, for not believing that the sun moved and the earth stood still, by those who could not or would not discern the real merits of the question; and there was perhaps danger lest the necessity of a new interpretation in a particular instance, should for the moment unsettle his mind; and lest, in defending himself against his accusers, he should be led to make the very distinction which we have so strongly reprobated, between what is moral and what is scientific. It is a far less evil to suspend the judgment, than to rush to hasty conclusions.

Our second caution was to those who, discerning no difficulties, or leaping blindfold over them, have no sympathy for those of their fellow-Christians who cannot be satisfied with this summary process. We would entreat, among others, the author whose publication we have spoken of with somewhat rude plain-dealing, but with no intentional harshness—nay, with much respect for the excellence of his intentions, and with sincere gratitude for his exposure of what is really unscriptural and untenable—to cease denouncing the many excellent men who are involved in his censure, and to put himself in their place, so as to weigh what appear to them real, but not insuperable, difficulties. Let him only consider, for example, the series of geological facts which we have above condensed; and if he still think that there is nothing to interfere with his present views of the earth's physical history, it is well, and no Christian geologist will have any reason to be displeased at his cherishing that opinion. But, on the other hand, if many of his Christian friends think these facts irreconcilable with that opinion, he ought not to suspect them of scepticism because in their reverence for the word of God they are anxious to arrive at the true interpretation, whatever it be;—that interpretation which corresponds with undeniable facts in the works of his hands. It is an unfair assumption in

some of our anti-geological friends, that they are defenders of the word of God, and their Christian brethren impugners of it. Both love it, and both wish to defend it; and if each, with faith and diligent prayer, take the interpretation which he in his conscience believes to be right—that is, Scriptural, and according to the mind of God—his brother has no warrant to set him down for an abettor of infidelity.

We should not have written so much upon this question, if the numerous letters which we have received respecting it, and the anxiety with which it is regarded at the present moment by many religious students at both our Universities, had not forced the topic upon us. It were far better that every art and science in the world were unknown, than that the Church of Christ should be troubled, and weak believers perplexed. But the science of geology is no secret; it is every where canvassed; and it is certainly a study of great interest, which even already has yielded good fruit, by the corroborations which it has furnished of the truth of the Deluge and the inspired chronology respecting the origin of man. If its disclosures are true, they cannot be noxious; if they really spring from the works of God, they cannot contradict His word, even though they should contravene the more usual and *primâ facie* interpretation of it.*

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* Since the above was written we have received the following letter, which we insert, as illustrating the case which we have supposed of a Copernican student three hundred years ago. If the Reverend writer, and any of his college companions, entertained these geological difficulties twenty-five years since from listening to Professor Kidd's lectures, it is certain that a much larger number are similarly circumstanced, in the present state of geological science, under the lectures of Dr. Buckland and Mr. Sedgwick, who maintain the remote antiquity of the older strata of the earth, not as a point involving any doubt, but as proved beyond the reach of reasonable question. Let then the matter be fairly—that is, scripturally—canvassed, and we are quite sure that Divine Revelation has nothing to fear from the discussion.

To the Editor of the Christian Observer.

ALLOW me to return, through you, my most sincere thanks to the Rev. W. Conybeare, for his temperate and sensible letter on the geological question. The subject of that letter was one which, about twenty-five years ago, occasioned me great distress of mind. Being at that period resident in the University of Oxford, I attended, in the same class with Mr. Conybeare, Dr. Kidd's lectures on mineralogy and geology. The tendency of the facts which those lectures brought under my notice was at once evident; and in vain did our excellent lecturer endeavour to correct that tendency, by reminding us of the true, and I need not say irrefragable, grounds on which we should build our faith in the Scriptures.

To me, the truth of our holy religion was not, even at that time and as a private Christian, a matter of indifference, and being designed for Holy Orders, it was a subject of peculiarly intense interest. The least doubt thrown upon this all-important subject would have caused me extreme pain; but now a multitude, a whole system, of well-established facts was presented to me, absolutely contradictory to that which I had always been led to believe to be the only possible interpretation of the first page in the Bible. These facts obtruded themselves on my *sight* wherever I went: the structure of every hill I ascended, the contents of every quarry I entered, almost every stone I picked up in some of the fields near Oxford, forced the facts alluded to upon my attention.

Thus harassed with doubt in this most important matter, I was led to a more careful examination of the first chapter of Genesis than I had ever hitherto bestowed upon it; and, in the event, I came to exactly that conclusion to which Mr. Conybeare refers in his letter to you—namely, that the usually received interpretation of the Mosaic account of the creation is incorrect. Gradually I became, and have ever since continued to be, convinced,—

1. That the first is the only verse of Genesis in which the inspired writer speaks of the creation of solid matter, either in this or in other systems.

2. That in the second verse he speaks of this planet as actually existing, though not at that time in a state fit for habitancy; but "void," and "without form," dark, and covered with water.

3. That in the remainder of the chapter he speaks of the re-fitting, re-furnishing, and re-peopling, if I may so express myself, of the earth.

Having noticed various hypotheses, our readers may think it scarcely fair or frank that we have not stated which of them appears to us the most tenable. We have already remarked, that we certainly do not see our way clearly to any positive conclusion; but the view which appears to us upon the whole the most simple, which offers no violence to Scripture, and which admits of all the actual phenomena, is, that the creation of the heavens and the earth, in the first verse of Genesis, is not intended to be included in the six days' labours detailed in the subsequent verses; but that it describes the original formation from nothing, and the primeval adjustment, of the materials of which all things were made by the Almighty Creator, in opposition to every false system of philosophy or mythology; and that, between the period described in the first verse and the six days' work, there elapsed an interval, we know not how long, but concluding with the chaos described in the second verse, from which the six days' work commences. The difficulty which we have noticed as arising from the language of the Fourth Commandment, does not appear to us by any means insuperable, though, as we have said above in allusion to the remark of Dr. Chalmers, it ought to be fairly weighed and disposed of. There seems also to be more of naturalness, if we may so speak, in making the first verse one grand distinct universal proposition, than in mixing it up with the details of the first day's work. Following up the allusion of the Apostle, who compares the Sovereign Creator to a potter making one vessel to honour and another to dishonour, is there any irreverence, or any thing contrary to the sacred text or to the analogy of faith, in supposing that He first formed, as it were, the clay out of which he afterwards constructed all things; and that after an interval, in which he perhaps caused it to undergo various subordinate processes—with which we have no concern, and which therefore are not detailed to us in Holy Writ, any more than the particulars of the solar system or the theory of comets—He at length placed it, as it were, keeping up the sacred allusion, upon the wheel, to form our

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The exception which might have been taken to this interpretation from what is said (verses 14 to 19) respecting the heavenly bodies, has long since given way before the Christian astronomer. It will now be readily allowed that these verses allude to the regulation, which then took place, of the earth's annual and diurnal movements, with reference to the sun and the other planets and stars. An original creation of the heavenly bodies at this period is out of the question. These bodies had been made before; all that the word of God now pronounces respecting them is, that they should "be lights to divide the day from the night, and for signs, and for seasons, and for days and years."

Further objections to the above positions might, I am aware, be suggested by the first four verses of the second chapter of Genesis, and also by the Fourth Commandment; but these objections do not strike me as possessing any great weight. The creation spoken of in the second chapter, as well as in the Fourth Commandment, must follow, and must take its measure and character from, the more detailed account given in the first chapter: "*Thus* the heavens and the earth were finished," &c.

I cannot conclude without observing, that it is rather hard to charge with at least a leaning to infidelity, men who, by the blessing of God, have made their way, with much anxiety, to a full and assured faith in the inspiration of the Scriptures. This charge would appear to be the more unjust, when it is found to be grounded on the bare circumstance of such persons being dissatisfied with a particular interpretation of a particular passage. I regret, as deeply as any man can do, that there should be infidel geologists; but let candid opponents beware of attacking Christian geologists. Christian geologists do not attack them; they only endeavour to obtain what they feel to be solid grounds, on which to rest their own faith. For myself, I can most truly say, that since I have taken my present views my faith in the inspiration of Scripture, and particularly of the account of the creation, has been firmly established. I feel that the capability of the Mosaic record to receive this, to my mind necessary, interpretation, is a proof that it was written under the direction of the Spirit of God. For I much doubt if any mere human writer would, previously to the modern discoveries in astronomy and geology, have so recorded his account of the creation as to admit of the interpretation in question.

CLERICUS.

present world—the record of which, in reference to the history of mankind, is the direct object of Revelation—and with six successive operations of almighty plastic skill made it what it became when he pronounced that it was very good? There is, at least, no proof that the work described in the first verse is of necessity included in the declaration that "the evening and the morning were the first day;" and as to the objection which is strongly urged, that such an interval would not have been passed over, and the narrative allowed to appear as consecutive, if there had been a long interval, we offer two remarks. The first is, that the second verse seems actually to indicate a state of transition; a period between the general primeval creation and the specific six days' work; an interval of chaos, subsequent to the first verse, and out of which the third begins to emerge. Secondly, so far from its being contrary to the usage of Scripture in its succinct, and even in its detailed, narratives, to pass over much intervening matter without notice in an apparently consecutive history, it is one of its most remarkable features. We might bring numerous proofs, especially from the early books. Take for example the following, which we select because it happens to occur near the opening of the very next book of Holy Writ, and is from the pen of the same inspired writer; so that, as far as we may safely speak of individual style in a volume all the parts of which were indited by one Omniscient Mind, it points out the characteristic style of Moses, the inspired historian both of the Creation and of the Exodus. We read thus, Exodus ii. 1, 2: "And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son (Moses): and when she saw that he was a goodly child, she hid him three months." Now suppose this were all that is related respecting Moses and his family, but that Professor Sedgwick, following the steps of Belzoni, or the researches of Champollion, had discovered by digging up certain antique Egyptian monuments, that Moses must have had an elder brother, and also a sister nearly ten years older than himself, and had set out from Cambridge some fine June morning to relate this discovery to Mr. Cole in London. With what a burst of indignation would he have been met! "What! interpose two children where the sacred text, indubitably consecutive, passes over all mention of such an event, and clearly speaks of Moses as the first-born, and apparently as having been born within a short time after the marriage of his parents! Who in his senses would dare to put such a construction upon the passage?" Why no person, certainly, if it stood alone, and bore upon nothing else. But if the supposed monuments were as clear in their indications as Professor Sedgwick considers are those of geology, the reply would be, that though this is not the obvious *primâ facie* construction, yet that there is nothing in it absolutely opposed to the text; and that if we do not admit it, the veracity of the narrative may seem to come into question; but since *that* is indubitable, and the monumental discoveries are irresistible, this appears to be a fair and consistent mode of reconciling the alleged but not real discrepancy. Now this very sister is mentioned shortly after, in the same chapter; just as are the heavens and the earth in the first chapter of Genesis; but in neither case with the slightest indication of interval, or disarrangement of consecutiveness. "Because there was none," Mr. Cole would say, "in Genesis;" but he would probably have said the same in Exodus, if the first two verses had stood alone. But other circumstances, it will be replied, force the conclusion that *here* there was an interval of time, and two births, though no notice is taken of them in the rapidity of the narrative, the omitted points not being essential to it. The geologist asks no more for the corresponding passage.

Now if Mr. Cole will briefly and calmly answer the reasoning from this

parallel text; and our excellent correspondent, "a Layman," who is far better skilled than Mr. Cole in geological phenomena, will take our synopsis of geological facts, and prove that the layers require only some sixteen hundred years; and especially if he will give us any decided proofs that indubitable cotemporaneous relics of man or his works have been found among what geologists consider the older strata, which would be the case if they were cotemporaneous; our readers shall not be denied the benefit of their communications. But it will not be any valid reply merely to say that the Editor of the Christian Observer, though with less ability, is as great an abettor of infidelity as Chalmers, Faber, Sedgwick, Buckland, Conybeare, Bishop J. Bird Sumner, and numerous other divines. It is only under the high pressure of accumulated facts that we feel it right to make the provision of a safety valve: disprove the facts, or set aside the inferences, and all will be well. But, in any case, there is not the slightest blemish cast upon Holy Writ. "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear;" but the detail of particulars may open much space for the exercise of conscientious differences of opinion. They ought, however, to cause no breach of Christian charity. The world of which we are discoursing will soon be burned up; and probably long before that period the hand that writes, and the eye that reads, will have mouldered among those vestiges of ancient days which have so greatly perplexed philosophers, and called forth some hard words among the disciples of the same Divine Master; and then shall rise a brighter, a holier, a heavenly, an eternal world. Seeing then that we believe these things, "what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" Here, at least, we heartily join hands with all our Christian friends, whatever may be their notions upon various doubtful points of subordinate speculation.

RELIGIOUS INTELLIGENCE.

ANNIVERSARY MEETINGS OF SOCIETIES.

THE anniversary meetings of the religious and charitable Societies have been peculiarly interesting; exhibiting a spirit of Christian love, and zeal, and union, with much encouraging information respecting the progress of the Gospel and its blessed fruits in a sinful world. We had prepared a notice of several of the most important; beginning with the overflowing Special General Meeting of the Society for promoting Christian Knowledge, at which, in a most harmonious spirit, was passed an auspicious and salutary measure, —the appointment of a Tract Committee of seven members, fairly and well selected, subject to an appeal to a Council of five Prelates;—and ending with the mournfully discouraging anniversary of the Society for the Propagation of the Gospel, at Bow Church; the attendance at which, after deducting the customary civil and ecclesiastical processions, and the charity-children collected to sing and make responses, evinced the chilling apathy with which the friends of the Church regard what *ought* to be among them a most popular institution. But more of this hereafter. We regret that the exhaustion of our limits obliges us to postpone our intended notice of these anniversaries; but we could not refuse a single paragraph, were it only to say that upon the whole there is abundant reason to "thank God and take courage."

VIEW OF PUBLIC AFFAIRS.

WE greatly lament that Sir Andrew Agnew's Bill, instead of being sent into a Committee for correction and maturation, has been rejected. Thus far is mournful; but we take courage from the powerful interest which, by the blessing of God, the question has excited throughout the land; a strong proof of which is, that Mr. Fleetwood, Mr. Poulter, and Lord Wynford, have all brought in Bills

upon the subject. Mr. Fleetwood's Bill was very objectionable, and we are glad that it was rejected. Lord Wynford's is objectionable also—among various other things, positive and negative, in virtually making the Lord's-day to consist of the ordinary church hours only; and we have no wish to see it pass in any thing like its present form. Mr. Poulter's Bill is good as far as it goes, by strengthening the old law; and we hope it will pass, as seems likely; but more will still be required, if we are to act in this matter as becomes a Christian and Protestant nation.

Lord Brougham has brought in two Bills for abolishing Pluralities and Non-residence. We do not admire the tactics with which they were introduced, but the Bills are good, honest, and effectual; and our Prelates, and other Church defenders, cannot more effectually commit ecclesiastical suicide—particularly at this crisis—than by carrying into effect their threatened opposition. The Bill against Pluralities provides that no clergyman shall hold two benefices, either where the united income exceeds 300*l.* per ann. (exclusive of house, &c.) or where the churches are more than five miles apart, unless the parishes actually touch each other. Non-residence above two months in the year, except by reason of sickness, or the dangerous illness of a relative or friend, is mulcted with a fine of three times the value of the income of the living during the time of delinquency. Those who think more of the Church and the religion of the Church than of its "loaves and fishes," will uphold the Bill, whoever might be its introducer, or whoever are its opponents. We bless God, who has guided the hearts of secular men to do for the Church what she was not honest or decided enough to do for herself.

The admirable measure upon the Poor-Laws is proceeding through the House of Commons, and we trust will not meet with any serious impediment.

The Legislature has declared almost unanimously against the fatal scheme of dissolving the Union of Ireland with England.

Mr. Hardy is carrying on his Bill for allowing the members of the Church to pray together to the number of more than twenty: so that the Society for promoting Christian Knowledge will not in future be exposed every month to the pain of violating the law, and exposing every member present to the mercy of any informer.

A Bill is in progress for amending the demoralizing portions of the Beer Act. The opening of the trade in beer we thought a just and wise proceeding; but to introduce unrestricted tippling-houses all over the land, was a most injurious addition to that otherwise salutary measure.

The Dissenters are pressing the question respecting opening the Universities, and also dissolving the National Church Establishment, with a zeal worthy of a better cause, and from which the apathetic friends of the Church ought to learn a salutary lesson. The great majority of the members of the two Universities, especially of Oxford, have, however, acted with due vigour upon the question of throwing open their societies in such a way that nothing worthy of the name of religious instruction or Divine worship could be henceforth prosecuted.

MAY 27.—Since the above went to press the intelligence has been confirmed that there is a serious division among his Majesty's Ministers respecting the Irish Church; *the majority* of them being willing to consent to the anti-Protestant, spoliatory, and wicked suggestion of robbing it of a portion of its revenues, and appropriating them to other purposes—to wit, the support of Popery. May the merciful providence of God protect us against such a national crime! Before this reaches our readers the particulars will be known. Let us be "up and doing," as the emergency requires. It is the cause of God and Religion, and of all that is most dear to us as Britons and Christians.

ANSWERS TO CORRESPONDENTS.

M. J. M.; C. G.; H. C.; A PARISH CLERK; AUGUSTUS; W. T.; "AN OLD MEMBER OF THE C. K. SOCIETY;" J. P.; H. B.; T. G.; J. W. P.; H. T.; B.; A FRIEND TO CHRISTIAN EDUCATION; C.; Ιωαννης; J. B.; A LAYMAN; J. A.; ANOTHER LAYMAN; W. M.; ONE WHO READS, &c.; and A THEORIST, are under consideration.

Notes are left for R., C. R. A., and M. J. M., at our Publisher's.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

These interesting and important Speeches need no speech of ours to recommend them to attention. We greatly rejoice and bless God at the present position and prospects of this invaluable Institution.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

"ARE THE PLANETS AND OTHER CELESTIAL BODIES INHABITED?"

To the Editor of the Christian Observer.

PERSONS sometimes ask, "Are the planets and fixed stars the abodes of intelligent and moral beings?" And when you answer in the affirmative, as if jealous of co-extending the moral with the material world, and thus rendering matter universally subservient to mind, they put you upon your proofs—if Christian men, upon your proofs from Scripture. For myself, I neither ask nor expect any proof of this from Scripture. To me it is a proposition morally demonstrable; a corollary deducible from the physical facts which astronomy demonstrates, viewed in connection with the definition of God. Unless Scripture expressly declared it, I could never believe that the glorious firmament on high is, as astronomy asserts, the boundless receptacle of innumerable worlds, and yet that these worlds are *not* the mansions of intellectual and moral beings. I could not on any lesser authority believe that this earth is but as a grain of sand to an universe—a speck in the map of space—and yet is the sole abode of moral life, the sole theatre of the goodness and glory of God. Scripture neither asserts the distances and magnitudes of the celestial bodies, nor denies that they are inhabited. So far, therefore, as any direct testimony of Scripture is concerned, I am fully at liberty to question or to admit both. If my intellect admits the astounding fact which astronomy asserts, all that is moral within me rises to demand that this mighty universe should be instinct with moral life—should be peopled by a moral creation. If evidence stamped with Divine authority—for little short of this could bring full conviction to my mind—were to contradict this latter fact, I should then use the liberty with which Scripture has made me free, and question the former also. I should question the data or the principles of astronomical science: I should discredit the certainty or the mode of physical knowledge; and thus endeavour to curtail the unwieldy and cumbrous dimensions of this monstrous waste.

In reply to all this, I may be told that such a mode of extrication were impossible; that astronomy proves to demonstration the distances and magnitudes of the heavenly bodies. I see every step of the process; I admit that not a link of the chain is wanting; and my intellect fully assents. But intellect has been often a false witness, and testified *against* the truth. At one time it teaches a Ptolemaic, at another a Copernican, system. Intellect, then, which now sees but "through a glass," εν αινιγματι, is, I conceive, in immortal man, only a subordinate faculty; and I would not credit intellect, if it contradicted the deep-seated instincts of my moral nature as to the attributes and character of God. I mean, of regenerated nature, ever

subjected to the text, and formed by daily imbibing the spirit, of Scripture. In every dilemma of apparent contradiction between the moral and intellectual, if I must risk error, let it be in favour of the former. I would much rather underrate the distance, and miss footing, in measuring my way from the moon to a planet, from the planetary system to a fixed star, and stumble headlong into the unfathomable abysses of utter ignorance as to all astronomical and physical science, than be deceived in one moral attribute of God—than doubt, for instance, that God is wise, that God is good. This were to precipitate myself into the chaos—far more awful to me—of *moral* confusion and uncertainty. It were to plunge into the hell of scepticism as to the character of God—nay, Atheism, as to His existence. Scripture, to take the lowest ground, has left the question untouched; but every hint which it affords is favourable to it. In this silence of Scripture, being left to form my opinion from analogies and abstract reasonings (for to suspend opinion on such subjects were to suspend thought and feeling), I cannot avoid thinking that the wisdom and goodness of God would be compromised by a material creation, stupendous and astounding as that which astronomy discloses, and yet wholly disconnected from moral life; or rather, so far as Scripture and science have brought it into view, unfavourable to the development of what is moral in man, inasmuch as it enhances to his apprehension the natural, and proportionably depreciates the moral, attributes of God. It tends to elevate the God of nature—the Creator and Governor of a *now* disordered and wretched world, and whom man can serve but in a spirit of bondage and fear—above the God of grace, whom Scripture reveals, and whom he serves in a spirit of adoption, liberty, and love.

Moral instinct then teaches me, that if heaven's concave be indeed a vast expanse

> "Of planets, suns, and adamantine spheres,
> Wheeling, unshaken, through a void immense"—

if those stars which embroider the dark canopy of midnight, if those gems of light which stud the crown of creative Omnipotence, be indeed mighty worlds, and not, as the untutored savage thought, but openings through the blue etherial into the paradise of his gods; that then these worlds must be worlds of moral light, and love, and blessedness. All that is moral in man claims sympathy with them. It cries aloud that they must reflect back upon their moral centre the warm beams of the Uncreated Sun. "The heavens declare the glory of God. Day unto day uttereth speech; and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their sound is gone out through all the earth, and their words to the end of the world." Yes; "the music of the spheres" is vocal, not instrumental. The quick ear of the divinely taught can catch the very words. It is a concert of Hosannahs, ascribing "blessing, and honour, and glory, and power, to Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

If any proof were wanting of the superior importance of the moral above the intellectual, or any argument to justify us in subordinating the latter to the former, the fulness of Revelation in all that relates to the moral system, contrasted with the scant and obscure notices given by the God of nature as to what regards intellectual and physical science, seems abundantly to supply them. As to the latter, we are in the very infancy of experience, and the faint dawn of knowledge. We see but as through a glass, darkly: we know but in part. The dim torch of actual knowledge, by which we grope along in darkness visible, serves but to shew more distinctly the interminable regions of ignorance which surround us on every side: while its constant flickerings leave us ever in suspense and doubt whether the next moment may not plunge us into total darkness; whether

the next step of reason may not practically demonstrate,—as often it *has* done—that the very elements of our knowledge are unsound, that the very principles upon which our chart has been constructed are fallacious: whether it may not prove, that the path which we have trodden with so much toil and accuracy would but land us at the foot of an unscaleable ascent, or precipitate us into an awful and unfathomable abyss, which would swallow up, not only the present attainments, but the very data, of science. While, on the other hand, as regards morals, we are, with scarcely an effort of our own, placed by God under the full blaze of meridian light:—and this not merely by a system of doctrines, but by a personal manifestation of Essential Holiness; not merely by the teaching, whether through precept or example, of a cold and inoperative philosophy, "weak through the flesh," but by the quickening energy, the transforming and assimilating influences, of the Divine Spirit. In science, God has left his creatures to the unaided resources of their own experience, to grope their intricate and tedious path amid sinless errors and harmless inconsistencies: Scripture affords no instructions: the Bible furnishes no clue. Revelation sheds no light upon the truth of science; but rather sometimes, as in the date and other particulars of the creation, and the revolutions of the heavenly bodies, seems, on a superficial view, to eclipse the dim and dubious light of reason: while in morals God has brought us into the school of Christ—supplied us, not only with a perfect code of morals, but also with the great *desideratum* of philosophy, *embodied virtue;* and instructs every docile pupil by the teaching of his own Divine Spirit.

In revealing, too, the character of God, Scripture is wholly silent as to his intellectual faculties, while every moral feature is delineated with graphic accuracy. We know not *how* it was that God through wisdom stretched out and garnished the heavens—hung the earth upon nothing—laid the beams of his chambers in the waters—said "Let there be light, and there was light;" but we know, or *may* know, if we but follow on to know the Lord, those moral feelings which animate the Divine bosom: nay more than know; we may in our degree experience them: we may have that mind in us which was also in Christ Jesus. We know from the recorded intercourse, whether in the Old or New Testament, of God and Christ with man—we *may* know, by secret communion with him, that God is a Spirit; that God is love; that God is a Being essentially moral; and that He loves to commune with his creatures, not about the abstruse and difficult problems of speculative science, but about the simple and practical experiences of the heart. While scientific knowledge is allowedly imperfect in degree, and perhaps not less palpably uncertain in nature; we have an intuitive conviction that in the moral system which the nature of God and the mind of Christ develop we have found central, essential, and eternal truth. We may adopt, as "the words of truth and soberness," the delighted exclamation of Philosophy, when planting, as it deemed, the first firm step upon the threshold of the temple of science, and through the clouds and darkness with which distance had surrounded her catching a shadowy glimpse of Reason as she sat enthroned in intellectual supremacy, it exclaimed, in the ecstasy of anticipated triumph, "Εὑρηκα!" We have an intuitive conviction, that though knowledge may become obsolete, and be forgotten "as a dream when one awaketh," or be clearly seen, while it floats into oblivion, to have been but a shadowy delusion, a phantom creature of a dark and disordered imagination—that, though knowledge may thus vanish away, charity never faileth.

If Scripture furnishes no explicit and unequivocal assertion of the fact before us, it certainly does not supply a single shadow of evidence to obscure or contradict it. Suppose, then, Scripture to be wholly silent;

suppose this fact to be left by it *in medio*—which, whatever may be the force of the texts cited in affirmation of it, is certainly not the case—what object, it may be asked, could we attain by the invention of such arguments as might stagger faith in its probability? *Cui bono?* Would its rejection enhance or detract, in man's apprehension, from the goodness and glory of God? Whether, theoretically, any of God's arrangements *should* produce this effect upon our minds, is another question: that practically it *would*, is, I think, undeniable. Assuredly the work of redemption is both calculated and designed to enhance, and in point of fact does infinitely enhance, to our view, the goodness and glory of God. It tends to "justify the ways of God to man;" to magnify his wisdom, grace, and truth; and thus to win back man's estranged and alienated affections to holiness and to God.

But, to meet the question theoretically, God, in his own abstract nature, is incomprehensible by man. He is known but in his works, his word, his Son; and in proportion as any of these means of knowledge is scanty or distorted, our knowledge is imperfect or incorrect. It is true, that a single world and a single race were sufficient to prove a God. Whether this disordered world and this miserable race would, without the light of Revelation, prove that "God is love," I shall not stop to inquire. Nay, an isolated individual, planted by God from his creation upon a solitary rock in the midst of the vast Atlantic; to whose ear no other voice had ever spoken than the voice of the spirit of the storm; who had heard no other sounds, articulate or inarticulate, than the thunderings out of heaven, the roarings of the surge and tempest, or the jargon of his own untaught tongue—even he, amidst all this desolation, moral and physical, might find materials within him and around him from which to build a tower of contemplation whose top would reach the heavens. But could this man have the same enlarged views of Deity, as he whose mind was expanded by a knowledge of God's works and illuminated by the light of Revelation? Do "the heavens declare the glory of God, and the firmament shew his handy-work," to the child or to the savage, who views the twinkling lights of a starry sky as spangles upon the sable robe of night, minute as beautiful, in the same manner or degree as they do to him who sees in the "heavens, and all the host of them," mighty worlds "hanging upon nothing;" who through the telescope sees them actually swelling out into apparent magnitude; and, as he catches a faint glimpse of the remoter *nebulæ* which fill the whole field of vision, and even the numbers expressive of whose distance he cannot tell with any distinctness of perception, is convinced that the ray which now meets his eye has been winging its rapid flight across regions of immensity, peopled throughout with worlds, with the inconceivable velocity of two hundred thousand miles in each second of time, for nearly two millions of years? And will it, I ask, be indifferent to the man thus convinced by astronomy of the magnificence and astounding magnitude of God's material creation, whether this stupendous apparatus be a mighty theatre of God's moral glory, or an unpeopled, and to him unmeaning, void?

> "Look then abroad through nature, to the range
> Of planets, suns, and adamantine spheres,
> Wheeling unshaken through the void immense,
> And speak, O man! does this capacious scene
> With half that kindling majesty dilate
> Thy strong conception,"

when viewed, to adopt the language which our great poet puts into the mouth of Satan at his fall, as a

> "dreary plain, forlorn and wild,
> The seat of desolation,"

as when you see in all around the mansions of happy moral beings; and, as intellect expands to comprehend the material universe, hear the grand chorus of adoration from "the voice of many angels round about the throne, and the living beings (ζωων), and the elders; whose number is ten thousand ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing?"

It is true that all this reasoning is based upon principles which would estimate, whether for intrinsic importance or as promotive of the Divine glory—if this distinction may be made—a moral being above a material world, an immortal soul above a physical universe. But do not the principles of the Gospel assume this? Does not our Divine Teacher assume this, on the part of man, when he asks, "What shall it profit a man, if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" Did not the Saviour *demonstrate* this, on the part of God, when he told out in the humiliations of Deity and the incarnation of the Godhead, in the manger of Bethlehem and the hall of judgment, in his agonies at Gethsemané and his blood upon the cross, the value of an immortal soul?

The belief too, I would add, that there are other moral beings than man, even without any distinct idea of their proper nature, assists the mind in abstracting moral essence; and thus aids and enlarges its conception of God. Our certain, though imperfect, knowledge of the angelic nature, has in this way materially helped to our comprehension of the Divine. Had we but the elements of the human nature from which to abstract that moral essence which we call God, we should scarcely have escaped the error into which the heathen fell, even with their traditionary knowledge of the angelic nature—I mean, that of humanizing the Divine, or rather deifying the human, nature. But to know that there is a race of moral beings—not merely disembodied men, but of an entirely different nature and mode of existence—introduces a new element into the materials of that moral abstraction which furnishes our idea of God.

But some will say, "To the law and to the testimony:" is all this distinctly revealed in Scripture? Perhaps not; not more than are many known and acknowledged, and many probable truths, which have been the fruit of human speculation, results of the exercise of human reason upon data which Scripture and experience furnish. Not more, for instance, than is the solar system itself; the botany, geology, or natural history of this world. To record the moral history, not of the universe, but of *man*—to throw every needful light upon the two great epochs of that history, his fall in Adam and his recovery in Christ—are the great objects of Revelation; and the hints which Scripture gives of matters not bearing directly upon the history of redemption are consequently but few and dark. Witness the account of a race allowedly diverse from that of man—the angels, fallen and unfallen—of whom so much only is revealed as is necessary to introduce the history of man's fall, and to explain fully the nature and difficulties of his probationary state. There are, surely, many interesting and important truths which Scripture does not contain, or at least *reveal*. From the avowed object and plan of the Bible, I should as little expect to find in it the moral and religious history of the *universe*, as its astronomical, botanical, or geological.

Is it not, then, presumptuous to attempt to pry into these secret things? I think not; unless also it be presumptuous to attempt at measuring the relative magnitudes and distances of planets and fixed stars; unless it be impious to calculate and predict the transit of a planet, an eclipse of the sun or moon, or the return of a comet; all of which are alike unre-

vealed. Nothing, indeed, should be received as an article of faith, or as necessary to salvation, but what "Holy Scripture containeth; so that"—to adopt the language of the sixth Article of our Church—"whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Now neither the scientific, moral, nor religious history of the universe has been there revealed, as not bearing directly upon the grand object of Scripture, the history of redemption; and probably for this cause also, that the introduction of matter unessential to this vital subject might confuse it, and detract from the importance and uncompromising claim of Scripture as the only and infallible rule of faith and duty. But are we therefore to clip the wings of the mind in every excursive flight beyond the field of Scripture? Are we to feed the native appetites of the soul with "the bare necessaries of spiritual life?" Let us first thus restrain the appetites of sense; let us first thus curb the excursions of intellect into the fields of science. This ban against expatiating beyond the bounds of manifest Revelation, not indeed with the firm tread of faith—*that* were wise—but with the eye of contemplation and conjecture; and, at the same time, this full liberty of ranging uncontrouled amidst the boundless realms of intellectual science; has made many speculative and many more practical infidels. Many a speculative and philosophic mind, which, if permitted, would, with "the *judicious* Hooker," devoutly "meditate the number and nature of the angels, the blessed order and obedience" of the celestial hierarchies, has been checked by this cramping system, which with a sanatory cordon of posts bars every avenue out of Scripture into the spiritual world, and been driven back from the springs of Revelation to the springs of science, to satisfy the instinctive thirst of the mind after speculative knowledge. Many such have hence expended, far from God, upon astronomical and mathematical calculations, upon exploring the bowels of the earth, upon classifying shells and fossils and minerals, and upon the genera and species of the vegetable and animal kingdoms, those faculties of mind which, fixed upon the only firm basis of Revelation, would have sometimes from this eminence speculated into the dimness and distance of the regions beyond; and in this exercise, so calculated to wither an earthly and to foster a spiritual frame, have caught occasional glimpses, which might have served to exhibit in new lights the revealed attributes of God. They would have read there most impressive and convincing lessons of man's utter ignorance, and of the depth of the riches both of the wisdom and knowledge of God. The best remedy for intellectual pride is full permission to speculate into the interminable regions of its own ignorance; and the best mode of maintaining the mind continually in a spiritual frame, is to give full liberty of thought upon spiritual subjects—provided only that its speculations are never permitted to clash with the revealed Word of God; and that such speculations as "are not read therein, nor can be proved thereby," are never proposed to others, nor recognised by ourselves, as articles of faith.

If religion would keep pace with the march of intellect, it must be extricated, not only from ceremonial formalities and acknowledged superstitions, but also from the declamatory exaggerations, the antiquated prejudices, and the intellectual enslavement, with which the accumulated artifice and superstition of ages have encumbered while they thought to adorn it. It must stand forth in the simplicity and omnipotence of naked truth, "when unadorned, adorned the most." In days like the present, when men think boldly and reform unsparingly in all other matters, it were vain, even if it were desirable, to entrench religion behind prejudices of man's invention, and, on merely human authority, to denounce anathemas

against those who would modestly question whether Revelation indeed sanctions *this* popular error or *that* intellectual prostration. You may cry out against, as profane and blasphemous, every innovation upon long-established superstitions; you may impeach as heresy every encroachment, not only upon the revealed Christian faith, but also upon the aggregated mass of convenient popular prejudices: but, protest and threaten and anathematize as you may, thinkers upon every other subject will think about religion. The current coin of religious opinion will, in these days of reform, be passed through the furnace of mind, and assayed by the acknowledged standard, the law and the testimony—for I speak not of those who deny the supremacy of Scripture as the test and standard of truth. Were it not then wise to co-operate in, if not anticipate, this legitimate scrutiny; and not to suffer the genuine ore to be disparaged and cast away, on account of the rust or the alloy which, in a circulation of ages, it may have contracted? *

A desert universe has been argued by analogy from the waste places of the earth. But this analogy shocks moral feeling, and has, I conceive, no foundation. The question is not, whether the deserts of a thickly peopled, and, for the development of what is moral, perhaps already overpeopled world, furnish an analogy to a waste and desert universe, beneath whose vast and immeasurable magnitude the vision even of imagination fades, and the faith of reason reels and staggers. Even this analogy were favourable to the view before us; but it is neither the *most* favourable nor the just analogy. The proper question for analogy is, whether earth, with all its various accommodations, was not built and furnished, amid the many mansions of our Father's house, as the abode of a moral race: whether the very deserts of earth—full however, be it observed, of animal life—do not discharge intelligible and important offices—for man, their created lord: whether moral man, in his connection with the development of the Divine attributes, was not the final cause of its existence: whether God did not create all things for his use and benefit—give him all things

* We think that we understand our correspondent's meaning, but we are not sure that it may not be misconceived or misrepresented. He intends, we presume, to assert that there is nothing in religion to discourage the advancement either of physical or moral science; nor have the immutable verities of Revelation any thing to fear from the march of the human mind, if only it march towards truth, and not from it. But the human mind cannot, by its own researches, make the slightest discovery in any thing that can be justly called "religious" truth. In this, Revelation is our only guide; we cannot conceive of any "religious opinion" which is not "based upon Scripture." Man's intellect may indeed reason by analogy to such questions as that to which our correspondent alludes; but surely these are not "religious" opinions, even though they should not oppose Divine Revelation; nay, should even confirm (if confirmation were necessary) its statements. Nor do we think, though they corroborate the exalted ideas which Scripture gives us of the attributes of God, that they enlarge them. The Scriptures always speak of the doctrines connected with human salvation as the very highest exhibition which it has pleased God to make to mankind of his own perfections; nay, and not to mankind only, but even to higher intelligences, so that "unto the principalities and powers in heavenly places might be known by (means of) the church the manifold wisdom of God." From the reflections of a powerful intellect under the guidance of religious principle, may doubtless be gathered, both from the moral and physical world, innumerable illustrations and corroborations of the "wisdom" and goodness of God; but we are jealous lest, in the statement of this truth it should seem to be implied that the new discoveries surpass, or equal, the discoveries of Revelation. They may be auxiliary, or supplemental; but their brightest rays are but as darkness compared with its effulgence. When our correspondent speaks of "religion keeping pace with the march of intellect," we presume he means religious persons, or at least their opinions; for religion—and we know of no religion but that which the Bible reveals—is unalterable. We concur with him, that the friends of Christianity ought not to oppose the expansion of the human mind, as if the Gospel of our Redeemer needed to be shrouded from scrutiny, and could not bear the light.

richly to enjoy—put all things in subjection under his feet: whether moral man was not the last and finished work of the Creative Hand; the top-stone and capital, the crowning and completing ornament, of this material, vegetable, and animal world.

We see around us a closely graduated scale of animal being, from the zoöphyte, which by an almost imperceptible shade divides animal from vegetable life, to the highest order of the brute creation; but even that highest order separated, by a wide and impassable gulf, from intellectual and moral man. In the several nations and individuals of the human family we see the same endless variety, from the half-human Laplander, the lowest in the category of man, to a Newton in intellect and a Paul in morals. We take the chart of Revelation in our hands, and travel into the invisible world, and find there the same ascending and descending scale, in mysterious and imperfectly distinguished but evident variety. We read of angels and archangels, cherubim and seraphim, thrones and dominions, principalities and powers, ascending upwards, by their various grades, not indeed, as infidel philosophy would teach us, to God, the great First Cause, but to the brink of that mighty chasm which must ever separate finite from infinite, the creature from the Creator. We descend, and find the same variety—as if the dark counterpart of the celestial hierarchy—in the world of apostate spirits: we see the god of this world, the spirit that now worketh in the children of disobedience: we see him as prince of the devils, with his legions of subordinate unclean spirits, ruling the nations with a rod of iron. We find *there*, as in the realms above, "principalities and powers" of evil; the rulers of the darkness of this world, and spiritual wickednesses in high places. We read in Scripture of unclean spirits who have not attained to the same bad eminence as others; who can find seven other spirits more wicked than themselves; and who are obliged to secure their dominion in the sinner's heart by the aid of that kind which goeth not forth but by prayer and fasting. Such is the vast variety of animal and spiritual being which Revelation or experience distinctly brings before our minds.

In connection with this, we see also that, for the development of moral character, a theatre of action with "ample room and verge enough" is requisite, whether in order to the cultivation or the exercise of moral graces. Even essential Deity dwelt throughout eternal ages Trinity in Unity. We see God calling into existence those various orders of moral intelligences. We hear him pronounce, in regard to man, that canon of abstract truth which dictated universal creation, "It is not good that the man should be alone." We see the stupendous physical apparatus with which the planet we inhabit has been fitted up, and learn that all this is for the use and enjoyment of man. We see its stupendous moral apparatus, and learn that it is for the discipline and perfecting of the saints—to bring many sons to glory. We find interested and engaged in this work the whole spiritual world, as far as it is known to man—indeed, that world revealed to man only so far as it is engaged in his spiritual concerns. Angels and devils are not revealed to us as creating, upholding, or destroying worlds, suns, or systems; but the latter are revealed to us as going about, upon this earth, seeking whom they may devour—the former, as ministering spirits sent forth to minister unto the heirs of salvation. In the history of redemption we learn, still further, the astounding fact, that the God of men and angels bowed the heavens and came down to earth—not to receive the homage of devoted service; not to be ministered unto, but to minister—to seek and save them which were lost. With such views of this earth, as one of the component parts of the great system with which it is connected by moral relations so intimate—views which are

daily forced upon me by my own nature and circumstances, and continually sounding in my ears by the voice of Revelation—I cannot look abroad upon "planets, suns, and adamantine spheres," without a deep conviction that

"Varied being peoples every star."

I cannot but believe that each of these other, and, as I am told by astronomy, similar provinces of God's mighty empire, has also its deputed moral head; and that its moral apparatus and administration interest, the affections and develop and exercise the graces of the celestial hierarchy, while, at the same time, they train its proper subjects to a meetness for the heavenly inheritance.

There are some texts of Scripture adduced to support the opinion in question; but, as might be expected, they are so few, and so obscure, that they not only leave it wholly out of the range of matters of faith, but furnish ground altogether inadequate on which to base any opinion that was not strongly borne out by the analogy and general character of the Divine dispensations, and by their harmony with the revealed attributes of the Divine mind. There is a strong and amiable desire in the regenerated nature to find in Scripture, not only *the* truth, but *all* truth; and that God's venerated word should be the depository of all knowledge, as of all wisdom. All necessary truth, assuredly, Scripture *does* contain, and any unexpected discovery of truth in Scripture beyond this, affords gratification to the mind: but here we should carefully distinguish between what is an innocent gratification and an essential necessary, lest we demand the positive testimony of Scripture upon subjects where it is abundantly sufficient that Scripture does not contradict them. One person, for instance, thinks that he can see in Scripture the theory of the circulation of the blood. Another has caught there a hint of the sun's declination; and finds, not only the tropics, but also the parallax, spoken of by name. Now I do not by any means take upon me to say that these truths are not alluded to in Scripture: but I mean to say, that however this may be, whether he has come at these truths by being "mighty in the Scripture," or by being "wise above what is written," still the facts themselves are not contrary to Scripture, and without its authority may be credited, in the absence of Prophetic or Apostolic evidence, on the testimony of the Surgeon-General or Astronomer-Royal.

I do not bring forward the texts supposed to hint at the subject before us, because alone, as I have already said, they furnish ground altogether insufficient on which to build it; and because *without them I should hold it.* The man whose principle forbids, as dangerous, the holding any opinions on religious subjects which cannot be based upon some text of Scripture, is apt to fall into an error still more dangerous, and to build his house upon the sand, and not on the rock. He is apt to press Scripture into his service—to find in, or force upon, the Bible his own theories; for theories every thinking mind will and must have, while we see as through a glass, darkly, and until we know even as also we are known. Thus he will distort Revelation into the mould and form of his own imaginings. This is still more dangerous. While the one recognises an authority which, if brought to bear unfavourably upon his theory, would shiver it to atoms; the other has mingled up this authority with his own opinions, and feels all the liberty, in dealing with the texts that may be brought to oppose them, of him who is but "comparing spiritual things with spiritual"—in fact, who has text to bring against text, altar to set against altar. The man who is so disposed could find any thing in Scripture, and could base any article, not only of his faith, but of his knowledge, upon a text. Philosophy, no less than heresy, has furnished instances of these distortions of Scripture. This, however, is not beneficial to the individual himself,

however pious his intention, but dangerous. The constant fluctuation and levelling of his supposed scripturally-based opinions before the march of intellect and science, must necessarily sap the foundations and weaken the principle of faith. But when the hints of Scripture are viewed, not as matters of direct and designed Revelation, but as incidental allusions—overflowings, as it were, from the fulness of an All-knowing Mind; not designed to be read by their own light, but as illuminated by the back light of advancing knowledge—they become a powerful confirmation of faith—not philosophical, but religious—not indeed in the scientific truths to which they are supposed to allude, and whose light they borrow, not communicate, but in Scripture generally, by furnishing a strong internal evidence of its truth, and the omniscience of its Author.

To express more distinctly and concisely my own opinion on this subject, and the grounds of that opinion, I would say, that there appears to me a strong probability, nearly amounting to a moral certainty, that the vast system of worlds which astronomy reveals is inhabited by intellectual and moral beings. But I am led to conceive this, not from any plain assertion of it which I can find in Scripture, but from the harmony of such an arrangement with the fulness of the only world with which I am conversant; and which world obeys the same general laws as the several other worlds of the system, and, so far as science can ascertain, bears a strict analogy to them—is a fragment of a mighty mass, an individual of a species. And still more do I believe it from its tendency to illustrate the revealed attributes of God. At present I cannot find in Scripture either the astronomical or the moral theory of a plurality of worlds. If it could be proved to me that Scripture denied the latter, and was silent as to the former, I should balance the moral against the mathematical arguments, and reject the former also. But the Bible has brought with it, to my mind, such overwhelming evidence, not merely external but internal, of its Divine authority and truth, that I can permit no reasonings, moral or mathematical, to contradict it. When the Bible audibly and clearly speaks, my whole nature is hushed in solemn silence, or prepared to cry out, "Speak, Lord, for thy servant heareth." I am prepared not only to submit, or at least study to submit, my will and affections to its precepts; but also my understanding to its doctrines; "to cast down imaginations, and every high thing which would exalt itself against the knowledge of God, and to bring into captivity every thought" to the voice of Revelation. If, therefore, it could be shewn that Scripture asserted the masses and distances of the celestial bodies, as demonstrated by astronomy, and at the same time contradicted, by any plain assertion or fair inference, the theory in question, that those bodies are inhabited by intellectual and moral beings, I should at once bow implicitly to its decisive judgment. I should not merely resign the opinion, however fondly held, but resign it without its carrying away with it any portion of that complacency in the Divine arrangements, and veneration for the Divine attributes, with which it is at present connected in my mind. A single ray indeed, by which, to my apprehension, "the heavens declare the glory of God and the firmament sheweth his handywork," would be clouded, but the Luminary itself would be still unchanged. The religious affections had been for the time elicited, but not created, by a mistaken view, and would flow into a new channel. To whatever quarter I may turn, to discover the natural attributes and to expand my view of the moral attributes of God—whether to the earth, or sea, or air, or heavens—the knowledge of God's moral attributes, which are his "excellent glory," and on which the religious affections are based, "is given me in the face of Jesus Christ." "God manifest in the flesh," meek, and pure, and just, and true, altogether lovely, and full of love, is the source and

sovereign of the heart's affections. In the absence of Revelation, the theory before us sheds, to my view, a bright light upon the attributes and character of God. Let Scripture obscure or quench this light, and I should see in its eclipse the Divine glory, but in more solemn and awful manifestation. I should stand upon the brink of the abyss; and as the shadows upon which the eye of contemplation fastened, and which it mistook for solid substances, melted away and disappeared before the emerging light of a profounder revelation, I should look with increased wonder and adoration into the mysterious and unfathomable deeps of the wisdom and knowledge of God. His inscrutable judgments, his unsearchable ways, would become the new subjects of my admiring contemplation: just as I should look, now with adoring gratitude to the grace, again with adoring submission to the sovereignty, of God, when I beheld a sinner arrested "with mighty hand and stretched-out arm" in the midst of his iniquities, and apparently converted to God, and again relapsing into the error of his former ways, sinning with a high hand, and finally apostatizing from Him.

J. M. H.

ON THE ABSENCE OF DUE SPECIFICATION IN SERMONS.

To the Editor of the Christian Observer.

I HAVE frequently remarked in hearing sermons, that the preacher, in speaking of men as sinners, has not, so often as might be wished, defined what sin is, but by a sort of loose general statement has left it to be charged on the conscience by the individual himself; whereas this can only be done by a few of the more enlightened of his congregation, while the larger number are by such undefined statements enabled to throw off the charge from themselves, and suppose sin to attach only to the openly immoral and profane. If this remark be true, and has any thing of a general application (for my means of observation are very limited), it would certainly be well to recommend to every writer or preacher of sermons to settle in his own mind what that character of sin is of which he desires to convict his congregation by the sermon he is at that time preparing. The *common* idea of sin is, as we all know, that it is the actual violation of the Divine Law as contained in the second table of the Ten Commandments; while the extent and spirituality of those Commandments are seldom taken into the account. And, no doubt, whoever is guilty of such sins is a gross offender against God and man. But all "*ungodliness* is sin," and it is sin of the commonest kind, and is so comprehensive that it connects itself with every thing we say or do. Now, for this reason, might it not be well to use more frequently than is usual the Scriptural terms *godliness* and *ungodliness*, as being more comprehensive, and at the same time more definite and distinct, than the term *sin*, when used as indiscriminately as it commonly is?

In what a vast variety of ways does *ungodliness* shew itself! The root of it is unbelief; but while the sins which grow out of our constitutional and sensual appetites and passions are usually the most understood, and denominated as sin, the sins of ungodliness lie much deeper, and are far more comprehensive. They grow out of the *mind*, having their origin in the natural enmity of the heart to God. They shew themselves in pride, and selfishness, and envy, and revenge, with all their thousand modifications; but especially in forgetfulness of God, in His varied aspects and bearings towards us; so as that none can flee from the charge of *ungodliness*, if the term be once understood. Thus the man who goes on his daily work or employment without any reference to that God who gives him the

ability so to do, is an *ungodly* man; so also is he who makes not the word of God his rule of life, and the standard of his actions in all that he undertakes; and therefore, though it would not be easy (perhaps we may say it would be impossible) to convince an unconverted man that he is what the Scriptures declare him to be, "inclined only to evil," "born in sin and a child of wrath," yet by a little dissection of the heart, in describing sin under its various modifications, there would be a greater probability of alarming the conscience, and thus, as far as human means are concerned, of inducing self-inquiry and self-condemnation. It is indeed a point of the utmost importance to convince of sin—not only to *convict*, but to *convince*—so to convince as that its odiousness in the sight of God, and its desert at the hand of God, shall be clearly seen.

And this leads me to notice another *unintentional* defect which I have frequently had to remark in the many otherwise excellent sermons I have heard: the *sinfulness* of sin has not been sufficiently insisted on. All are ready enough to admit that they are sinners—it is an admission hardly to be avoided, even by persons the most blinded to their own character and conduct;—but to see its sinfulness in the sight of God, and in relation to the Gospel of His grace; its sinfulness as it affects our fellow-creatures; and the hinderances it throws in *their* way, and in *our own*, as to the pursuit of the only true end of our being, in connexion with glorifying God in body, soul, and spirit—this is what, I think, is too seldom pointed out in sermons, and is thereby perhaps too little considered by the hearers of sermons.

H.

FALSE CRITICISMS ON THE SACRED SCRIPTURES.

To the Editor of the Christian Observer.

I HAVE been in the habit for some years past of keeping a record (no enviable, or you will perhaps think profitable, vocation) of all the bad criticisms on the New Testament which have fallen in my way. My manuscript is increasing to a portentous size, and, if it were published, might be a rather amusing piece of light reading, were not the subject too serious to allow of an unmixed smile even at the self-complacent curvettings of affected scholarship. The clergyman of the church which I attend is rather fond of shewing off his knowledge of Greek, by telling us how his text stands *in the original*; and many of my acquaintance seem to be considerably annoyed when he sets off upon his high horse. I fear that I am not always so much disturbed as I ought to be upon the occasion, being perhaps secretly delighted at the prospect of obtaining fresh materials for my inauspicious manuscript. Indeed, I have been so spoiled by over-indulgence in this matter, that I almost feel as if I were ill-treated when a whole Sunday has passed over without making some addition to my treasures. I do not, however, confine myself to pulpit criticisms; though (without being particular) I prefer these, as being generally the worst. I send you two or three specimens of my collection; taking especial care, however, not to pen one that might leave in the mind of my readers any painful or trifling association.

A few years ago I heard a sermon on the text, "Almost thou persuadest me to be a Christian," Acts xxvi. 28. "The Greek word," said the preacher, "which is here rendered *almost*, means *a little*: and the text ought to have been translated, "A little thou persuadest me to be a Christian." It might, one would think, have occurred to him, that had the English translators been capable of making such a mistake as this they

would have been totally unqualified for their office. The Bible translation is quite correct, and the only effect of the preacher's alteration was to destroy the whole force and spirit of the passage *.

My next specimen shall be from Mr. Myers's Norrisian Prize Essay on the Gift of Tongues. This essay, as you have justly stated, is one of very considerable merit, and deserves a wider circulation than academical prize essays generally meet with. It contains, however, one unfortunate little note. Speaking of Acts xi. 26, where it is said that "the disciples were called (χρηματισαι) Christians first at Antioch," Mr. Myers remarks that the verb here used is active, not passive, adding, that if this had been attended to, it would have gone far towards settling the controversy about the claim of the Socinians to the title of Christians. I do not in the least understand how this could have been the effect of Mr. Myers's criticism: indeed I do not know whether he means that it would have determined that the Socinians *were* or that they *were not* Christians. But, at any rate, he must suppose that χρηματιζειν does not signify "to be called," as it undoubtedly does.

If you will allow me to take another specimen from your own pages, I will refer you to a communication signed W. R. in your last year's volume (page 274). The writer says that *again* is not the meaning of ανωθεν, in John iii. vers. 3 and 7. Now I do not quarrel with him for preferring the marginal reading, *from above*; it may possibly be the right one; but it does not seem to have occurred to him that there can be any doubt about this question, or that any thing may have been written respecting it by other interpreters. He says that "no where else in the New Testament is ανωθεν rendered *again*." But παλιν ανωθεν is rendered *again* in Gal. iv. 9, and *must* be so rendered. In the Apocryphal book of Wisdom, xix. 6, we find, "The whole creature in his proper kind was fashioned *again anew*," παλιν ανωθεν. And Josephus uses ανωθεν in the sense of *again*. Commentators refer us also to the authority of ancient versions, to prove that the word was understood to bear this meaning in the text before us; and they argue, from the reply of Nicodemus in ver. 4, that this was the meaning which *he* gave to our Saviour's words, understanding him to speak of being born *a second time*. The last argument is perhaps not worth much; but the reasons that are urged in favour of the common translation are, upon the whole, entitled to attention. To me they seem to be conclusive. At any rate, W. R. should have acquainted himself with them, and not have jumped so hastily to the contrary conclusion.

M. J. M.

QUERY ON USING THE CATECHISM.

To the Editor of the Christian Observer.

PERMIT me, through the medium of your publication, to request an answer to the following query:—

Can a conscientious Clergyman, firmly attached to the Church of England, sanction and superintend a daily school without teaching the Church Catechism?

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* There is, indeed, another interpretation of the passage, which has received the sanction of some respectable commentators; but I think that they are mistaken. These interpreters suppose χρονῳ to be understood after εν ολιγῳ; and consider Agrippa as saying to St. Paul, ironically, "You make quick work of converting me to your faith." To which Paul answers, "Whether the work be quick or slow, I would that you were all converted."

ON THE OBSERVATION OF THE SABBATH IN PARADISE.

To the Editor of the Christian Observer.

YOUR Right Reverend friend the Bishop of Calcutta, in his invaluable treatise on the Divine Authority of the Lord's-day, says: "Even before the Fall, man in Paradise, as we have said, needed a Sabbath, a day of religion; and for the like ends, to be a sign between God and him—to be a means of exercising and carrying on that sanctification, the habits and principles of which he already possessed. He was permitted to cease, he was commanded to cease, one day in seven, from the gentle toil of dressing the garden of Eden, that he might devote the time more immediately to his Almighty Creator."

Now, sir, I am far from disputing the truth of any one of these assertions; but as they are very specific, minute, and positive, they ought to be grounded upon clear declarations of Holy Writ; and if such can be produced, they will be of great importance in the whole question of the Sabbath; but, without them, I must consider these declarations as mere opinions, which, however probable—nay, though true—are not entitled to this force of assertion. Where do we learn that even in Paradise man "needed a Sabbath, a day of religion?" The reason specified by the inspired writer for the appointment of the primeval Sabbath, is, that God rested that day: not that Adam in Paradise needed it, either for his repose or his sanctification. Where do we read that our first parents, in their original purity, required this holy day "to strengthen their habits and principles?" I am not denying the fact, but only asking for the Scriptural proof; for, in order to warrant assertions so positive upon a matter respecting which we can know nothing but from Divine revelation, there ought to be more than human opinion—there ought to be the direct authority of the word of God. Perhaps some of your readers would favour me with a few lines in reply to my inquiry. I believe fully the Divine authority of the Lord's-day, and also the perpetual obligation of the primeval Sabbath, the time only being changed; but I am unwilling to venture upon inferential details, however probable, where the word of God does not directly lead me by the hand.

A. S.

MEMORANDUM ON JOHN XVI. 8—11.

To the Editor of the Christian Observer.

"AND when He is come, He will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." The following seems to be the natural and obvious interpretation of this passage: "After my departure from amongst you, another Comforter will arise in the world, whose office will be,—first, to convince mankind of sin, because my teaching has failed of accomplishing that great end of my coming; secondly, to instruct them in righteousness, because I shall not be present on the earth, as a teacher and pattern of obedience to the law; and, thirdly, to reveal to them the doctrine of judgment, because at the very moment of my departure there is a great judgment of the world, and the prince of the world is cast out"; (see chap. xii. ver. 31).

I think that this is the sense in which every body understands the passage at a first reading, and before he has consulted the writings of com-

mentators. The great point to be settled, is the meaning of the word *righteousness*. Those who think that it means the righteousness of Jesus Christ (and this is the opinion of the majority of expositors), seem to me to leave a chasm in our Saviour's argument, which the Apostles would have been utterly unable to fill up. They hardly understood him when he spoke of his departure from the world (ver. 17); much less could they have divined how that departure should be a proof of his righteousness. I think, therefore, that it is better to consider our Saviour as speaking of righteousness *generally*; and I feel almost sure that this would be the first impression of any one who was not familiar with our formal systems of divinity. I have heard it objected to this interpretation, that the Greek word, which in our translation is rendered "reprove," must be taken in one sense with *sin*, and in another sense with *righteousness*. But, not to mention that this objection lies against every interpretation of the passage that I am acquainted with, it may be sufficient to observe, that no one who understands Greek would consider it to be an objection at all: for it is a frequent practice, almost an elegancy, in Greek composition, to make a string of substantives depend on a verb which in its proper sense can only connect itself with one of them. M. J. M.

ON THE EFFECTS OF EVANGELICAL PREACHING.

To the Editor of the Christian Observer.

I HAVE heard it remarked, that what is usually, and I believe truly, called "Evangelical Preaching," is not at present attended with those striking effects which some years since appeared to accompany it. Were a Whitfield, or Wesley, or Rowland Hill, to begin his course over again, we should have no reason, it is said—humanly speaking, and judging from the actual facts in places where the Gospel is faithfully preached—to expect such results as were familiar in former days.—Is the fact so? and if it be, what are the causes of it? The arm of the Lord is not shortened; the Gospel, under the ministration of the Holy Spirit, has not lost its power; and the heart of man is what it ever was. Yet, considering the amplitude of the means of grace during the last few years, have the effects been such as we might have hoped for? If not, there must surely be something wrong; and to discover, and by the grace of God endeavour to amend it, must be a bounden duty of every Christian, whether cleric or laic. It is true that the Most High is a Sovereign; but, judging, as we Scripturally may, according to His ordinary proceedings, we must infer that there is some peculiar cause for any apparent deficiencies in the supply of His life-giving influences. Let us, at least, consider the question. Is all well? If not, wherein are we weak, or defective? AN ELDER.

ON BEARING THE INFIRMITIES OF THE WEAK.

To the Editor of the Christian Observer.

THERE is a lesson which I was long in learning, and have even now only imperfectly attained to, but which I am anxious to impress upon the minds of my younger brethren in the ministry: it is, that of bearing the infirmities of the weak, the ignorance of the ignorant, and the honest scruples of the prejudiced. I conclude that every Christian, and more especially every Christian minister, is anxious to do this in what may appear greater matters; but there is often a want of attention to it in what may seem trifles to minds of large range, but which are not trifles to the multitude. I was

some time since in company with three or four clergymen of considerable talent and undoubted piety, who were conversing freely upon a variety of passing topics, with the usual latitude of literary men who perfectly understand each other's meaning, but without the slightest regard to the effects of their conversation upon a large miscellaneous party, who were listening to their observations. First came up the question of modern miracles, which was disposed of in a somewhat playful tone, that I perceived greatly shocked the minds of two or three ladies, who thought it a very serious matter, and could not understand how it could excite a smile. Some curious dreams and ghost stories were disposed of in the same manner, and with the same result. Then followed some Biblical criticisms, in the free tone of college conversation, but certainly without the slightest intention of disparaging the sacred text; yet I could not but see that a painful impression was left upon the minds of some present, who knew nothing of Various Readings or interpolated passages, as if these learned divines spoke of the word of God (for to vernacular readers every syllable of the English Bible is the word of God) in a very flippant and irreverent manner. Then followed, in this evening of mischances, the *pro* and *contra* arguments respecting the Divine authority of the Lord's-day; then Dr. Chalmers's arguments for the plurality of worlds inhabited by moral agents; and last of all the geological question, one of the party declaring that he had no doubt that the shells embedded in the Kilkenny marble of the chimney-piece were at least a hundred thousand years old, and of course long before Adam.

Now, to persons accustomed to free discussion all this passed over without any feeling of scepticism or irreverence; and the argument in most cases actually concluded upon what may be called *the safe side*; yet the effect on the bystanders, I am persuaded, was injurious; and I venture to submit to my Reverend Brethren and others, that, however stable may be their own sentiments, they ought to remember that the great body of persons around them are not prepared for such discussions, and that in shaking even prejudices they may endanger something more valuable.

I am aware, indeed, of the difficulty on both sides. The clergy mix with and belong to the most highly-educated classes of society; they become early acquainted with, and feel interested in, new discoveries and new speculations; they find among their literary and scientific friends a disposition to moot every thing; to concede nothing to prepossession or prescription; but, on the contrary, a habit of discussing the evidences and disclosures of Divine Revelation itself, with as much freedom as they would a question of philosophical research or classical criticism. To compete with this, they are accustomed to meet their antagonists on their own ground; they are willing to admit that popular belief, and what is called "pious prejudice," are not argument; they are anxious that the friends of religion should not be thought weak men, who are in the rear of "the march of mind;" and hence they canvass freely, and often with good effect, questions the very propounding of which for discussion would shock those religious persons who have not investigated the grounds of their belief with the severity of abstract science. Their own minds not being shaken, they are not aware of the effect upon others; but that effect is often decidedly injurious.

I might illustrate the subject by another allusion. A clerical friend of mine, while at college, studied the writings of what are called Neologian critics. The result upon his mind was a most decided conviction that the Neologian system is utterly untenable; and no man more decidedly opposes it, as illogical, unscriptural, and fraught with evil; but, at the same time, he has accustomed himself to speak of "the principles on which this or that book of Holy Writ is constructed," the "habits" of this or that in-

spired penman, and the times, circumstances, and persons of Scripture, in a way that to some of his uninitiated hearers appears irreverent, and perhaps profane; and as there are many passages which he does not think bear out the popular interpretation, and which he does not consider it due to truth to hear misapplied without a note of dissent, some of his pious neighbours are often grieved and shocked at his remarks.

But is not all this inconsistent with the Apostolical direction to bear the infirmities of the weak, and not to please ourselves, by using even an honest liberty, when it may distress the minds of others? I would put the matter thus: Am I at liberty to shock even the prejudices of a fellow-Christian, by intruding before him questions which I feel assured can only pain his mind without any likelihood of my convincing his judgment? The sacred caution, "Hast thou faith? have it to thyself;" is of wide application. It may often happen that the very argument which fortifies one mind distresses another. Many valuable academical discourses, and books on the evidences of Christianity, which I should gladly put into the hands of an educated sceptic, contain passages which would greatly shock an uneducated Christian. The only way in which a person of this last class usually argues is by quoting a passage of Holy Writ, and telling his antagonist of the awful consequences of controverting it—a most satisfactory mode of arguing where both parties acknowledge the authority of the record appealed to. If therefore, in contending with a Neologian, a sceptic, or an infidel philosopher, you argue instead of anathematizing, you seem to give up in part the cause of truth. And this feeling is not confined to uneducated persons. In the remarks alluded to in your last Number, of Mr. Cole upon Professor Sedgwick, Mr. Cole declines entering into the question of science, contenting himself with adducing texts; and I doubt not that to many readers this would appear a satisfactory method; whereas the very question is upon the construction of the texts adduced. If we will not meet inquiring persons upon common ground, they think it is because religion will not bear investigation; if we do, we are reproached by others with having forsaken the higher ground of sacred infallibility. The very discussion of a question seems to be an admission that it is open to discussion; so that the defender of the word of God against objectors, if his defence be really argumentative, and not mere denunciation grounded upon the truth of what is not admitted by his opponent, will appear to many persons to fall short, because he reasons instead of asserting. Almost all uneducated, and many educated, persons declaim where they should argue. They beg the question, and then draw inferences from it; and to nine persons in ten this style of proceeding is far more convincing than a solid argument. A friend of mine shewed me a manuscript sermon which he wished to publish in favour of Church Establishments; but it contained scarcely a line which a Dissenter would have felt to be fairly argumentative. "Will any man say," exclaimed my friend, "that it would be better for the interests of Christianity that there should be no National Church Establishments, and that the whole work should be left to voluntary agency? Far be it from us to listen to such an absurdity. Are these times in which it is desirable to loosen the hold of religion upon the minds of men? Are we in danger of being too godly? Are we afraid that too many souls should be saved? If we are, then indeed, but not otherwise, down with National Church Establishments." Thus proceeded my zealous friend; but he never once grappled with the real point in discussion; he never settled the bearings of the voluntary and the established system; he never addressed himself to the question whether National Churches *do* impede or advance the cause of Christianity, which is the point at issue; but, taking for granted that there could be no second opinion

upon such a subject, he declaimed very zealously respecting the evils of impeding the progress of religion;—all which would have been very appropriate, if he had first shewn—what the Dissenter denies—that it would be impeded by the abolition of National Establishments. Yet I doubt not but that, to the larger portion of his auditory, this appeal was more effective than would have been a solid argument; because he thus stood upon the high vantage ground of assumption. The most powerful argument is not so effective, as the conviction that there is no question to raise an argument upon. Now, in all the matters which I have alluded to, and many others, critical, neological, geological, metaphysical, and ecclesiastical, the greater part of Christians are not even aware that there is room for a question; and the moral of my remarks is, that if our larger acquaintance with the world of intellect, or the world of infidelity, has forced us to dive deeper, we should not unnecessarily wound the minds, or even shock the conscientious prejudices, of our fellow-Christians, by making rude incursions upon their honest simplicity. Let us love truth and seek truth; but let us not obtrude every thing we know upon minds not prepared to receive it. A.

THOUGHTS ON THE CHARACTER OF ELIJAH.

(*Concluded from page* 352.)

THE next appearance of Elijah is on occasion of that awful murder committed by Ahab on Naboth, at the instigation of his ungodly wife: and fearful indeed was the question he was commissioned to put, of, "Hast thou killed and also taken possession?" and not less terrible the denunciation: "In the place where dogs licked the blood of Naboth, shall dogs *lick* thy blood—*even thine.*" Not indeed that we should be justified in omitting to observe, that, even in the midst of all the accumulated evil which was denounced as well against Jezebel as Ahab, the cry for mercy was not disregarded; and although this by no means seems to have been a spiritual cry, and we have no evidence of its having been followed by spiritual mercy, there was yet a respite afforded from temporal woe, and the evil did not fall in Ahab's days, but in those of his son.

In the opening of the Second Book of the Kings, Elijah is seen as an awful messenger of wrath, in the case of two different captains who were commissioned by an idolatrous king (Ahaziah) to go out against him; and again as a minister of mercy, in the case of a third captain, who acknowledged his Divine mission, and submitted to his authority.

The offence of this ungodly king was, that in the affliction with which he was visited he sought for help from them that were no gods; and He who will not give his glory to another, was pleased to denounce the impotence of such trust through this Prophet, who throughout his whole history appears to have been eminently raised up for the overthrow and humiliation of all idolatry. The first two unrighteous representatives of their iniquitous master, with all their armed bands, have no power whatever against the ambassador of the only true God; while the instant that a third warrior humbly recognises the majesty and glory of the God of hosts, and becomes a suppliant for mercy for himself and his fifty soldiers, he immediately obtains it, in answer to prayer, and becomes a living instance of the forbearance and mercy which the miserable men who had preceded him never found, because they sought it not, and chose rather to go out in their own strength, which was perfect weakness. Now although this, like the former interposition of the Almighty in behalf of his servant Elijah, was evidently of a miraculous nature, we yet know assuredly that no weapon

that is formed against the servants of God shall prosper; that none shall harm *us*, if we be followers of that which is good; and that all things still work together for good "to them that love God." The providence of God, so beautifully though briefly treated of by the late Lord Teignmouth, is not the less exercised because it is less visible; nor must we conclude that, because it is not so strikingly apparent in its operation as in the days of Elijah, the God of Providence is not still active in the concerns of his own creation, and directing all things by the word of his power.

The closing scene of Elijah, at which we are now arrived, is much in accordance with his whole extraordinary and supernatural history, nor does the fiery dispensation which is more or less connected with his character disappear at the conclusion of the narrative.

In purposing his removal, the Lord does not leave his church and people comfortless, but raises up a successor, as in the case of Moses and Joshua, on whom he is pleased to bestow the gift of his Holy Spirit. Thus also it is now, and will be to the end of time. No sooner does one instrument fail, than another is vouchsafed; and it is yet as true as ever that "the Lord will provide." The fidelity of Elisha, in his adherence to the departing prophet, as thrice expressed by himself, is well worthy of our notice; and the high reward which he obtained, in being invested with his master's mantle, is most encouraging to such as are called to tread in the steps of those who have been favoured of God in the government of his church, or even in the administration of any less ostensible offices of piety or charity in the world. Thus the spirit of Elijah yet rests on Elisha; or rather a greater than either is here, in the promised Spirit of our Lord himself—the purchase of his great and glorious work in our sinful world: "Lo! I am with you alway, even unto the end of the world."

A few further remarks occur upon this singular and interesting history.

1. Elijah was a man subject to like passions as we are.—The faithful record of Divine truth, unlike the biography of more recent times, presents us with no "such faultless monsters as the world ne'er saw." Without these reliefs of shade, the splendid character of Elijah would be almost too dazzling for human contemplation; and it is probable, that but for such deficiencies, and even errors, as are recorded, the abundance of his revelations, as in the case of the Apostle Paul, might have proved too much for him. There was therefore, perhaps, given him a thorn in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure. It was not fit that one who was peculiarly destined to protest against idolatry, should have been permitted to excite an idolatrous veneration for his own character, even as a prophet of the Lord, among those to whom he was sent. What are the best of men, even in their "best estate," when that best estate, whether considered morally or physically, is declared to be "altogether vanity;" and how is this consideration calculated to enhance the value and exalt the merit of that Divine Intercessor and Prophet of his church, who does not (like Elijah) make intercession *against*, but for, Israel; and who, unlike this his ministering servant, "spake as never man spake."

2. We recognise in Elijah a sort of figure of the united dispensation of the Law and the Gospel to a fallen world in all ages. He comes to the rebellious house of Israel to vindicate the honour of God's violated law; to reprove them for their departure from God; and to set up His neglected service. Humble in rank and person, and not unlike his successor John, the immediate precursor of the Saviour, he calls sinners to repentance; fears not the wrath of the king; and both denounces and executes judgments on the ungodly. But it is not wrath alone that supplies him with a commission—the very circumstance of his mission supposes the long-suffering of love; or wherefore was he sent to the lost sheep of the house of Israel, except, in

denouncing sin, to reveal that mercy which was more fully and plainly preached by the great Shepherd of the sheep, of whom he was the forerunner and type. So, amidst the general depravity and misery of an apostate world, the Law in its terrors, and the Gospel in its privileges, are still propounded by those of whom the world is not worthy. Miracles without number—though not what are usually so called—superadded to those which are here recorded, attest the authenticity of their commission; and the Spirit himself yet effects, as "the Lord and giver of life," the amazing work of conversion and salvation. How little do some of the people of this our land know what they say, and whereof they affirm, when, weary of the spiritual provision under which they have so long lived in peace, and might have lived with profit, they are even representing the National Establishment as having actually done more harm than good; while others are impatient of all legal restraints (more especially as to the observance of the Sabbath), are unwilling to contribute to the support of the Gospel or its ministers, and are crying "down with it—down—down with it even to the ground;"—an observation, I need hardly add, neither applying, nor intended to apply, to the honest correctors of abuse who desire only good to our spiritual Zion, and stand far off from all designs of injury and ruin. "The scornful treatment of God's ministers" (says a godly minister), "will be especially sure to rouse His indignation;" to which I venture to add, that as a cup of cold water shall not lose its reward, when given in the name of a disciple, so the late provocations of this land in rejecting its own mercies, and in cutting off the supplies to the Protestant church in our own colonies, when Popery is known to be so rapidly increasing in numbers and rampant in power (to say nothing of events in Ireland), cannot but be viewed with sorrow and apprehension. "We should fear" (says Mr. Robinson) "to despise the ministers of God, lest we be punished by their utter removal. The Gospel itself may be taken from us, and given to another people; for the Lord God acts in a sovereign manner: He bestows and withdraws his favours where and when He pleases."

3. The undaunted courage and perseverance of the Prophet in openly opposing sin—resisting the monarch and his idol priesthood to the face, dreading neither the rage nor threatenings of the king or his queen, each on two separate occasions thirsting for his blood, demand particular attention. Like Moses, "he feared not the wrath of the king, as seeing Him who is invisible." It is true that Elijah might, and no doubt did, look for supernatural and miraculous help; but for the first *we* are also authorized to look, as much as he was; and it is remarkable, that, notwithstanding the more open and ostensible aid which he commanded, it was brought in by prayer, as ours must be; and that, like ourselves, he knew on occasions what distrust and unbelief meant. In the kind or quality of the aid, therefore, with which Elijah was assisted, there ought to be little to surprise and stagger, and nothing to discourage us, in its differing somewhat from the nature of the help at present vouchsafed to the believer, when we consider that the same God has all hearts in his hand, is equally accessible to the prayer of faith, and possesses adequate resources for our every conflict and difficulty. If the aid now afforded be not miraculous, as opposed to the ordinary course of nature, and the regular train of events, it is not less Divine, nor less efficient. The God with whom we have to do, is the same yesterday, to-day, and for ever; nor is his ear waxed dull in regard to our prayers, nor his arm shortened, as contrasted with our impotence and nothingness. As a recent illustration, it is impossible to advert to the late triumphs of Christian England in reference to idolatrous India, without expressing the strongest obligations to the Almighty, and without desiring afresh to acknowledge, that if the Lord himself had not been on our side,

with a nation of idolatrous priests in opposition abroad, and with so much indifference at home inducing many to "care for none of these things," success (and, above all, success in our time) must have been impossible.

Many other important truths are doubtless deducible from the history of Elijah; and some light will also appear from the notices of him which occur in the New Testament.

(1.) The Elijah of the Old Testament is the John Baptist of the New, who was equally the bold and uncompromising preacher of repentance. Matt. xi. 14: "If ye will receive it, this [or John Baptist] is Elias which was for to come." And so Mark ix. 13: "Elias [or John] is indeed come, and they have done unto him whatsoever they listed, as it is written of him." And again, in Luke i. 17, it is declared that John the Baptist "shall go before Christ, in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." In connection with this idea, it is remarkable that even our blessed Lord himself was thought by some to be John the Baptist; by others, to be Elias; and by others, to be Jeremiah, or one of the prophets. (Matt. xvi. 14); all which supposes an identity of character in these several holy and undaunted assertors of the truth; and thus Mark vi. 15, and Luke ix. 8, supply parallel passages with Matthew (only omitting Jeremiah). Now all this appears to put singular honour upon this righteous prophet, and eminently exalts his character. Is it possible to conceive a higher testimony to any mere man, than that the history of our Lord and Saviour should condescend to establish a comparison between Himself and this his precursor?

(2.) But a further and equally unexceptionable testimony to the piety and blessedness of Elijah, and that upon an authority from which there lies no appeal, appears in the fact of this holy man having been equally privileged to appear with Moses (after he had been translated that he should not see death) upon the Mount of Transfiguration, together with the Lord of life and glory. These two illustrious brethren quitted, it seems, for a season, the realms of light and bliss, to associate and hold converse with their Divine Master upon earth. "They appeared," it is said, "in glory, and spake of his decease, which he should accomplish at Jerusalem" (Luke ix. 31); as if in quitting the world of blessedness it did not seem fit to provide for them any company of which the Saviour himself should not form a principal part; no other or meaner subject than the Saviour's deep humiliation, and consequent exaltation, should seem to be worthy of the notice and converse of the inhabitants of a higher sphere. Well might Peter (Luke ix. 33), under such circumstances, deem it good to be there, and, not knowing what he said, propose the erection of tabernacles; the very nature of which could only (had he considered) suppose their speedy removal, while it was proposed to place them any where beneath the skies.

(3.) Another use of the subject, deduced by Divine inspiration, is none other than the doctrine of election: and however this may stumble many, we must rather (as Mr. Simeon advises) bring our opinions to the test of Scripture, than submit the Scripture to the test of our opinions. "Many widows," says our Lord, "were in Israel in the days of Elias, when the heaven was shut up three years and six months; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow: and many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Namaan the Syrian;"—a doctrine which then, as now, excited such wrath, that they who heard and could not receive it rose up, and thrust its teacher to the brow of the hill whereon their city was built, that they might cast him down headlong. But how is it possible to contemplate the character of Elijah, and of mul-

titudes of the idolatrous and ungodly to whom he was sent, without at once admitting the sovereignty of God, and adoring the freedom of his grace? If we, like Elijah, are indeed the children of God, what have we, any more than he, that we have not received; and who hath made us to differ from others? The more we know of our own hearts, the more we must renounce the fallacy of any thing having been either found or foreseen in us to deserve the mercy of Divine Grace, and the less shall we desire to ascribe to ourselves the slightest share in the work of our own salvation; for if it be of grace, it is no more of works, and therefore leaves us nothing to boast.

(4.) Such feelings of humility and gratitude will lead us to stand at a long distance from those who, in imitation of Elijah, would call down fire from heaven, as not knowing what manner of spirit they are of. One verse, at least, of Pope's Universal Prayer, which savours too much of a universal blunder, may perhaps be admitted, as an exception to the other remarks of one who, though a good poet, was a bad divine:

> "Let not this weak and erring hand
> Presume Thy bolts to throw,
> And deal damnation round the land
> On each I judge thy foe."

Yet, in spite of all our knowledge and all our experience, how constantly do we feel prone to harbour opinions and form conclusions, in secret, upon the characters and conduct of our fellow-Christians, which we should not dare to whisper to others, and least of all to themselves, and still less to justify before a God of judgment, who precludes us from judging others. Opinions of this kind are like our views of public men and measures: we are so far from being in a situation to estimate the motives of action, that if we were in the place of those we condemn, we should perhaps act as they do; while, even in the worst and plainest cases of evil, we should rest more frequently under the advice of "Fret not thyself because of the ungodly," and "Vengeance is mine, saith the Lord: I will repay."

ZENAS.

PROFESSOR BOURNOUFF'S RULE ON THE GREEK ARTICLE APPLIED TO THE NEW TESTAMENT.

To the Editor of the Christian Observer.

THE omission of the Article before Θεος, in the first verse of St. John's Gospel, is urged by Unitarians as a strong proof that the word "God" is used in an inferior sense; just as angels and magistrates are called gods. The fallacy of this reasoning has been exposed by many able writers; and, indeed, the very chapter which contains the verse furnishes several examples of the same word without the article being indisputably applied to God the Father, whose Divinity all acknowledge.

The following rule in Professor Bournouff's Greek Grammar, admitted to be the ablest work on Greek philology published in France, is so applicable to the subject, that I have transcribed it for your extensively circulated periodical, and respectfully submit it to the consideration of your intelligent readers.

"En Grec, comme en Français, c'est le nom précédé de l'article qui est le sujet; l'autre est l'attribut. Il faut faire la plus grande attention à l'article, parceque sa suppression, ou son déplacement, pourraient changer entièrement le sens: ἡ αρετη πλουτος εστι, *la vertu est une richesse.* Déplacez l'article, et dites, αρετη ὁ πλουτος εστι, le sens sera, *la richesse est une vertu,* ce qui est tout différent."

Substituting for Bournouff's example the above clause in St. John's Gospel, the rule in English will be as follows :—

"In Greek, as in French, it is the noun preceded by the article which is the subject; the other is the attribute. The greatest attention must be given to the article, because its suppression, or its being misplaced, would entirely change the sense : Θεος ην ὁ λογος, *the Word was God.* Misplace the article, and say, ὁ Θεος ην λογος, the signification will be, *God was wisdom* (to adopt Priestley's and Lindsey's favourite translation of λογος), which is wholly different."

A similar construction occurs in St. John's First Epistle. ὁ Θεος αγαπη εστιν, *God is love.* "Misplace the article, and say, Θεος ἡ αγαπη εστιν, the signification will be, *Love is God,* which is entirely different."

Your learned readers are well aware, that, many years ago, Bishop Middleton stated, in his elaborate treatise, that "the predicate of the proposition rejects the article;" and it is not a trifling circumstance in confirmation of this rule, that it forms part of the grammar of the most erudite Professor of Grecian literature in a country where Unitarianism and "Anti-supernaturalism" are almost unknown; and, consequently, no one can insinuate that the rule was made *propter versum.*

The ascription of the names, attributes, works, and worship of Deity, by the sacred writers, to our Saviour, constitutes the grand proof of his Divinity. It is in a grammatical rather than in a theological point of view that the argument of the above letter primarily applies.

J. W. P.

PROPOSED EXPOSITION OF ROMANS V. 7.

To the Editor of the Christian Observer.

We read, Romans v. 7, "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." This sentence has been a great stumbling-block to commentators, and they have been driven to all sorts of expedients for getting rid of the difficulty. Some have arbitrarily changed *righteous* into *unrighteous.* Others have tried to make righteous *mean* unrighteous—at least Schleusner's explanation is little better than this. Those who prefer milder methods generally take one of two ways: Some of them make a distinction between the δικαιου and the αγαθου, supposing the first to mean a strictly *just* man, the second a remarkably *good* and benevolent man (so Dr. Doddridge paraphrases it) : others think that the second clause is meant to qualify the positive tone of the first. Professor Scholefield takes this view of the passage, and translates it as follows : "For scarcely will one die for a righteous man; *I say, scarcely;* for perhaps for a good man one would even dare to die." He considers the αγαθου as not essentially different from the δικαιου, but expressing *the same* character by a more general term, with perhaps the article added for the sake of emphasis. In both these interpretations the second clause *lags* sadly.

It seems to me that the verse admits of another explanation, which, so far as I am aware, has not occurred to any interpreter. St. Paul, throughout the whole of this Epistle, had continually before his mind the fundamental doctrine of human depravity. Now in ver. 6 he says, that "in due time Christ died for the ungodly." I think, then, that in the first clause of ver. 7 he interjects the remark that the fact of Christ's death is in itself a proof of the corruption of man. "He died, I say, for the wicked; for one should hardly die, or have occasion to die, for the righteous." After making this remark, he returns to his direct argument. Had there been

no interruption, the passage would have stood thus: "In due time Christ died for the ungodly. For perhaps for a good man one would even dare to die: but God—." I think then, that the *first* γαρ refers to the death of Christ as a proof of human corruption, and that the *second* refers to the death of Christ as a proof of the love of God; that the *first* clause is parenthetical, and expresses a thought which passed quickly through the writer's mind, and that the *second* is so far from being a *lagging* clause, that it forms a necessary link in the chain of reasoning.

M. J. M.

THE REV. H. BUDD ON THE CONSTRUCTION OF THE CHURCH SERVICES.

To the Editor of the Christian Observer.

I BEG leave to offer the following remarks on the observations of J. S. in your Number for April last.

He would "alter or expunge" certain passages in the services of our Church, on this principle, "that such passages in the services of the Church which, according to the intention of the Church, are used with reference to every individual member of it who uses those services, and which contain a *positive assertion* that each individual member thus using them is a real spiritual Christian, are unscriptural, and therefore justly objectionable." I conceive that the above remark is altogether inapplicable to the services of our Church; and that the error of J. S. consists in his not drawing the distinction between *assumption* and *positive assertion*. I know no one place throughout all her services where our Church *positively asserts* that each individual member of her communion is a spiritual Christian; but I know many, indeed all where positive exceptions do not occur, where she *assumes* that they are so; and, this I apprehend, on the most firm warrant of Scripture.

"The promise of eternal life is the seed of the church of Christ." This is the principle, I conceive, on which our Church is built, together with every other in Christendom.

The particular instance of the promise on which the Church lays the foundation of her communion is this, the promise made to that which, after his own soul, is most dear to the believer, "the fruit of his body;" such as the following: "The children of thy servants shall continue, and their seed shall be established before thee" (Psal. cii. 28). "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39.) And our Church seems to sum up all these promises in the one invitation of our Lord, "Suffer the little children to come unto me," &c. She esteems the children of believers as "beloved for the fathers' sakes;" and as she assumes, in a judgment of charity, that believers are presenting their children in faith, she accepts them in virtue of the promise, and in reliance on the same promise enrols them in her communion of saints. They profess, and she believes their profession; and this she does on the principle which she has so plainly expressed in her Seventeenth Article, "We must receive God's promises in such wise as they be generally set forth to us in Holy Scripture." She *assumes* that the child is presented in faith, but she does not *assert* it: she *assumes* that the parents are holy, but she does not *assert* it: she *assumes* that the sponsors are honest in promising repentance and faith in the child's name, but she does not *assert it*: she *assumes* that the prayers offered for the child have been sincere, but she does not *assert* it. She *assumes*, therefore, in virtue of the promise (for she cannot doubt the word of God), and

of all this professed faith and sincerity in the various parties, that the child has "received baptism *rightly*, and is really grafted into the Church" (Article xxvii.); and therefore she cannot but say, "We yield thee hearty thanks, most merciful Father," &c. All this is but just *assumption* from the professed sincerity of the different parties. The *positive assertion* as to character she leaves with God, who knows the heart, and who will sift the wheat from the tares at the hour of account; with the individual member himself, or his sponsors; with each particular minister; with those generally who execute her discipline; and with each particular congregation. They either know or ought to know the character of her individual members; and it is on the *assumption* of their implied or expressed *assertion* of character, by the application of a due discipline, that, in faith of God's promise, and in charitable credit of man's sincerity, she accepts the profession of the parties as true: the responsibility of *asserting* lies with them, the kindness of charitable *assumption* distinguishes her.

This is the sound principle, I apprehend, on which our Church is built, in common with all her sister churches of the Reformation; and what church, to *be* a church, can be built on any other? Are therefore all her members wheat, and are there no tares? Far from it; and of this she is so conscious, that, while on one hand she will not restrain her faith "in God's promises, as they be generally set forth in Holy Scripture," so, on the other, she will use every exertion and vigilance to maintain a due discipline with respect to every individual member, in reminding him of his baptismal vows, in catechising, in confirmation, and in the improvement of his nascent graces by the continual application of her sacrament of establishment, that she may not be disappointed of her hope.

But this is the work of *discipline;* and because her discipline fails as to the individual, assuredly this failure is no just ground for us to invade her *principle* of mercy, *salvation by promise,* which "is generally set forth to us in Holy Scripture" as applicable to the church at large, and is signed and sealed, and openly ratified and pledged, to each individual member by the sacrament of Baptism.

The following passage from King Edward's Catechism is so home to our purpose, that its excellence may well compensate for its length. "The marks, therefore, of this Church are;—first, pure preaching of the Gospel; then brotherly love, out of which, as members out of all one body, springeth good will of each to other; thirdly, upright and uncorrupted use of the Lord's sacraments, according to the ordinance of the Gospel; last of all, brotherly correction and excommunication, or banishing those out of the church that will not amend their lives. This mark the holy Fathers termed discipline. This is that same church that is grounded upon the assured rock Jesus Christ; and upon trust in him. This is that same church, which Paul calleth the pillar and upholding stay of truth. To this church belong the keys wherewith heaven is locked and unlocked: for that is done by the ministration of the word; whereunto properly appertaineth the power to bind and loose; to hold for guilty, and forgive sins. So that whosoever believeth the Gospel preached in this church, he shall be saved; but whosoever believeth not, he shall be damned." (Fathers of the English Church, vol. ii. p. 365.)

Where is this "mark" to be found at the present day, which "the holy Fathers termed *discipline?*" where is the "*brotherly* correction and excommunication, or banishing those out of the church that will not amend their lives?" This, I apprehend, is our chief want: it is just here that our Church needs reform, to give her full efficiency through the land; to divide the professed communion of saints in England, from the community of natural men in the same. Restore to her the keys of discipline, which she

has not; but do not disturb her vital principle of evangelization which she *has*, and in her Liturgy *has* most beautifully and efficiently and Scripturally.

But once apply then her discipline, even that already provided, and improve it by a wise and seasonable reform up to the capability of her principle, and could earth contain a more blessed spiritual communion than such a Church would present? Say that her ministers all took this Gospel view of "salvation by promise," and from her initiatory Baptismal to her final Burial Service sought to illustrate and to maintain it, by enforcing it on their people in the pulpit, in the service, and in their practice; that they called upon them for the beautiful consistency of a baptized people, in improving the privilege of God's promise to them, and performing the vows they were engaged to discharge to Him in return; that the people entered into the same views and feelings, and hailed every child brought into the Church at Baptism as claiming their Christian interest, sympathies, and prayers; that the congregation or church were, in fact, the godfather and godmother of each child, committing the spiritual responsibility of each to the respective parents and sponsors who presented them; but the whole church being, in fact, the spiritual parents, and really interested in the spiritual education of the baptized, each person being reminded of his own baptismal obligations on every fresh occasion of baptism;—that the congregation met daily for prayer and exposition and catechising; the clerk being a competent catechist; and the churchwardens, sidesmen, and overseers being real spiritual assistants in strengthening the minister's hands, and visiting the poor and needy, &c.: the spiritual sympathies of the people being maintained by constant daily communion in the church, on which occasion both the temporal and spiritual wants of each district of the parish might be supplied;—in addition, let her discipline be simply ecclesiastical, improved, guarded, and secured, if it may be, on Archbishop Usher's model, distinct from *civil* penalties and privations, and confined to ministerial or lay expostulations from the churchwardens and other proper persons: suspension from the Sacrament, or kind but firm excommunication, till due repentance qualified the *disciplined* member for restoration;—let due discipline be brought to bear upon her communion, by the protection and illustration of her blessed principle of salvation by promise, as though we really believed it, by a hearty endeavour to realize it in practice;—and where is the church upon earth that would present a lovelier aspect, a scene of blessedness more justly attractive of the admiration and love of mankind?

Such was the blessed Church, I apprehend, that our Reformers contemplated when they drew our Liturgy, which is exactly adapted to such a state of adoption and assurance and blessedness; the foundation of which they themselves laid deeply in their prayers, and labours, and sufferings, and blood.

But I am told that this is "an awful and monstrous fiction." True but to what? not to faith, but to unbelief: not to that faith which "receives God's promises as they be generally set forth in Holy Scripture," and applies them to those who profess, by themselves or their sponsors, to believe them; but to those who reject this application of the promise, and whose unbelief declines to appropriate it to the infant, so that he may be admitted to the holy Communion of the Church. So are all the promises of the latter day glory of the church a fiction to those who will not believe them: whereas, I apprehend, that they become a reality, just in the degree that we credit them; and that we approach that day just as the faith of the Church gives reality to the promise, by its confidence, practice, zeal, and prayer: for how is it to be brought about but by God's blessing on those efforts which spring from faith? and "except ye believe, surely ye shall not

be established." So, I apprehend, will the blessedness of our Church be apparent as we have faith to act out the promise on which she is built. Let us then do our mother, the Church of England, the justice to try out her holy principle of spiritual life, by the effectual application of it in a due discipline—even such as yet remains, improved and reformed—and I have no doubt that all our parishes will present a Gospel aspect, just in the proportion that we are zealous to apply it.

As this is the last communication I purpose to make to you on this subject, will you allow me to add, that I have every reason to bless God for enabling me to exhibit this blessed view of our highly-privileged Church, extracted from her own Liturgical Services, and from her own and the foreign Reformers; as He has done, I trust, in my book on Baptism. From the communications received, both oral and epistolary, from ministers who have approved of this view, I have every reason to believe that our Baptismal Service, and all the services as connected with it, and to which I conceive it is the key, are better understood: and that not only the baptism of infants is attaining greater respect as it is attaining increasing intelligence, but that also the great doctrines of grace—salvation by promise—are better comprehended; of which I conceive that our Baptismal Service is the incipient illustration, and of which all the subsequent Services of our Church are but the gradual expansion. Nor has the book, as I am informed, been blessed to those within our church only; more than one Dissenting Minister, I have heard, has owed, under God, the dispersion of his objections to the perusal of it, and has joined the National Church, the real nature and blessedness of which it had been the means of opening to his view. At the instance of many friends who take the same view of our services, I am engaged in a practical application of them in the education of the youth of our Church, under the title of "Helps for the Nursery;" of which seven tracts are already published; the eighth, the Church Catechism, is, by God's blessing, on the point of appearing; and four others—on Confirmation, the Sacrament of the Lord's-supper, the Articles, and lastly King Edward the Sixth's Catechism, as the crown of the whole—will appear, should life be spared, in due season. I owe my all to our venerable church: in her blessed bosom I was begotten again to a lively hope of immortality; and, as a grateful child, I cannot but set forth her beauties, advance her usefulness, and declare her praise. I love the Church of England for her genuine Gospel spirit: she has a large and generous heart, which beats with tenderest affection for all her children. I love her as she is exhibited in her genuine children,—her Ridleys, her Latimers, and her Bradfords, her Hookers, and her Herberts: nor am I so blindly attached to *them*, as to refuse the acknowledgment of her resemblance in some of her sons at the present day: on them, under God, as instruments, rests my hope of either the amelioration or preservation of our Church. The manifold variety of sentiment exhibited, dear Mr. Editor, in your own pages during the last twelve months, whether your own or that of others, decides me in the conclusion, that with all the disposition to reform, these are not times to which one who thinks with the Reformers would commit the reform of our Liturgy. Let more discretion be allowed as to the use of its particular parts at given seasons, or the observance of its ceremonies; let certain expressions, so far as relate to epithets or titles be modified; or, for peace and comprehension sake, let the services which perpetuate the remembrance of political events be surrendered; but let not one doctrinal expression be touched; for, with all our veneration for the Reformers, and which is often rapturously and perhaps extravagantly expressed, it is evident that many practically esteem them unequal to their undertaking, from the fault that is found with their Liturgy in the large and diversified wish that

is expressed "to alter and expunge it." The times may be reforming times; but it is but too evident that we want the enlarged Gospel perception, the lively faith, the confident assurance, and the solid apprehensions of mercy, love, and grace, that distinguished them, and so eminently qualified them for their work. Some idea of the danger of the enterprise of the modern reform of our Liturgy may be obtained by supposing all the authors on this subject mentioned in your pages collected for the purpose of consulting how it may best be effected. Shall I place you in the chair on this occasion? I cannot say in how many particulars they would differ; but if there is one sentiment in which most of them would agree, it is probably that of lowering the tone of the Liturgy, and depriving it of its expressions of adoption and assurance: in the general idea I conceive most of them would concur, the question would be as to the degree. But before this assembly is convoked by authority, allow me, dear Mr. Editor, to offer one suggestion,—that a trial be made of our Liturgy by any one who understands this accommodating principle, and will fairly carry it into effect: and if he will do this consistently and thoroughly, he will find, I think, that no small part of our present Liturgy must be expunged; and that the remainder will present a mere residuum of barren generalities—prayer without spirit, worship without filial fear, a sinner without due consciousness of sin or the assured hope of forgiveness to console him: and the Liturgy, accommodated to the spirit of our day, will lose its Christian distinctiveness, will become tame, vague, and general, instead of being the appropriated expression of a forgiven sinner and a worshipping saint. Once touch the doctrinal purity of our Liturgy, and who shall calculate the rapidity of our downward course into Pelagianism, Socinianism, and Arianism, with the decencies of a Christian name; preparing us for the utter disruption of Liberalism, Infidelity, and Atheism, without it. In things indifferent let us make the largest concession that conciliation may require; but in the essentials of *principle*, let us say of the Church, as our ancestors said of the State, Nolumus λιτεργιαν Ecclesiæ Anglicanæ mutari.

HENRY BUDD.

ON THE ALLEGED FACILITY GIVEN TO CLANDESTINE MARRIAGES.

To the Editor of the Christian Observer.

AN article "on the facility given to clandestine marriages" appears in your Number for the month of April, subscribed "Minimus," in which the conduct of parish clerks is censured and their veracity impeached. The meaning of Minimus, when he states that parish clerks ask no questions for conscience sake when banns are presented to them for publication, cannot be misunderstood; nor the desire he evinces, as he proceeds with the subject, to save the clergy from the like imputation. He appears to be ignorant of the fact, that many of the parish clerks of the metropolitan parishes west of Temple Bar are clergymen (one of them, it is said, is a D. D.); and those who are not of the clergy are men not given to falsity, nor so insensitive to moral wrong as Minimus would have you suppose. The imputation is false. It is an easy matter to attach blame to individuals, another to prove it.

It is not true that parish clerks ask *no questions*. It may be that some do not; but are all to be stigmatized for a few? Neither is it *true* that any extra emolument (which is insinuated) is derived by them from the irregularity alleged; and it must be apparent from the very circumstance, that if the irregularity complained of be as described, what parish clerks gain in this respect one way they must lose in another: if persons bring banns

to them for publication from another parish, persons also take away banns to another parish for publication from them; and the give and take of parishes in this respect are pretty much on a par. The irregularity complained of cannot possibly originate with parish clerks, but with the persons about to be married; and the great moral wrong seen by some in this respect, is not seen by others.

Numerous means are resorted to by persons who desire to be married out of the parish in which they reside; and the desire arises more from motives of delicacy and privacy, and to avoid the mirth, bustle, and expense, usually attendant on the marriage ceremony, than from any other cause whatever.

Were the Minister of a parish to traverse it from street to street, and go from house to house, to ascertain if the addresses of twenty, or probably more, persons whose banns had been delivered to him for publication, were correctly given in to him for the purpose; would the result be attended with success? Certainly not; to say nothing of the odium which would unavoidably attach itself to such Minister for so doing, and the degrading character of a messenger which would be thus assigned to him by no small portion of his parishioners.

It is easy for persons disposed to marry out of the parish in which they reside, previous to giving in their banns for publication to the Minister of the desired parish, to call on an acquaintance, friend, or relative, living therein, and to win them to their purpose; requesting, if any questions should be asked of them by any one, to say it is all right; and if they have no acquaintance, friend, or relative dwelling in the parish in which they desire to be married, are there no apartments which may be taken to answer the purpose, either at a lodging-house, tavern, or public-house, so as to deceive the Minister? The law requires no length of residence previous to presenting banns for publication, and the whole wording of the last Marriage Act clearly evinces that the Legislature prudently thought the less impediment was thrown in the way of marriage the better.

A PARISH CLERK.

To the Editor of the Christian Observer.

THE statement of Minimus, relative to the improper facility often given to the publication of the banns of persons not residing in the parish in which they are notified, deserves serious attention. I resided a few years since as the officiating clergyman in a country village within a few miles of a large city, whither almost the whole of my parishioners, and those of my clerical neighbours, resorted for the publication of their banns; so that a wedding in our neighbourhood was a very rare occurrence. Our farmers and labourers went to "put in" their banns without the smallest impediment; and though their appearance and dialect very clearly shewed that they were rustics, and not cits, I never heard of any question being asked them upon the subject. I say nothing of the pecuniary loss to myself and my brethren; though in my own instance it was quite large enough to be inconveniently felt by a clergyman not encumbered with superfluity, and who would have been very glad of even a few pounds additional for his schools and other institutions. When our farmers took in hay to the city, they were obliged by their leases to load back with manure, that the land might not be impoverished; but I am sorry to say that there was no such reciprocity in the case of marriages; for my poor clerk and myself lost our fees, which were enjoyed by our "urbane" neighbours, but no city stragglers came to us in return.

But this was a minor evil; the great evil was, that the law of the land

was violated; and that is a sin before God, as well as a misdemeanour in the sight of man. Into any question respecting the policy of the law, its reasonableness, its convenience, or its inconvenience, I enter not. It was law; and, not being sinful, ought to be obeyed. But obeyed it was not; there was not even the decent shadow of a pretence of obeying it. My ignorant rustics, I have reason to believe, often inadvertently blundered out whence they came; and received, I presume, the common-place reply, "But you are in this parish now, and we must consider you living here, which of course you do." If this did not pass in words, it was well understood; nor did I ever hear that the clerks were directed to make a more searching inquisition. They were not generally persons in that station of life in which the disinterested eschewment of fees was to be expected. In one or two opulent parishes they were persons in the rank of gentlemen; but those acted by proxy; and the system alluded to was so general, that they did not, I presume, consider it a point of duty to interfere.

I have written in the past tense, because I am not well acquainted (not having occasion to be so) with either the letter or the working of the late Marriage Acts, and because I had concluded, and would even yet hope, that the practice is now more conformable to the law than it used to be. The ill-starred Marriage Act of 1822 required an affidavit from the parties; but this temptation to perjury was soon taken away by the repealing Act of next session, which left the matter of banns, I believe, nearly where it was before the passing of the Act of 1822. Very possibly the required affidavit, which would have greatly diminished the fees in many parishes where stray banns were received and no questions asked, helped materially, in some quarters, to sharpen the opposition to the Act; though this could not be decently avowed, and there were reasons sufficient for its repeal without it.

Lord Eldon said, in the case of Nicholson versus Squire, that the clergyman, previous to the publication of banns, is bound to repair to the house in which the parties to be married are represented to live, and to inform himself of the fact of their residence. He said that the clergyman is not warranted upon the mere face of a written statement to announce the banns; for that, though the marriage cannot be disturbed, he is liable, if there has been any thing wrong, to ecclesiastical censure, and perhaps to other consequences, for the want of due care and diligence. But his Lordship's construction of the Act of 26 George II. is, I believe, generally considered to be incorrect. A discretionary power is given by it to the clergyman not to publish banns without seven days' written notice;—"he shall not be obliged;"—but if he see no ground for suspicion, he is not bound by the Act to require this notice, but may publish upon the mere handing up of the book by the clerk from the desk, without knowing any thing personally of the matter. He is, however, bound to see that the clerk, or some other person, makes due inquiries; and many clergymen probably do so; but I must say that this was not the case in the city to which I have alluded, nor is it, I believe, in many others. There seems to be a general impression that it is best to leave persons to be married where they please, and that the less is said about the matter the better. But I would remind those who thus argue, that Cæsar is to be obeyed wherever obedience to him would not involve disobedience to God; and that, therefore, greater strictness ought to be used; more especially as the laxity is accompanied with fee-gathering. If no fees were collected upon marriages, I am confident my quondam parishioners would not have been received in the city of —— with so much courtesy.

B. D.

POETRY.

THE following verses were written by an American lady, upon reading the two subjoined stanzas, reprinted in an American publication from the Christian Observer.

" Angels, as you wing your way
From the realms of endless day,
Deign to grace our lower sky;
Come, and wonder;
Come, and see a Christian die.

" Ye who tempt the heirs of glory,
Ye who hate redemption's story,
See your leader vanquish'd lie:
Come, and wonder;
Come, and see a Christian die."

THE TRIUMPHANT DEATH OF A CHRISTIAN NO CAUSE FOR WONDER.

AND why should angels bend their flight
From realms of uncreated light?
Why forsake their native sky?
Can *they* wonder
Christians should triumphant die?

Know they not the happy land
By the breeze of heaven fanned,
Where the saint at God's right hand
Boundless blessings shall enjoy?
Can they wonder,
When they see a Christian die?

Come they?—Yes—but 'tis to wait
" Till the good man meets his fate;"
Then to heaven's glorious gate
Bear his soul triumphantly—
Not to *wonder*
That the saint should calmly die!

Why should fiends from hell below
In wonder to his death-bed go?
They may envy, for they know
Heaven's eternal weight of joy.
Would *they* wonder,
Tho' the saint should long to die?

Burning memory points to where
Life's pure river sparkles there;
Trees, whose boughs luxuriant bear
Fruits of immortality:
Can *they* wonder,
Should the Christian love to die?

They who once from heaven fell
Down into the deepest hell;
Whose tortured tongues alone can tell
An angel's woe—an angel's joy:
Can *they* wonder
Ransomed Christians long to die?

Christian, bought by priceless blood,
Welcome to the throne of God,
Though your head beneath the sod
In corruption mouldering lie!
Happy Christian,
'Tis your privilege to die!

Will the weary wanderer weep
When his couch is spread for sleep?
Will the runner slack his speed
When he sees the glittering meed?
Will the warrior trembling fly
When the shout is *victory?*
Child of earthly misery!
Heir of heaven's unwithering joy!
Oh! the wonder,
Should the Christian shun to die!

I. L. G.

THE FIRST RESURRECTION.

" THE dead in Christ shall wake!"
Shout back the glorious cry—
" The dead their slumbers break!"
Thine, Lord, the victory.

Far o'er the deep green sea,
Beneath the hollow ground,
From mountain, dale, and lea,
Echoes the wondrous sound.

Earth's caverned depths have heard:
Its buried ones arise—
Obedient to the word
They throng the vaulted skies.

The sea yields up its dead,
Washed by the waves of time;
Where have its waters fled
Before those words sublime?

Earth holds no more her trust:
Forth at the startling cry
Upsprings each buried dust
To immortality.

See yonder gathering cloud
(Angels and saints redeemed)!
Its beams the sun-light shroud;
How bright that glory streamed!

The dead in Christ have risen,
From mortal coil set free:
Burst the grave's narrow prison!—
Or changed mortality!

With golden harps they stand
Upon the glassy tide,
A bright and beauteous band:
But who their faithful Guide?

Hark! hark! the notes they sing:
" Oh, be His name adored,
" Our Saviour and our King,
" Christ the eternal Word.

" He wipes away the tear
" From every drooping eye;
" His aid for ever near,
" A fount of rich supply.

" Hunger and thirst no more
" Distract the wearied frame:
" Toil, sorrow, suffering o'er—
" For *this* a Saviour came.

" For *this* He bent him low—
" For *this* He bore the cross—
" Drained the full cup of woe,
" And counted gain a loss."

Yes, blessed are the dead
Who thus in Jesus die:
For them a Saviour bled;
For them he pleads on high.

Νεος.

"GLORY TO GOD IN THE HIGHEST," &c.—*Luke* ii. 14.

When rebel angels felt thy vengeful rod,
And thine omnipotence proclaimed Thee God;
Then hymns of glory, to thy justice given,
And loud Hosannahs, filled the courts of heaven.
When Sodom's guilty land provoked thine ire,
And heavenly vengeance, veiled in liquid fire,
Its swift destruction on their city hurled,
Displayed thy power and awed the affrighted world.
When for abounding sin, at thy command
The waters deluged the astonished land,
And towering hills dismayed their summits lost,
And earth a wreck was on the ocean tossed;
Then in thy signal vengeance glory shone,
And God-like honours crowned the Almighty Throne.

But, hark how all the tuneful harps above
Resound thy glory in thy works of love!
Redemption's wondrous work inspires their lays;
They're lost in wonder, while they hymn thy praise.
Rebellious man they see at once restored,
And sins all cancelled in the Incarnate Lord:
The meek-ey'd Peace they see descending down
On her white wing from heaven's imperial throne,
The spear to break and quell the din of war,
And bid the lambkin lick the lion's paw.
In these thy acts—thy acts of mercy, done
To rebel man, through thy Incarnate Son—
In these thy glories in the highest shine,
And men with angels in Hosannahs join:
The hosts above extol thy glorious reign,
And earth re-echoes the reponsive strain.

J. P.

HYMN.

Give me that wisdom from above,
Unmix'd with pride, O Lord;
That pure celestial light of love,
" The knowledge of thy word."

Oh, may its power my heart arrest,
Its glories to discern:
Fain on my Saviour's spotless breast,
With John, I'd lean and learn.

He spake as never mortal spake,
Language divinely sweet—
O Mary, could I but partake
With thee, at Jesus' feet!

No other blessing would I crave
Than this celestial food—
To hear him say, " I came to save
" Thee, sinner, with my blood."

J. P.

CHRISTIAN LIBERTY NOT LICENTIOUS.

" Not of works, lest any man should boast."
" Shall we sin then, that grace may abound? God forbid."

They say 'twill lead to graceless living
To know how freely I am pardoned;
As though Heaven truckled by forgiving,
And hearts by gratitude were hardened.

Bear witness, Saviour: was it terror
That led me to thy sheltering Cross;
That rendered bitter worldly error,
And reconciled to worldly loss.

Ah no! I learned at Mercy's voice
To hate the sins I loved before;
She bade my trembling heart rejoice,
Yet whispered, Go and sin no more.

And, now Christ's freeman, had I rather
Return a slave to Satan's thrall?
And, when responding, Abba, Father,
Desire to be a prodigal?

Oh, 'tis not Sinai's stern decree
Can bid the heart obedient move;
If love be boundless liberty,
Yet liberty is duteous love.

S. C. W.

HYMNS TRANSLATED FROM THE GERMAN.

(*Continued from* p. 357.)

CHRIST SUFFERING AND DYING.

JESU! very Son of God,
Who for man thy blood hast given,
And through pain and death hast trod
The straight way that leads to heaven;
Let not all thy misery
Have been borne in vain for me.

My transgressions, crying loud,
Made thee such a man of sorrows;
It was my transgressions ploughed
On thy back those bleeding furrows:
My transgressions, O my God,
Brought on thee this bitter rod!

That thy sweat was drops of blood
In thine agonizing hour,
When the cup before thee stood,
Which to drink required all power,
Though thou wast God's only son;—
This have my transgressions done!

That thou wast abandoned
To the rage of thy pursuers,
Bound with cords and buffeted,
Number'd with the evil doers,
Mocked and scourged and spit upon;—
This have my transgressions done!

That thy foes thy bleeding brow
Crowned with thorns, and without pity
Led thee, fainting, stooping low
'Neath thy cross without their city;
Then with thieves on Calvary
Hanged thee on the cursed tree;—

That, like one of God accurst,
On the cruel cross they nailed thee;
Mock'd thy groans, thy burning thirst,
And, when heart and spirit failed thee,
Gave thee vinegar with gall;—
My transgressions did it all.

Jesus, 'twas for sin of mine,
That thou wast of God forsaken;
'Twas for me that heart of thine
Was by horrors overtaken;
Pangs of hell gat hold on thee,
For thou sufferedst for me.

Oh the depth! It was for me
That my Saviour died—yea, rather
Rose again, that I might be
Reconciled to God, my Father!
Love for wrath to me is given,
And for hell the joys of heaven!

Saviour, to thy pierced side
Comes a soul with sins encompast,
Seeking there herself to hide
From the stormy wind and tempest—
Like a trembling bird, that 's fled
In some rock to hide her head.

In thy pierced, bleeding side
Hide her, O thou Rock of Ages!
Safely there may she abide
While the tempest roars and rages;
Safe from every enemy
And the fears that made her flee.

Yea, Lord Jesus, take her in!
Jesus, Lord! receive my spirit!
That, redeemed from all my sin,
I thy glories may inherit:
For thy sufferings and distress
Give me endless blessedness!

CHRIST THAT JUSTIFIETH.

MIGHTY Maker of mankind,
Righteous Judge of all the earth,
Lo! a sinner poor and blind,
Full of evil from his birth,
Ruined by a damning fall
From his high original,
Is to thy tribunal come
To receive his righteous doom.

Conscience, witness of my sin,
Crying at thy bar aloud—
And thy righteous *Law*, wherein
All thy pleasure thou hast shewed,
Threatening woes on every soul
That shall not perform the whole—
And thy *Justice*, which can ne'er
Let the guilty soul go clear—

And my bitter enemy,
Satan, an accuser dread—
These against me loudly cry,
Calling vengeance on my head.
Ah! what answer can I make;
For a witness is awake
In my bosom, who has seen
All I've done and all I've been!

Woe is me! I am undone!
"Thou hast sinn'd, and thou must die!"
'Tis my sentence, and will run
Through a dire eternity!
Woe is me! how shall I dwell
With the fire unquenchable!
How shall I abide my lot
With the worm that dieth not!

Praised be God! I fear no more;
Lo! betwixt my God and me
Comes a Mighty One, who bore
My transgressions on the tree!
And it is the Saviour Christ,
Who for me was sacrificed!
And before my Judge's throne
He his bleeding wounds has shewn.

See, how hell's mouth closes now,
How the heavens and all therein
Triumph, as those blood-streams flow
Cleansing me from all my sin!
Henceforth I am one of them
Whom there's none that shall condemn,
Now that Christ has justified,
Now that God is on my side!

Righteous Judge, my Surety see!
See the price for me He paid:
He was crucified for me;
He for me a curse was made;
All that in thy Law was writ
He for me accomplisht it:
I believe in Christ! then, oh,
Bid the pardoned sinner go!

Judge! that hast pronounced me clean;
Father! that dost love me well;
Surety! that didst come between
Me and Truth inflexible;
Spirit! who the faith didst give
By the power of which I live!
Grant me, blessed One in Three,
Evermore to live to Thee.

Oh what blessed voice is this
Speaking now in accents clear!
Grace, free Grace! O sound of bliss!
Thus it whispers in mine ear
(While my soul is drawn above
As with gentle cords of love):
"Be of good cheer, O my child,
God and thou are reconciled."

Let me the transgressions hate
Which so weighed upon my heart;
Let me incontaminate
Keep the peace Thou didst impart;
Cleanse my conscience day by day;
Lead me in the living way,
To deny the world, and be
All, O God, that pleaseth Thee!

REVIEW OF NEW PUBLICATIONS.

A Collection of Hymns for the Use of Unitarian Christians in Public Worship, and in the private Culture of the Religious Affections. Bristol: 1831.

THERE is nothing from which we more instinctively shrink than from the gratuitous imputation of moral dishonesty in theological controversies. We so clearly discern the powerful influence of innumerable circumstances of education, habit, intellectual capacity, and mental association, in swaying the judgment, that we are never willing to resolve into deliberate insincerity or wilful perverseness what we can honestly trace to less opprobrious causes. We must say, however, and with pain we say it, that the progress of what is unfairly and invidiously called Unitarianism—as if the orthodox were Polytheists—has been marked with obliquities which even Christian charity cannot consider wholly mental, as distinct from moral. We can believe a man sincere, though fearfully ignorant and awfully deluded, in rejecting the Divine authority of Christianity; but we know not how to think a man sincere in believing that Christianity is indeed a Divine revelation, and yet in garbling, mutilating, and falsifying it, after the fashion of what is called the "Improved Version" of the New Testament. The Vice-Chancellor of England, in his recent judgment in the matter of Lady Hewlett's charity, clearly proved—what has been often and abundantly shewn in our own pages and elsewhere—that the Unitarian version (we do not concede the epithet, and use it only under protest, the parties denying, whether rightly or not, that they are Socinians) is as disingenuous in many of its translations and criticisms as the retention of funds bequeathed for orthodox purposes was inconsistent with moral integrity. We speak deliberately, because the evidence is so palpable and glaring that we cannot conceive by what process of sincere error, by what obliquity of honest prejudice, the translators and annotators concerned in that version could have brought their minds to believe that many of the passages which they have misinterpreted could really be intended to bear the meaning

which they foisted upon them. If, indeed, by the Divine inspiration of the Scriptures they meant nothing more than that the Bible, at least the New Testament, being a very excellent moral book, is Divine in the sense in which every thing that is really good proceeds from God; nay, eminently Divine, as Jesus Christ was eminently a teacher commissioned by the Deity to disclose much valuable truth to mankind; but that, mixed up with its inestimable instructions, is much that still needs amending, much that requires to be adapted to the present state of human knowledge, much of Jewish error, of human infirmity, of antiquated prejudice, of the ignorance of unphilosophical minds and unenlightened ages;—if this be what Unitarians mean by Divine inspiration, then indeed the "Improved Version" is not much to blame in endeavouring really to improve the text of its Author, by bringing out, though irregularly and coercively, a good, rational, and useful meaning, where the obvious and right sense was, according to Unitarian notions, superstitious or unphilosophical. It is true that the infidel might reply, that *such* inspiration is no inspiration at all; and that it were better at once to make a new moral and theological code, adapted to the modern march of mind, than thus to patch up an antiquated book, which, after all your patching, must still betray indelible marks of its date and origin. The infidel may also reproach his half-hearted ally with acting a somewhat suspicious part; as if, being afraid on the one hand boldly to avow himself an unbeliever in the Divine inspiration of the Holy Scriptures, and yet being wholly incredulous, on the other, respecting their miracles and mysteries, he has used exoteric terms with an esoteric meaning; not wishing to expose himself to the ignorant and vulgar, and yet not wishing to forfeit the suffrages of the enlightened few; and thinking it, upon the whole, better to mend what contains so much that is excellent and in advance of the mythological and moral codes of heathenism, than to shock popular prejudice by beginning anew, and at the risk—nay, the certainty—of finding no moral hero, no spiritual philosopher, who can surpass, as an example, "the great Founder of Christianity."

Voltaire and Rousseau had no difficulty in claiming kindred with the degenerate Genevese pastors; though, as the latter had good reasons for being shy of the connexion, the former had too much good taste to outrage their friends in public by their fraternising embraces. In like manner, we imagine that no avowed Deist would find much trouble in discovering common ground upon which himself and those who, without calling themselves Deists, reject the Divinity and Atonement of our Lord Jesus Christ, and all the other "mysteries" of Christianity, may settle their differences. The morality of the Gospel system the Deist would admit to be excellent; nor would he quarrel much about the doctrine of the Resurrection, as many heathens had partial glimpses of it: in short, if we pass by the single fact that the Unitarian calls himself a Christian, while he would unfairly bend to his purpose texts which both the infidel and the orthodox will tell him are inflexible, we see not what is so distinctive between the parties as to keep them far asunder.

We have been led to these remarks by the publication now in our hands, the new Unitarian Hymn-Book, published in 1831, and which we are constrained to say is in accurate keeping with the "Improved Version" of the New Testament. We did not, of course, suppose that a Socinian hymn-book would embody what the orthodox consider to be the essential features of the Gospel; nor should we have any right to complain, much as we lament every addition to the seductions of error, that Unitarian poets expressed their sentiments for the solace of themselves and their brethren. Nay, we will go further, and say, that even if they should torture the sacred strains of orthodox lyrists till they uttered sounds utterly discrepant to

those intended by their authors, yet if they distinctly acknowledged the addition, mutilation, interpolation, or alteration; if they fairly pointed out which, and how much, of alloy they had mixed up with the pure gold of Scriptural sentiment; though we should charge them with heinous crimes against right feeling in so doing, we should not say that the action was dishonest. It would indeed be indecent, unfeeling, and pregnant with enormous evils; but, being avowed, it would assume the character of unblushing effrontery, and not that of shrinking disingenuousness. A Watts might writhe in his grave (to use an expressive but not very correct phrase) at hearing his holy strains perverted to heresy; as might Lady Hewlett at seeing her well-intended endowments similarly desecrated; but still, if the act were frankly acknowledged, it would not so far be dishonest.

Now, to this modified exculpation a large number of the hymns in this collection, we freely admit, are entitled. It is true that the pious compositions of godly men are shamefully despoiled of their spiritual ornaments; and that the reader peruses many a hymn which is rendered negatively at least, and by defect, if not prominently and offensively, Socinian, whereas its author poured it forth in holy mood to celebrate the praises of the Triune Jehovah, or embodied in it those mysteries of redemption which were bound up with all his own highest hopes and religious feelings. Now, grievous beyond expression would it have been to such an author to have seen his sacred effusions thus travestied; and scarcely less grievous is it to his fellow-Christians to witness the desecration; but still, if the offence be acknowledged, it only partakes of the offence of parodying a liturgy, or printing a Bible with the declaration that "there is no God," acknowledging that the original text had been altered with a view to improvement. Honesty is better than fraud, even though it should wear the aspect of impudence, or be found enlisted in the service of heresy.

We repeat, that much of the book before us is entitled to this praise of impudent honesty. We find in it numerous hymns taken from popular orthodox hymn-writers, such as Watts, Doddridge, Newton, Cowper, Bishop Ken, the Wesleys, Mrs. Rowe, Mrs. Steele, Toplady, Dr. Rippon's Selection from "Cotterill's Selection *dedicated to the Archbishop of York;*" not to mention a few from Bishop Heber, Hannah More, James Montgomery, the Scotch Paraphrases, and so forth. Now our readers will think it a difficult problem to compile a Socinian hymn-book out of such materials, even with the aid of a few Unitarian lyrists to supply defects. The way in which the matter has been accomplished is described as follows by the compilers:—

"In this Collection it has been kept in view, to employ the original readings where practicable; but no hesitation has been felt in adopting or in making alterations, if by this means the hymns seemed decidedly improved, either in sentiment or in style. Nothing, however, of this kind has been done inconsiderately, or through a love of change; and in forming an opinion of the alterations, the effect of familiarity should be taken into account, and time allowed before a decided judgment is formed against them. In pursuing the system here stated, it has been deemed probable that the desire to aid others in raising their hearts to God, or in cherishing Christian affection and principle, would surmount the little feelings of authorship. If, in any case, pain should be given by the alterations made or adopted in this hymn book, either to the author, if still living, or to those who watch over his reputation, it may prove a healing balm, to think that with them the great purpose of his compositions will be answered among thousands, to whom, without such change, they might have proved of little or no service. But whenever suitable opportunity has occurred for seeking it, the alterations made in this, and in the Exeter Collection, have obtained the concurrence of those most concerned.

"The chief difficulty arising from the altering of the hymns, consists in assigning them to their respective authors, which, on the whole, appeared desirable, and which, as far as practicable, is done in the Index of First Lines. When the original has been left without alterations, or, at most, with slight verbal ones, the author's name, if known, is given. If, while the general tenor of the hymn is unchanged, the

alterations have been considerable, an indication of this is annexed to the author's name. Where it is known that the object of address has been changed, or the general tenor of the hymn materially affected, no name is given." Preface, pp. ix.—xi.

Let the reader analyse this extraordinary confession. And first, the compilers have kept the original readings in view "*where practicable*"—(what is meant by this equivocal phrase?)—but that "no hesitation has been felt in adopting or in making alterations, if by this means the hymns seemed decidedly *improved* either in sentiment or in style." Now to state that the Unitarian body felt "no hesitation" in making alterations with a view to an "improved" text of human writings, when they have done the same by those which are Divine, was a superfluity of announcement. They never were suspected of feeling the slightest hesitation in the matter. But the confession lets us into a Unitarian secret—yet no secret is it—that as the so-called *improvement* in orthodox hymns is avowedly to Socinianize them, and that no hesitation was felt in doing so; the corresponding treatment which the Sacred Text itself has received may indicate that Unitarians felt that this also needed to be improved in order to meet their views, and they seem to have felt no hesitation in so improving it.

A few lines after follows the extraordinary apology to living authors, and to those who "watch over the reputation" of such as have departed in the Lord, that if their compositions have been altered by Unitarian pens for Unitarian purposes, they may console themselves with the reflection that "the great purposes of their compositions will be answered among thousands to whom, without such change, they might have proved of little or no service." Ecstatic "consolation" surely would it have been to the holy men above mentioned, who contended all their life against the "God-denying heresy," as fraught with dishonour to God and perdition to the souls of men, to have been told that after their death they would be made to promote its progress "among thousands" in an "improved" version of their works? Surely they would have so far "surmounted the little feelings of authorship" as not to heed being rendered the ministers of blasphemy against their Divine Redeemer, in consideration of the honour of being introduced to the "enlightened Christians" of Lewin's Mead and other Unitarian congregations, for their "public worship and private culture of the religious affections!" We must say that this palliatory declaration is as gross a piece of effrontery as we shall witness any day between this and the Socinian millennium. There is, however, one consolation which remains to these abused authors if living, or their friends if dead, that they are not worse treated than the Apostles John and Paul, or than our blessed Saviour himself, by means of an "improved version" of their sentiments.

Then follow the three degrees of Unitarian editorship:—First, where the original has been left without alterations, or at most with slight verbal ones, the author's name, if known, is given. Secondly, if "while the general tenor of the hymn is unchanged, the alterations have been considerable," a mark is annexed to the author's name—that is to say, a double obelisk or dagger, (‡). Thirdly, where "the object of address has been changed" (!!!), or "the general tenor of the hymn materially affected," no name is given.

Every reader will surely admire the honest impudence of this avowal; and also give the compilers the credit of ingenious waggery in choosing, as the typographical indication of their changes, a double dagger—as much as to say that they had by one stroke wounded both Christianity and a Christian author's reputation. The mark called an obelisk, or dagger (†), is defined by Dr. Johnson to be "a mark of censure in the margin of a book, in the form of a dagger;" and every school-boy can give the definition of Ainsworth or Morell, that the obelus is an indication placed against passages respecting which the critic doubts whether they ought to be tolerated,

"utrum tolli debeant," in order to indicate that he stabs them as with a dagger—"velut veru jugulabantur." In the present case, a double obelus was doubly appropriate. Still we bring no charge of dishonesty where the hymns are thus marked. The practice is not decent, but it is at least above-board.

Nor do we charge dishonesty where, "the general tenor of the hymn being materially affected" or "the object of address changed," the author's name is suppressed. We are bound to admit, that if the compositions of such writers as those above mentioned are to be transmuted into Socinianism, it was but fair to omit labelling them with the name of the abused authors. There is, however, still this injustice attending the process—that as the hymns are popularly known, and the names of the writers are currently identified with them, those who read them in the "improved" version, not being apprised what are the precise changes which have been made, may be led to attribute to the author what is not his own; and in proportion as the perverted copies become familiar, truth and error will be mixed up in inextricable confusion. Thousands of persons will hear or read hymns, the very first lines of which connect them with the name of Watts, or Cowper, or Newton, or the Wesleys, without knowing that they have been altered, or to what extent; and thus much confusion may eventually arise, at least in some quarters, as to what were really the sentiments of those writers. It had been much better to have retained the names, and to have triple daggered them.

But our chief complaint against this hymn-book is not in regard to its avowed alterations, but to those which are secret and disingenuous. We do not indeed admire the second and third heads of improvement, but the first head, which seems the least culpable, is in truth the most disgracefully dishonest. The editors say, "when the original has been left *without alterations, or at the most with slight verbal ones*, the author's name, if known, is given." We are thus informed, that whereas the absence of name or the insertion of an obelisk indicates changes more or less serious; in those hymns which are given with their authors' names and without any note of improvement, either no alterations have been made, or at least only "slight verbal ones." Thus all suspicion is lulled to sleep; and in reading in this selection the hymns of Ken, Watts, Wesley, Newton, Cowper, Steele, and so forth, with their names and without mark, we may rest assured that there is no alteration, "at most" none beyond what is so "slight" and "verbal" as to be of no consequence.

For the detail of these *no alterations*, or only "slight and verbal" alterations, we must refer to the volume throughout, but we will give two or three specimens.

We turned to Bishop Ken's Morning and Evening Hymns, to see what "slight" and "verbal" alteration would be sufficient to Socinianize his inimitable doxology, which is better known than probably any other verse of a hymn in any language—"Praise God, from whom all blessings flow," &c.—and we discovered that the slight alteration is, to omit it altogether; thus heathenising both those hymns; the express burden of which is their ascription of praise to the Triune God—"Father, Son, and Holy Ghost." This slight verbal alteration is just such a one as would be the statement that the Bible declares there is no God, omitting the words "the fool hath said in his heart." Any person who reads the hymns in this book with the Bishop's name affixed to them, and with the declaration of the Editors that they are not tampered with, must conclude that there was nothing in the Bishop's sentiments contrary to Socinianism. Besides the perversion of the hymns, there is a decided breach of faith in this conduct; for assuredly the "general tenor of the hymn is materially affected," and "the

Object of address changed," from the holy Scriptural Trinity, to the God of Socinianism; and therefore the mark of warning ought to have been annexed, or the author's name omitted altogether. That the omission of the doxology was not, even in the opinion of the Editors, a matter "slight or verbal," appears from this, that at the end of the book they have introduced this very stanza without Bishop Ken's name, and therefore avowedly mutilated, in the following form—

Praise God, from whom all blessings flow:
Praise Him, ye creatures here below;
Praise Him, angelic hosts above;
Praise Him—*Jehovah—God of Love.*

It is very clear from this specimen of alteration, that the Editors felt the full force of Bishop Ken's admirable doxology, as united by the pious author with his morning and evening adorations; and yet they give those hymns with his name, and without this essential portion of them; holding out to their readers that they have made either no alterations in them, or, at most, only slight and verbal ones. There seems to lurk in this and many other places a most disingenuous subterfuge in the word *alterations*. Is not omission often the most serious alteration? as we have just shewn in the case of the prefix to the Atheist's declaration, "there is no God." And did we not say well, that we could forgive the effrontery of bold open changes, as a venial offence, compared with the dishonesty of tricks like this?

Need we quote other specimens? Turn to Dr. Watts's well-known Hundred-and-seventeenth Psalm, which is given with his name, as unmutilated, and with the declaration that it is not one of those in which "the Object of address has been changed." Let the reader judge of Unitarian veracity by this test. Dr. Watts sings:

From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are Thy mercies, Lord;
Eternal truth attends Thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

No man ever doubted that Christ, the Divine Redeemer, was here united with the Father as "the object of address" and adoration. The Unitarian version alters the first stanza as follows:

From all that dwell below the skies
Let the Creator's praise arise;
Let *his redeeming love* be sung, &c.

Thus "the Redeemer" is banished from the hymn, and its whole character is changed. And yet the name of Dr. Watts is retained, and the unwary reader is told that no alteration, or at most only one *slight* and *verbal*, has been introduced. Omitting the negative in the Ten Commandments, would, upon this principle, be only a slight verbal alteration, merely leaving out three letters, n—o—t.

Cowper's well-known beautiful hymn, "Far from the world, O Lord, I flee," is also given, with his name, as one of the unmutilated compositions; and yet, in the place of "My Saviour, thou art mine," the Editors have inserted, "My Father, thou art mine." Still they say that they have not in any degree changed the Object of address.

But these latent and unacknowledged alterations are not confined to sentiments affecting the Deity and atonement of the Saviour, or the Godhead and operations of the Holy Spirit: they extend to every article of the Socinian code. Observing, for example, Dr. Watts's well-known hymn,

"When I can read my title clear," as given with his name, and without any warning of alteration, we wondered what the editors had done with the allusion to hell and Satan. Dr. Watts says:

Should earth against my soul engage,
And *hellish darts* be hurled,
Then I can smile *at Satan's rage*,
And face a frowning world.

The new Editors read:

Should earth against my peace engage,
And *all its* darts be hurled,
Still might I fearless *see its rage*,
And face a frowning world.

And yet there is nothing beyond a "slight verbal," unimportant alteration! Whether or not there is a hell and a devil, appears, therefore, to these compilers, to be merely a matter of slight and verbal import.

We take another specimen, still confining ourselves to *unacknowledged* alterations. Dr. Watts's hymn, "To God, the only wise," is given with the omission of the following stanza:

To our Redeemer God
Wisdom and power belongs,
Immortal crowns of majesty,
And everlasting songs.

Another of Watts's hymns is given with the following "slight verbal" alteration of the first verse, besides the total omission of several verses respecting "Christ our King."

Watts.	*Unitarian.*
Behold, the grace appears; The promise is fulfilled! Mary the wondrous virgin bears, And Jesus is the child.	Behold, the grace appears, The blessing promised long; Angels announce the Saviour near In this inspiring song.

In Dr. Watts's hymn beginning "Bless, O my soul, the living God," occurs the following stanza:

'Tis He, my soul, that sent his Son
To die for crimes that thou hast done;
He own the ransom, and forgives
The hourly follies of our lives.

This anti-Socinian verse is of course suppressed; yet the name of the author is given, and there is no mark (‡) to indicate mutilation; on the contrary, there is a solemn attestation that "the original has been *little*, if at all, altered."

The same may be remarked of Watts's hymn commencing, "Behold what wondrous grace;" in which the following stanzas, imploring the influence of the Holy Spirit, and expressive of the full assurance of faith in our adoption, are left out.

If in my Father's love I share a filial part, Send down Thy Spirit, like a Dove, To rest upon my heart.	We would no longer lie Like slaves beneath the throne; My faith shall Abba, Father, cry, And Thou the kindred own.

One specimen more of the way in which, by these pretended slight verbal alterations not worth noticing, the reader may be wholly deceived as to an author's sentiments, and the go-by be given to any doctrine which the emendator may wish to keep out of sight. Dr. Watts, in the hymn, "Life is the time to serve the Lord," says,

There are no acts of pardon passed
In the cold grave, to which we haste;
But darkness, death, and long despair,
Reign in eternal silence there.

This fearful description is, alas! true, being Scriptural; but Unitarianism reads, under the pretence of only a slight verbal alteration,

> There are no acts of pardon passed
> In the cold grave, to which we haste;
> *Nor penitence nor prayer are known*
> *Where death and darkness hold their throne.*

We have taken these specimens cursorily, and almost all of them from the quotations from one author. We have not adduced any of those hymns which are so extensively altered that the Editors, with all their boldness, shrunk from giving the name of the original composer; nor one of those which they have acknowledged to be "considerably altered" by the annexation of a double obelus; but only those which they pledge themselves have received, "at most," nothing beyond slight and merely verbal alterations;—and of these we have adduced only a few, as a specimen of the general character of the book. We put it to any honourably-minded man, even of the sentiments of the compilers of this volume, who call themselves Ministers of Christ, whether such a proceeding is honest. The book is calculated to deceive the unwary reader, who, seeing such an array of honoured names as constitute the great majority of those from whose writings these hymns profess to be collected, could scarcely suspect the portentous width of the line of separation between those writers and the compilers of this volume. Even had the pieces been accurately copied they would still be an unfair selection; for it were easy to garble the most orthodox volumes of hymns, so as to find a few which, when detached, do not directly express those distinctive opinions which are stated in others, and are implied throughout. But even this was not enough; nor was it enough to suppress, alter, and mutilate, with a warning mark betokening laceration, which might lead the reader to examine into the matter; but, added to the above methods, a direct fraud is perpetrated, under the shelter of a twice-repeated falsehood; so that the reader, upon this solemn guarantee, fancies he has the sentiments, the whole of the sentiments, and nothing but the sentiments, of a Watts, or Doddridge, or Wesley, or Ken, or Newton, or Cowper, or Toplady, so far as detailed in that particular composition; whereas he is reading a piece clandestinely altered or truncated to suit it to "another Gospel, which is not another."

If the Unitarian body ever hope to commend themselves to their countrymen, they must wholly change their present tactics. Fraudulent "improved" versions of the New Testament, the fraudulent holding of endowments left for the propagation of Christ's Holy Gospel, and the palming upon the world fraudulent versions of orthodox hymns, will not answer their purpose. Far better had they at once join Mr. Owen, and other avowed Deists, rather than profess to believe the Divine inspiration of the Bible, which it is clear they do not consider in accordance with "the spirit of the age." This were honest and manly; but trickery of every kind is despicable. Rather, however, would we say, may the obvious discrepancy of their system from that code which they do not deny to be Divine, lead them to re-consider their opinions in humility, with prayer, and with full reliance upon our Lord's declaration, that If any man will do the will of God, he shall know of the doctrine.

WORKS OF THE CHRISTIAN KNOWLEDGE SOCIETY OF GENERAL LITERATURE.

1. *Conversations of a Father with his Children.* Two pocket volumes, with many Engravings. Published under the direction of the Committee of general Literature and Education appointed by the Society for promoting Christian Knowledge.
2. *Lives of Eminent Christians: First Series.* (Under the same auspices.)

WE noticed in our Number for May several series or courses of theological publications, or Christian Libraries, which offer much valuable and interesting matter, partly original, but chiefly reprinted, to Divinity students and to Christians in general, in a neat form and at a very moderate price.

The Literature Committee of the Society for promoting Christian Knowledge has selected a somewhat different department, in which it has been a great public benefactor. Its Saturday Magazine, in common with the Penny Magazine and some other useful publications, has afforded powerful aid in expelling from the hawkers' baskets much injurious trash, by offering a more valuable article at a cheaper price, and making amusement and embellishment subservient to morality and religion. The Saturday Magazine is admirably conducted. It is not, and does not profess to be, nor ought it to be, a directly religious publication. Of religious tracts there are many; but something of a different character was needed, to penetrate where religious tracts could not obtain admission. We are far from disparaging the Penny Magazine; but the Saturday stands higher, on account of its embodying in every number some remarks or extracts of a directly religious character; so that the reader can never forget, even in his entertainment or scientific instruction, that there are matters infinitely more important than those which relate only to the present world. The embellishments also of the work do much credit to the Committee, and to their enterprising publisher, who has greatly enhanced the just popularity and attractiveness of the Committee's publications by the very neat and handsome manner in which they are put forth, as respects every department of their mechanical execution *. The list of the Society's publications has become much too extensive for us to review, or even to enumerate; but we have prefixed the first and second works which happen to be on it, merely as an apology for these few words—we will not say of commendation, for the Committee's books are too popular to require this, but—expressive of the pleasure with which we hail this well-timed and successful attempt to purify the too-often bitter waters of popular literature. The Committee's books are not all of them directly religious: some are scientific, others are instructive or entertaining; but for this very reason they supply what was much wanted, and it is not fair to judge of them by a standard to which they did not profess to be adjusted. It is very desirable that the public, especially young persons, should be furnished with cheap yet valuable literature; and that while pursuing their bent in this respect, they should be sedulously guarded against injurious and unchristian sentiments, and be enabled to drink their nectar out of a pure

* Mr. Parker has also published some valuable works not on the list of the Committee. We have already noticed Mr. Tyler's book on Oaths; a most able and useful treatise on that very important subject. We would also strongly recommend, in this musical age, to those who have a taste for church music, the cheap and excellent monthly publication entitled "Sacred Minstrelsy," which contains a collection of the best sacred music of the greatest masters, arranged for the organ or pianoforte—or rather, instead of the last instrument, where an organ may not be had, we should recommend the Seraphine, as it is impossible to do justice to cathedral music on any instrument that has not a sustained sound.

cup; and if to this is added much of Christian sentiment and instruction, they will be gainers both ways. We trust that the Committee will feel encouraged by their past success to offer to the public yet larger draughts from the fountain of Sacred Truth.

The first of the Committee's works is a very popular publication for children and young persons, written in a lively strain, and in an affectionate spirit; the author always blending his entertaining and instructive matter with devout and religious allusions and reflections. The second, the Lives of Eminent Christians, is also a very interesting and well-written volume. We do not profess to review it, or any other of the Committee's publications, but as it happens to lie before us we will relieve our dry notice with a few casual quotations, being seduced thereto by opening upon the memoir of that excellent man Archbishop Usher. The following is given as the substance of Dr. Usher's excellent advice to students for the Sacred Ministry, and to those already engaged in it.

"1. Read and study the Scriptures carefully, wherein is the best learning and only infallible truth. They can furnish you with the best materials for your sermons; the only rules for faith and practice; the most powerful motives to persuade and convince the conscience; and the strongest arguments to confute all errors, heresies, and schisms. Therefore, be sure, let all your sermons be congruous to them. And it is expedient that you understand them as well in the originals as in the translations.

"2. Take not hastily up other men's opinions without due trial, nor vent your own conceits; but compare them first with the analogy of faith and rules of holiness recorded in the Scriptures, which are the proper tests of all opinions and doctrines.

"3. Meddle with controversies and doubtful points as little as may be in your popular preaching, lest you puzzle your hearers or engage them in wrangling disputations, and so hinder their conversion, which is the main end of preaching.

"4. Insist most on those points which tend to effect sound belief, sincere love to God, repentance for sin, and that may persuade to holiness of life. Press these things home to the consciences of your hearers, as of absolute necessity, leaving no gap for evasions; but bind them as closely as may be to their duty. And as you ought to preach sound and orthodox doctrine, so ought you to deliver God's message as near as may be in God's words: that is, in such as are plain and intelligible, that the meanest of your auditors may understand. To which end it is necessary to back all the precepts and doctrines with apt proofs from Holy Scriptures; avoiding all exotic phrases, scholastic terms, unnecessary quotations of authors, and forced rhetorical figures; since it is not difficult to make easy things appear hard; but to render hard things easy is the hardest part of a good orator as well as preacher.

"5. Get your heart sincerely affected with the things you persuade others to embrace, that so you may preach experimentally, and your hearers may perceive that you are in good earnest; and press nothing upon them but what may tend to their advantage, and which you yourself would enter your own salvation on.

"6. Study and consider well the subjects you intend to preach on, before you come into the pulpit, and then words will readily offer themselves. Yet think what you are about to say before you speak, avoiding all uncouth fantastical words or phrases, or nauseous, indecent, or ridiculous expressions, which will quickly bring your preaching into contempt, and make your sermons and person the subjects of sport and merriment.

"7. Dissemble not the truths of God in any case, nor comply with the lusts of men, nor give any countenance to sin by word or deed.

"8. But, above all, you must never forget to order your own conversation as becomes the Gospel; that so you may teach by example, as well as precept, and that you may appear a good divine every where, as well as in the pulpit; for a minister's life and conversation is more heeded than his doctrine.

"9. Yet, after all this, take heed that you be not puffed up with spiritual pride of your own virtues, nor with a vain conceit of your parts and abilities; nor yet be transported with the applause of men, nor be dejected or discouraged by the scoffs or frowns of the wicked or profane."

"'He would also,' adds Dr. Parr, 'exhort those who were already engaged in this holy function, and advise them well how to discharge their duty in the church of God answerably to their calling, to this effect: You are engaged in an excellent employment in the church, and entrusted with weighty matters as stewards of our Great Master, Christ the great Bishop. Under him, and by his commission, you are to endeavour to reconcile men to God; to convert sinners, and build them up in the holy faith of the Gospel, that they may be saved, and that repentance and remission of sins may be preached in his name. This is of the highest importance, and requires faith-

fulness, diligence, prudence, and watchfulness. The souls of men are committed to our care and guidance; and the eyes of God, angels, and men, are upon us: and great is the account we must make to our Lord Jesus Christ, who is the supreme Head of his church, and will at length reward or punish his servants in this ministry of his Gospel, as he shall find them faithful or negligent. Therefore it behoves us to exercise our best talents, labouring in the Lord's vineyard with all diligence, that we may bring forth fruit, and that the fruit may remain.

"'This is the work we are separated for, and ordained unto. We must not think to be idle or careless in this office, but must bend our minds and studies, and employ all our gifts and abilities, in this service. We must preach the word of faith, that men may believe aright; and the doctrine and laws of godliness, that men may act as becomes Christians indeed. For without faith no man can please God; and without holiness no man can enter into the kingdom of heaven.'" pp. 24—27.

The following is the description given of the good Archbishop as a Church Reformer.

"As one who was appointed to watch, as well as to send out, the shepherds of the flock, he carefully inspected his diocese, making himself well acquainted with the characters and abilities of his clergy, by frequent personal visitations. He loved those whom he knew to be sober, diligent, and pious, rescued them from unmerited poverty as far as he was able, and protected them from injustice and misrepresentations; but he severely reproved those who were scandalous and vicious in their lives and conversation. He pointed out the beauty of the Liturgy and the necessity of agreeing in one mode of public worship; charged the clergy to preach and catechise diligently in their respective cures, and to make the Holy Scriptures the rule as well as the subject of their doctrines and sermons. He also corrected many of the abuses which in Popish times had established themselves in the ecclesiastical courts. But he did not carry these reforms so far as many thought to be both practicable and necessary. Burnet, in his life of Bishop Bedell, after speaking of Usher as one of the greatest and best men of his time, adds:—'But no man is entirely perfect; he was not made for the governing part of his function. He had too gentle a soul to manage that rough work of reforming abuses; and therefore he left things as he found them. He hoped a time of reformation would come. He saw the necessity of cutting off many abuses; and confessed that the tolerating those abominable corruptions that the canonists had brought in was such a stain upon a church that in all other respects was the best reformed in the world, that he apprehended it would bring a curse and ruin upon the whole constitution. But though he prayed for a more favourable conjuncture, and would have concurred in a joint reformation of these things very heartily, yet he did not bestir himself suitably to the obligations that lay on him for carrying it on. It was not without great uneasiness to me that I overcame myself so far as to say any thing that may seem to diminish the character of so extraordinary a man, who, in other things, was beyond any man of his time, but in this only he fell beneath himself; and those that upon all other accounts loved and admired him lamented this defect in him, which was the only allay that seemed left, and without which, he would have been held, perhaps, in more veneration than was fitting. This was necessary to be told, since history is to be writ impartially.'" pp. 27—29.

But though the devout and amiable Archbishop was too indecisive for the rough work of Church reformation, which whoever essays in good earnest in any age must expect to be assailed by those who batten on abuses, he was yet a man of much practical wisdom in the management of his diocese, and the following incident shews his skill in preventing explosions, and making beneficial use of effervescing elements.

"When any of the clergy had been led away by visionary fancies, he would treat them in a temperate and respectful manner, which engaged attention and secured esteem. A year after his appointment to the Bishopric of Meath, he received a complaint that one of his clergy held some peculiar notions relative to the restoration of the Jews, and he gave the following account of his manner of proceeding in this case, in a letter which he wrote.

"'I sent for the party, and, upon conference had with him, I put him in mind that his conceits were contrary to the judgment of the church of Christ from the beginning of the Gospel unto this day, and that of old they were condemned for heretical in the Nazarites. But finding that for the present he was not to be wrought upon by any reasoning, and that time was the only means to cure him of this sickness, I remembered what course I had heretofore held with another in this country who was so far engaged in this opinion of the calling of the Jews (though not of the revoking of Judaism), that he was strongly persuaded that he himself should be the man that should effect this great work, and to this purpose wrote an Hebrew Epistle (which I have still in my hands), directed to the dispersed Jews. To reason the matter with him I found bootless; I advised him therefore, that until the Jews did gather them-

selves together, and make choice of him for their captain, he should labour to benefit his countrymen at home, with that skill he had attained unto in the Hebrew tongue. I wished him therefore to give us an exact translation of the Old Testament out of the Hebrew verity, which he accordingly undertook and performed. The translation I have by me; but before he had finished that task, his conceit of the calling of the Jews and his captainship over them vanished clean away, and was never heard of after.

"'In like manner I dealt with Mr. Whitehall; that, forasmuch as he himself acknowledged that the Mosaical rites were not to be practised until the general calling of the Jews, he might do well, I said, to let that matter rest till then: and in the mean time keep his opinion to himself, and not bring needless trouble upon himself and others by divulging it out of season. And whereas he had intended to write an historical discourse of the retaining of Judaism under Christianity, I counselled him rather to spend his pains in setting down the history of purgatory, or invocation of saints, or some of the other points in controversy betwixt the church of Rome and us.' This advice so far prevailed with Mr. Whitehall, that he 'offered to bind himself to forbear intermeddling any way with his former opinions, either in public or in private, and to spend his time in any other employment that should be imposed upon him.'" pp. 29, 30.

The following statements are given respecting Dr. Usher's views of what is called Calvinism.

"It was a favourite object with the British government to complete the union of the Churches of England and Ireland, by establishing the English Articles and Canons in the latter kingdom as the rule of doctrine and discipline. But this scheme was unwelcome to many of the clergy, who neither liked to sacrifice the independence of their church, nor to blot out that tinge of Calvinism which the Irish Articles diffused over them; and their character and influence entitled their sentiments to respectful consideration. In 1635, however, a compromise was effected. The Archbishop conferred with Lord Wentworth, and at length proposed to the Convocation, with the approbation of the government, that the English Articles should be adopted by the Irish Church without abrogating its own; and that a rule of discipline should be formed out of the English Canons, only with such alterations as that assembly should approve. On the subject of the former of these measures, the Primate wrote to his friend, Dr. Ward:—'The Articles of Religion agreed upon in our former synod, anno 1615, we let stand as they did before. But for the manifesting of our agreement with the Church of England, we have received and approved your Articles also, concluded in the year 1562, as you may see in the first of our canons.' This was as much as the compiler of those Articles could be expected to concede; and we are not surprised that he and most of the Bishops still continued to require candidates for ordination to subscribe them.

"It seems, however, highly probable that the opinions of Archbishop Usher had for some time been changing on the deep subjects of election and predestination, and therefore that he was less averse to the reception of the English Articles than at the time when he was appointed to compile a confession of faith for the Church of Ireland. We learn from his letters written subsequently to that period, that he was persuaded that in the hot debates of those times both parties had erred from the truth, and that for his own part he had found satisfaction in 'a middle course.' He declares his belief that, through the price paid by our blessed Saviour, all men are placed within the reach of pardon. 'All men,' he says, 'may be truly said to have interest in the merits of Christ, as in common, though all do not enjoy the benefit thereof, because they have no will to take it.' 'The virtue thereof is such,' he observes, 'that if all did take it, all without doubt should be recovered, but without taking it there is no recovery. . . . It may be truly said, that no man's state is so desperate but by this means it is recoverable.' He declares that all do not attain actual remission of their sins, because they do not seek it; but that God invites and entreats us all to be reconciled to Him; that 'many, hearing [the Gospel of salvation] do not believe, or lightly regard it; and many that do believe the truth thereof are so wedded to their sins, that they have no desire to be divorced from them, and therefore they refuse the gracious offer that is made unto them. And yet, notwithstanding their [this] refusal on their part, we may truly say that good things were provided for them on Christ's part, and a rich prize was put into the hands of a fool, howsoever he had no heart to use it.' Prov. xvii. 16.

"These sentiments, expressed in the year 1617, shew that at that early period he had no liking for the more frightful positions of Calvin; and we learn, by the satisfactory testimony of several personal friends, that in his latter years he had altogether forsaken the tenets known by that name; and some published letters of Dr. Hammond's represented that the Archbishop utterly and publicly disclaimed them." pp. 39—41.

An interesting account is given of the Archbishop's preaching, especially during his sojourn at Oxford, where pulpit addresses, not read but

spoken, were not at that time accounted sectarian or heretical, as may be seen by the effigies of some eminent divines, upon their monuments in that seat of learning and elsewhere, preaching from expanded pocket-Bibles, without apparently even a line of written notes.

"In 1642 he resolved once more to withdraw himself from the tumults and heart-burnings of the metropolis, and to remove to his favourite residence at Oxford; and he found on his arrival that poverty did not make him less welcome to his friends. Dr. Prideaux, the Bishop of Worcester, lent him a house near Exeter College, at a very short distance from the Bodleian Library, where he prosecuted his studies diligently, and prepared several works for the press.

"The Archbishop preached at one of the churches in Oxford every Sunday, and multitudes flocked to hear him. There was something remarkably simple and impressive in his sermons; he shunned that 'windy affected sort of oratory, which was then much in use, called florid preaching, or strong lines;' and, being gifted with a quickness of mind and ready command of language, he only wrote down the heads of the discourse, for which he had prepared himself by reflection, study, and prayer.

"'I remember,' says Dr. Parr, 'that there was a person in the University, very much famed for that [florid] kind of preaching, who, after he had sometimes heard the Lord Primate's sermons, and observing how plain and yet moving they were, and being sufficiently satisfied that it was not for want of wit or learning that he did not do otherwise, he was soon convinced that his own was not the most ready way of gaining souls, and therefore, quitting his affected style and studied periods, took up a more plain and profitable way of preaching; so that, coming afterwards to visit the Lord Primate, he gave him many thanks, and told him that he had now learned of him how to preach, and, that since he had followed his example, he had found more satisfaction in his own conscience, and comfort in his ministry, than ever he had before.

"'And I remember one sermon above the rest, which he preached in Exeter College Chapel, about that time, upon the text, Prov. xviii. 1. "Through desire a man having separated himself, seeketh and intermeddleth with all wisdom;"—in which sermon he so lively and pathetically set forth the excellency of true wisdom, as well human as Divine, and that desire which every ingenuous and virtuous soul ought to have for it, that it wrought so effectually upon the hearts of many of the younger students, that it rendered them more serious, and made them ply their studies much harder than before.'

"In the same year he was appointed to preach before the King, on his Majesty's return to Oxford after the battle of Edgehill, and on other solemn occasions.

"Some of his sermons preached at Oxford were published, after his death, from notes taken by three clergymen, who acknowledged in the preface that they had derived great benefit from his ministry. 'The persuasion of Armagh's incomparable learning,' they say, 'the observation of his awful gravity, the evidence of his eminent and exemplary piety, all improved to the height by his indefatigable industry, drew students to flock to him as doves to the windows. It joys us to recollect how multitudes of scholars, especially the heads of our tribes, thronged to hear the sound of his silver bells; how much they were taken with the voice of this wise charmer; how their ears seemed, as it were, fastened to his lips. Here you might have seen a sturdy Paul, a persecutor transformed into a preacher; there a tender-hearted Josiah lamenting after the Lord, and with Ephraim smiting on his thigh, saying, 'What have I done?' Others with the penitent Jews so stabbed at the heart, as that they were forced to cry out in the bitterness of their soul, Men, brethren, fathers, what shall we do? These were some of the blessings from on high which attended these sermons.'" pp. 49—51.

We give another anecdote of his impressiveness as a preacher:

"He happened to be in London, and was importuned by the Countess of Peterborough, and other kind friends, to preach at St. Martin's church. That was the parish in which he was then living, and the old church was not so large but that he might be heard in it. Accordingly, he complied with their wishes, and, after having preached at some length, chanced to look upon the hour-glass, the sands of which appeared to his defective sight to have run out. So, as he was always fearful of diminishing the usefulness of his sermons by making them so long as to weary the hearers, he concluded his discourse, and told the congregation that 'since the time was passed, he would leave the rest he had to say on that subject to another opportunity, if God should please to grant it him, of speaking again to them in that place.' But the congregation, finding out his mistake, and that there was some of the hour yet to come, and not knowing whether they might ever have the like happiness of hearing him again, made signs to the Reader to let him know that the glass was not run out, and that they earnestly desired he would make an end of all he intended to have spoken; which the Reader performing, the Archbishop received it very kindly;

and, resuming his discourse where he broke off, he concluded with an exhortation full of heavenly thoughts for almost half an hour." p. 72.

Respecting his catholic spirit we might quote much; but we must not omit one passage, as some of our readers may not be aware to whom the world is indebted for the work mentioned at the conclusion of the extract.

"His admiration of the church to which he belonged was great to the last. And this attachment must be the more satisfactory to all who are members of her communion, because he was a man of learning, discernment, and piety, and singularly free from prejudice or passion. This opinion he was always glad to express to others, and he would state his reasons in forcible terms, with a view to bring them to the same way of thinking. But he was not less remarkable for his feelings of charity and regard for those who differed from him, if they deserved his esteem. He lived on terms of friendship with many persons of other communions, and considered that it would be wrong to suffer that harmony to be interrupted by contentions about doubtful questions and matters of small moment. Amongst others, he approved highly of the talents and the religious views of Baxter; and it was at the Archbishop's suggestion that the latter wrote and published his powerful Call to the Unconverted." p. 75.

We copy one passage more, which may be useful in the present day, when the pastoral compellations of primitive Christianity are too much falling into disuse.

"A feature of the correspondence which is particularly deserving of notice, is the continual expression of wishes, on the part of himself and his friends, for each other's spiritual well-being. The letters often began with 'Health in Christ'—'Health from the Fountain of health, our Lord Jesus Christ.'—While 'Unto God's blessing I commend you and your labours'—'I leave you unto the blessed protection of our good God'—'The Lord keep you, prosper your studies, bless your endeavours, and give us grace to conduct us in those ways which lead to happiness'—were the blessings which the charitable and pious in those days desired to have poured down upon their friends." p. 79.

LIFE OF SWARTZ.

Memoir of the Life and Correspondence of the Rev. C. F. Swartz. By the Very Rev. Hugh Pearson, D.D., Dean of Salisbury. 2 vols. 8vo.

The Life of Swartz has been so often written, that it might have been supposed that little that was new remained to be added. But the writers have in general merely copied from each other, without availing themselves of the widely scattered but highly interesting original materials that are still extant. The Dean of Salisbury has, with great diligence, collected these, and given to the world a full and accurate Memoir of this distinguished man. Much as we have read and written of Swartz, we never, till now, saw his character in its full lustre. It is nearer perfection than our frail and sinful nature, under the influence of Divine grace, has often reached; and it almost requires a few shades to prove that it was human. These shades doubtless existed; but Dr. Pearson has not succeeded in discovering them. Few men have exhibited such an extraordinary assemblage of Christian virtues and graces. In great things and in small, in a Christian mission or a political embassy—in the school, the market-place, the cottage, the palace, or the church—Swartz is always at home; and seems born for the peculiar work in which he happens at the moment to be engaged. With ardent piety, deep humility, and unwearied diligence, he unites a practical good sense and skilfulness of tact which are truly wonderful. Dean Pearson's volumes will perpetuate the memorial of his character in a manner worthy of it. The work is such as we might have expected from the biographer of Dr. Buchanan, and we need scarcely say is marked by scriptural piety, sound judgment, and literary elegance. A few meagre extracts would not do justice to it, or satisfy our readers; but having given in our former volumes a memoir of Swartz, we purpose condensing some of the new materials thus furnished to the world to ap-

pend to our sketch. In the mean time we need only add our tribute of gratitude to the excellent author for his interesting and edifying publication.

RELIGIOUS INTELLIGENCE.

ANNIVERSARY MEETINGS OF RELIGIOUS SOCIETIES.

THE late Anniversary Meetings of the Religious Institutions were for the most part of a truly cheering character to a Christian mind; whether we regard the fraternal spirit displayed by the members, the decidedly spiritual tone of the addresses, the generally prosperous state of the Societies, the manifest blessing of God which has attended their labours, or the increased prospects of usefulness which are opening before them. We shall briefly notice some of the chief of those which fall within our plan. Our limits preclude a fuller survey.

1. LORD'S-DAY SOCIETY.

The Lord's-day Society met on the first of May. The recent loss of Sir Andrew Agnew's Bill, without the hope of any *adequate* substitute for it being supplied this Session, far from damping the energy of the members and friends of the Society, seemed only to animate them to renewed and increased exertions. This Society exhibits a remarkable instance of the favour of God upon the efforts of his servants, conducted with singleness of eye to his glory and in dependence upon his blessing. The Society is but of recent growth: it arose from small beginnings; it undertook an office by no means popular; it never solicited patronage, however exalted, which would restrain the freedom of its operations; but it took its ground firmly and consistently upon the solid basis of Scriptural truth, expressing its firm belief of the Divine authority and perpetual obligation of the Christian Sabbath; and of the blessings, temporal, spiritual, and eternal, which God has been pleased in His mercy to connect with its religious observance, together with its thankfulness for the appointment of an Ordinance so essential to the best welfare of individuals and nations; and its sense of the duty incumbent, both on private Christians and on Christian rulers, to exert their influence to promote its due observance. Proceeding upon these principles, its success has been great beyond all that was expected by its most sanguine founders. Among the first fruits of its exertions have been the invaluable report and evidence of the House of Commons' Committee; the stirring up of the friends of religion throughout the land, to consider the question far more seriously than they had ever done before; the consequent presentation of innumerable petitions to the Legislature, praying for the protection of the Sabbath against public violation; the introduction into Parliament not only of Sir Andrew Agnew's measure, but of others which, though very inadequate, are far more than could have been anticipated three years ago*; and, most of all, the pious zeal with which the question has been taken up in every quarter of the land, and the beneficial effects which have attended its discussion, so as to have produced even already, in the absence of legislative interference, a much amended observance of the Lord's-day. This improved state of public feeling, and the strenuous exertions of religious persons in various places, especially many of the clergy, to promote the due observance of the Lord's-day in their respective neighbourhoods, so far from superceding the necessity for some legislative enactment, only points out more clearly its importance, since their efforts are impeded at every step by the lax and inefficient state of the law.

The income of the Society during the year from all sources, including 73*l.* by the sale of its publications, has been but 446*l.*; a very small sum compared with the magnitude of its object, and the op-

* The writer of these lines endeavoured, some twelve or fourteen years ago, to induce some members of both Houses of Parliament, who were personally most anxious on the subject, including one or two Right Reverend Prelates, to draw the attention of the Legislature to the question, with a view to render the existing laws more practically efficient; but was informed on every hand, that not only would the attempt be utterly vain, but that it might too probably lead to an abandonment of what we already have, instead of securing more. Our Right Rev. friends said, that the House of Lords, would "reject with disdain such a proposal." Is this the case now? Who but Lord Brougham, in the House of Lords, or some radical infidel, in the House of Commons, would venture, in the face of public opinion, to reject with disdain every proposition for the better observance of the day of sacred rest? This change has God wrought; and it demands the gratitude of every friend of religion.

portunities afforded the Society of promoting it more largely, especially by means of the press, if its funds allowed. The Society is under pecuniary engagements to the amount of 344*l.*; and had it not been for the invaluable services of its indefatigable Secretary, Mr. Joseph Wilson, who had it in his power, as it was in his wish, to devote his time and labours gratuitously to its business, its affairs could not have been hitherto conducted without an accession of income. It is not, however, too late for the friends of the Institution throughout the kingdom to repair their past neglect, so as to enable the Society to address itself still more vigorously to its important duties. It has circulated, during the last year, more than a quarter of a million of its tracts and papers. The Report mentions some striking instances of the energetic exertions of individual friends. One bargeman obtained four hundred and sixty signatures of other bargemen to a petition; and a schoolmaster in Wales, unsolicited and unaided, has translated several of the Society's publications into the Welsh language, and transmitted them to seven or eight magazines and newspapers. The Committee had received 10*l.* as a donation from the small island of Anglesey. Sixty-six Auxiliary Associations have been formed in Derbyshire; and others in various other places; as Chester, Liverpool, Oldham, Ashton, Newcastle, and Sunderland, besides those instituted in former years. The Wesleyan Methodists, at their last Annual Conference, passed a resolution, approving of efforts "to obtain a legislative recognition of the Divine authority of the Christian Sabbath, and a sufficient protection for those classes of the community who conscientiously wish to keep it holy;" and exhorted the societies and congregations of their connexion to send petitions to Parliament to that effect.

The Bishop of London, who took a part in the proceedings at the Anniversary Meeting, and presented a donation of 10*l.* to the Society, expressed his cordial concurrence in its objects. "He had come hither," he said, "at the neglect of public business which called for his special attention; but no business could be of greater importance than that fixed for this Meeting—no obligation could be more strongly binding upon him (holding the high situation which he had the honour to hold), than to listen to the call made upon him to come forward and bear his testimony to the merits and deserts of this important Society. As a minister of religion, and, still more, presiding as he did over the religious concerns of this vast diocese, it was impossible that he should not take the deepest interest in the success of every effort (from whatever quarter it might emanate) to promote the better observance of that sacred day which was the characteristic glory of the Protestant Church. This was, perhaps, a strong expression, because the glory of the Protestant Church was the Bible; but then he would ask, was not the Word of God, powerful as it is, greatly assisted and made effectual by the ordinance of the Sabbath? and would it be said that the Scripture truths would work the objects for which they were intended, if not wielded by the strong arm of Christ's ministers, who could not faithfully discharge that most important duty were it not for the observance of the Sabbath?" In reference to secular amusements on the Lord's-day, his Lordship added, that "in proportion as any individual devotes the Sabbath to meditation upon the truths of the Gospel, and to the objects for which that Gospel was dispensed, he would not only perceive that it was incumbent upon him to do so, but in the same proportion he would find his delight and pleasure in a strict observance of that sacred day." In allusion to the failure of Sir A. Agnew's Bill (though his Lordship could not go beyond the strict line of protection), he said that "he was not disheartened; scarcely indeed discouraged. It was true, the cause all present had in hand had not yet triumphed; but of this he was satisfied, that it was daily gaining ground; and that, notwithstanding the unpromising appearances in the aspect of the Legislature of this country, there was an increasing conviction that something must be done, not only for the protection of religion, the honour of God's name, and the maintenance of the Church, but to satisfy the just desires and expectations of a Christian people; and he had good reason to hope, that, before the termination of the present Session, some measure would be carried through both Houses of Parliament, and receive the assent of the Sovereign, which he should value, not merely as a provisory enactment, but as an expressoin by a Christian Legislature of its zeal for the honour of God. In proof that there prevailed an anxiety on the part of the labouring classes themselves, he had only to refer to copies of two petitions, which he held in his hand, and which had been presented to both Houses of Parliament by the journeymen fishmongers and the journeymen poulterers of this Metropolis, calling upon the Legislature to set them free from the 'yoke of bondage,' physically and spiritually, under which they laboured. This was the true point of view in which the question must be looked at by the Legislature, and he did not doubt but that speedily a majority would be found ready and anxious to do justice, and grant what was reasonable, to all classes of their fellow-Christians. A Sabbath of devotion and religious worship was one of the greatest blessings

that could be bestowed upon mankind; it had been so designed by the Almighty, and so recognised by his dear Son: while, on the other hand, a Sabbath of idleness and dissipation was the greatest curse that could be inflicted upon a country."

2. REFORMATION SOCIETY.

The receipts of this Society for the year were 2025*l*. The Chair was taken by George Finch, Esq., M.P.; and the audience was addressed by the Marquess of Cholmondeley, the Rev. E. Bickersteth, the Rev. J. Cumming, J. E. Gordon, Esq., Lord Mountsandford, the Rev. E. Tottenham, the Rev. J. R. Brown, the Rev. T. Meyers, the Rev. G. W. Philips, and the Rev. A. S. Thelwall. It is stated that the Meeting was not so numerously attended as its friends could have wished; and that the Society's exertions have not been responded to with the union and cordiality which its very title of Reformation Society, it might have been hoped, would have ensured; especially at a time when Popery is making rapid strides, and when too many professed Protestants are indifferent to, if not actually aiding, its incursions. At such a moment it would be deplorable that any measures for checking its progress, devised and conducted in a spirit of Christian wisdom, meekness, and piety, should fail of being cordially espoused by the friends of Scriptural truth, more especially by the pious members of the Reformed communion of the Church of the England. It is now more than three hundred years since the great battle against Popery began to be fought: three centuries this very year have elapsed since in 1534 this highly favoured nation cast off the Pope's supremacy; and yet at this very moment, from the ignorance and lukewarmness of too many Protestants, and the incursive spirit of Popery, the revivified hydra requires again to be slain, and many of our infatuated countrymen are ready to dandle it in their arms, or to clasp it to their bosom, as though its sting were not poisonous, or its embrace not destructive.

If then this Society, whose objects are so important, has not obtained that measure of Protestant suffrage which such objects might justly challenge, we would respectfully submit to its conductors to consider whether there is any thing in its character or proceedings which needs revision. Considerable prejudice at one time arose from the conduct of some of its friends and agents; and we are quite willing to confess that we as little admired the controversial violence of Mr. Burnet, then of Cork, or Mr. Armstrong, when opposing Popery, as we admire some of the proceedings of those gentlemen since they have quitted the Society. But when the Committee, much to its honour, expelled from its agency the leaven of Irvingism, one of the chief stumbling-blocks to its influence and usefulness was removed. Whence, then, is it that it has not since obtained a much larger measure of Christian patronage? For who, that loves the pure truth of the Gospel, can, at the present moment especially, be indifferent to the aspect of Popery, or not feel a conscientious anxiety to withstand its baneful progress?

We think that the chief reason why the Society has not approved itself more widely to the affections of pious Protestants, is its too exclusively controversial character. This character was stamped upon it in its cradle. At the very first Auxiliary Association that was formed, which was at Maidstone, the Earl of Winchelsea being in the chair, Mr. J. E. Gordon, on behalf of the Committee, stated that this was the avowed and distinguishing character of the Society. We are not, he said (we speak from memory), a Society to circulate the Word of God, or a Society for Scriptural Education, or a Society for the distribution of Religious Tracts, or a Preaching Society; but we are a Controversial Society. Its express object, he said, was "controversy—controversy—controversy." It may however be doubted whether, under all the circumstances of Ireland, "controversy, controversy, controversy," was the best watch-word for such an Institution; and whether some alteration of its principle would not even now be desirable. It has been stated that whereas, by means of Scriptural instruction, the preaching of the Gospel, and the circulation of religious tracts, the Reformation was silently making way in Ireland, and many of the Roman Catholics were becoming converts to Protestantism, the vehement controversies and public disputations which took place about that time united the ranks of Popery, stirred up the priests to more strenuous opposition, and stopped the progress of recantation. Whether the increased virulence of the priests, and the sudden check given to the current of conversions, real or nominal, were connected with the rise and controversial aspect of this Institution—which was expressly formed to meet those new and hopeful circumstances, and to provide the inquirer or the convert with those arguments against Popery which he could not easily meet with elsewhere—we have not the means of ascertaining. It is certain, however, that a re-action occurred; though it is likely enough that it would have occurred if this Society had not existed, as soon as the priests saw their disciples rapidly falling into the ranks of Protestantism. But, considering what human nature is, we think it not unlikely that the vehement public controversies to which we allude assisted to bring the matter to a crisis. These events, we should state, took place a considerable

time previous to the passing of the Roman-Catholic Relief Bill.

But, without recurring to past events, might not the Society even now modify its proceedings to the exigencies of the present moment, so as to unite the great mass of sound Church of England Protestantism under its banners? If its conductors, than whom no men are more solicitous for the spiritual welfare of the deluded votaries of Papal superstition, or more anxious to shew to them the light of Scriptural truth, could divest their proceedings of a too gladiatorial character (we do not use the word in any offensive sense), they might both conciliate their fellow Protestants, and do much, by the blessing of God, to turn the Papist from the error of his ways. Many pious and zealous men and women, who attended the meetings of other institutions, but abstained from this in the fear that they should hear of nothing but "controversy, controversy, controversy," would gladly join the Society, especially in this moment of Protestant peril, if a less forbidding aspect were given to it. Whether this is advisable or practicable, we leave to the better judgment of the pious and benevolent individuals who conduct this work of Christian mercy; but whether we are right or wrong in our opinion, we trust our free remarks will be received with the indulgence they require, as they spring from the interest which we feel both in the Society and its objects.

3. CHURCH MISSIONARY SOCIETY.

We always recur with delight to the proceedings of this invaluable Institution. The importance of its designs, the wisdom and piety which characterise its arrangements, the evident blessing of God which has continued to attend its labours, and its connexion with that Scriptural and reformed communion which at this moment especially should awaken new emotions of affection and attachment in every Churchman—all render this Institution an object of truly gratifying contemplation. The anniversary meeting, which was fully and most respectably attended, was distinguished, as it usually is, by the excellence and piety of the addresses, which were in Scriptural harmony with Professor Scholefield's able and impressive discourse for the Society, preached the evening before. Notwithstanding the large increase of the Society's funds during the preceding year, amounting, if we recollect, to 8000*l.*, its income this year has exceeded even that amount by the sum of 3572*l.*, having risen to 52,922*l.* Under these favourable financial circumstances, the Committee considered it to be their duty to sanction a limited enlargement of the Society's operations in the Mediterranean, North-India, South-India, Ceylon, and New-Zealand Missions. These operations might be much further extended, under the most encouraging prospects, should the pecuniary resources of the Society be proportionably augmented.

It is a matter of much regret to the friends of the Society, that while the funds have so largely advanced, the offers of candidates for Missionary service have not proportionably increased. Devoted and able men, having the mind of Christ, do not as yet present themselves in that number which is to be desired, while the whole world is crying, "Come over and help us!" The Committee therefore earnestly invite the supporters of the Society to abound more and more in prayer to God, that He would pour down upon His whole church the abundant grace of His Holy Spirit; that piety may be increased in our church and in the nation at large; that fit Missionary candidates may press forward to the work; that multitudes from among the un-evangelized nations of the earth may flock into the fold of Christ; and that all professing converts may be protected, comforted, and built up in their most holy faith.

The Society's principal stations, under most of which are subordinate ones, are —West Africa; Mediterranean; North-India; South-India; Western-India; Ceylon; Australasia; West-Indies; and North-West America. The Society justly consider the rapid increase of knowledge in British India, together with the prospect of enlarged intercourse between this country and her Eastern possessions, and even with remoter nations, as pointing out the duty of prosecuting, with augmented activity, the plans long established and acted upon by the Society, for making known throughout that vast population the unsearchable riches of Christ. In reference also to the West-Indies, the meeting seconded the following resolution: "That while it contemplates, with unfeigned gratitude to God, the noble act of the British Legislature for the extinction of Slavery, it feels that the duty of this Society is more imperative than ever, promptly to employ its agency to impart to the emancipated population of our colonies the richer blessings of the Gospel."

We need not say how cordially we concur in this well-timed resolution; but we regret to add that serious difficulties have occurred in carrying it into execution;—difficulties arising no longer from the evils of slavery, for all classes of West-India society must in future feel it to be their interest that the emancipated population should receive religious instruction, were it only for the sake of its moralising and pacific influence; but difficulties originating in the too strict application of the powers of diocesan and parochial control to a state of things for which they were not intended. Even in England it is a grievous anomaly, that a clergyman in a large overgrown parish (as in the recent case of

Hampstead) should have it in his power to prevent others supplying his inevitable lack of service, so that thousands of souls may perish because he does not see fit to license a chapel or a clergyman. The late Church Building Acts have considerably mitigated this irresponsible and injurious power; but with the evil, on the other hand, of introducing altar against altar; whereas the simple remedy is, at once to divide parishes as soon as the population outgrows the pastoral care of one clergyman, with his curate; which would have been done long ago, had not the venal and unscriptural system of making the right of presentation to holy offices an affair of money, interfered with this natural and proper remedy, as if the buying and selling of advowsons were a far more important matter than the salvation of souls.

Now, if in this instance we see how inconvenient are some of our own home practices, it is surely vain to attempt to keep up every minute portion of our system in countries where, though we have nominally a Church Establishment, the great majority of the population are avowedly heathen. For instance, Jamaica, comprising about six thousand square miles, is divided into only twenty parishes, which gives upon an average about three hundred square miles to a parish; a parish nearly equal to the whole county of Huntingdon, which contains more than a hundred churches. Some of the parishes in Jamaica are even much larger; and the clergy do not, and cannot, attend to the spiritual wants of the labouring population. What a field is this for the Church Missionary Society! and yet, when this Society wishes to enter it—when it sees other Missionary Societies, not in connection with the Church of England, at this eventful moment sending out Missionaries almost by ship-loads to the West Indies—it finds itself shackled and thwarted at every step of its progress by ecclesiastical impediments, as if the regulations of a settled English parish, and the whole apparatus of titles for orders, fixed stipends, a settled bounded cure, and a variety of canonical restrictions, were applicable to the case of a clergyman who goes to seek out poor ignorant Pagans in their fields and huts, and to endeavour to bring them into the fold of Christ. Who could have dreamed of the introduction of the Conventicle Act, with its restrictions upon prayer and preaching, into a colony, the great mass of the population of which are heathens; or of imposing "the whole of the ecclesiastical law of England," with its obsolete canons and anomalies, upon the members of our communion in the West Indies? While the Methodists and all other religious bodies have free access to the people, the friends of the Church of England are alone restricted. Is this just? Is it politic? Is it consistent with Scriptural ideas respecting the value of the immortal soul, and the infinite price which was paid for it? There may be many regulations which are of great value for the well-ordering of an English parish, that are not adapted for the work of Missions among the heathens. The restrictions which impede the operations of the Church Missionary Society are built upon the hypothesis that Jamaica, for instance, is a Christian country, divided into a suitable number of parishes, with one or more clergymen to each, and with a bishop to superintend the affairs of the diocese. But with regard to the majority of the inhabitants this is a mere fiction; they are heathens; they do not even profess to be Christians; the white and a portion of the coloured population engross the pastoral services of the clergy; but the slaves are too generally in the condition of Esquimaux or New-Zealanders; hence they require missionaries; they have no regular parochial instructors; no man, so far as the Established Church is concerned, cares for their souls; that is, practically, for the most pious and zealous clergyman in an unmanageable territory, though called a parish, of three hundred square miles, might as well be in a distant land. Yet, ecclesiastically, he is supposed to pervade every nook of this vast moral wilderness; so much so that a late Jamaica law has enacted that applications for licensing additional places of worship must be made through him; and the bishop is to license or not, as he pleases; so that if the rector does not choose to have a missionary or a band of missionaries intruding into his domain, the souls of the people are to be sacrificed to ecclesiastical punctilio, and the missionary or missionaries are to be tied down by the rules of an English curacy. However necessary it may be thought for ecclesiastical order, that a clergyman in England should be liable to punishment for praying with a sick man without permission in the next parish, a missionary must of necessity be more locomotive; he must go where he can find people who will hear, and not be stopped at one door by a Conventicle Act, and at the next by a rigid line of parochial demarcation, pointing out the boundary of a curate's license.

The question is of great importance, as the moment is rapidly approaching when the whole of the West-India slave population will be emancipated. Educated they will be, and religiously instructed they will be;—his Majesty's government is preparing a plan to accomplish the former object, and various missionary institutions are endeavouring to accomplish the latter;—but whether the Church of England shall have the privilege of taking her due share in the work, will depend upon the facilities which are afforded to the labours of Christian missionaries. The Bishop of Barbadoes is now in Eng-

land, and we trust that his Lordship will be induced by his anxious solicitude for his diocese to view this question in its true light. It would be exhilarating to all who love the Church of England as an instrument in the hands of God for the salvation of the souls of men, to hear his Lordship address the Church Missionary Society in such a spirit as the following: "My diocese contains vast numbers of uninstructed heathens; they have been the victims of vice, slavery, and every thing that is evil; the parochial clergy cannot possibly look after them; they are perishing for lack of knowledge; we have no funds to supply the deficiency; all that you and all other Church Societies can effect will be insufficient; take pity upon us; send us as many missionaries as your resources will allow, or as you can find persons duly qualified; I will gladly remove every technical impediment; I will wave the matter of title, pledged stipend, and parochial license; wherever you can find a man of zeal, prudence, piety, sound Church of England principles, and suitable ability for the office, present him to the Archbishop of Canterbury, or the Bishop of London, and if his Grace or his Lordship approves of him, and thinks it right to ordain him, then send him out to me, and I will give him a license, revokable only for misconduct, to go as a missionary where Providence may call him among the ignorant heathens of our islands, and will watch over him, and protect him from unjust opposition and jealousies; he on his part yielding to my office that prompt and dutiful obedience, which, as a minister of an episcopal church, he will feel himself in duty and in privilege bound to render according to the ordinances of God, and the discipline of primitive antiquity."

We do not, indeed, mean that missionaries should be vagrants; on the contrary, their utility will mainly depend upon their being stationary wherever they can collect a flock; but they ought not to be tied down by mere artificial limitations, nor ought their opening places of worship to be restricted by the nice rules that govern English parishes. If a body of ignorant coloured people can only procure a shed or an outhouse to assemble in, let the missionary have the privilege of preaching to them there, till they can build a better place of worship; which, by their own efforts, with due aid from other sources, they will soon do, if the missionary is faithful to his trust, and no vexatious impediments are allowed to be thrown in their way by ecclesiastical jealousies.

4. BRITISH AND FOREIGN BIBLE SOCIETY.

Of the anniversary of this Society we need not say a word here, as we have already presented our readers with the interesting addresses then delivered, and purpose, in a future page, inviting their attention to the magnificent proposal of Christian mercy in relation to the approaching jubilee in the West Indies. We rejoice at the continued peace and increasing prosperity of this invaluable Institution.

5. SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

We mentioned in our last Number the interesting general meeting of the Society on the first Tuesday in May; the largest probably that ever assembled within the Society's precincts, which were far too strait to contain the whole of those members who were anxious to obtain admission. We look with much hope and gratitude at the recent proceedings of this venerable Institution. Never had it so satisfactory a report of its proceedings to present to its members, as that which is about to be issued. The increasing interest taken by the friends of the Church in its concerns; the improved and improving character of its tracts; the admission of a considerable body of new and active members into its Standing Committee; its appointment of an impartially selected Book and Tract Committee, with an Episcopal council of reference; its proposed plans relative to the improved organization of its literary and commercial arrangements, which will be attended, we are persuaded, with many important benefits; and, above all, the appointment of a Committee for the circulation of the Holy Scriptures and the Liturgy of the Church of England in foreign lands; are features of the past year's history which will add unwonted interest to the forthcoming Report. The Society's funds are also in a highly prosperous state, and its issues of publications have been very large. The painful agitations which have occurred in the Society will, we trust, die away, and only be remembered in the good that shall result from them. As zealous Reformers ourselves, we would entreat our brother Reformers, of all arms, not to allow their good intentions to blind their judgment, or to corrode their Christian charity. It is right and necessary to contend for principles; but it is unfair, vexatious, and injurious to the cause of scriptural truth, to harbour suspicions of deliberately false dealing, such as those which have been thrown out in the matter of the Bible Lesson Book. A grave charge has been urged against the Society's Committee of Literature, of surreptitiously re-printing this book, which had been directed to be suppressed. Similar charges of clandestine proceedings in the issue of suppressed Apocryphas were thrown out by Mr. Haldane and his friends, some two years ago, in reference to the Bible Society; and it was our privilege to defend that Society, and to disprove the charges to the satisfaction of every candid mind. "No man

in his senses," we remarked, "can or will believe that the noblemen, prelates, clergymen, and much respected laymen, who are connected with the Bible Society, are really carrying on this dastardly and mendacious proceeding, in violation of their most solemn pledges; or that such atrocities are perpetrated by a Committee of gentlemen gratuitously serving an institution for the circulation of the Bible," &c. &c. We say the same of the Christian Knowledge Society. We have not the slightest doubt but that the alleged reprinting of the Bible Lesson Book can and will be explained to the satisfaction even of those who have brought forward the charge. We have been informed, and we fully believe, that not a single copy of the work has been printed for more than a year; and we cannot and do not surmise that there has been any bad faith in the matter, though there may have been mistake or accident. It was indeed right that the circumstance should be inquired into; but was that first done, and the explanation found unsatisfactory? If not, the demands of justice and Christian candour were not satisfied. We say thus much, because nothing more tends to prevent the correction of what is really amiss, than the recurrence of vexatious complaints. We heartily wish the Society the blessing of God upon its labours.

6. NEWFOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY.

THIS Society, which embraces a large sphere of action, is not supported in a manner adequate to the importance of its objects. It is a highly useful Institution, the proceedings of which we need not recapitulate, as they have been often noticed in our pages. The Society was 800*l.* in debt at its anniversary; but we are glad to hear that 500*l.* have since been subscribed towards paying off the incumbrance. Still it will need an increase of its permanent income to keep up its schools, and with larger resources it might greatly multiply them. It does not interfere with the operations of the Society for the Propagation of the Gospel in Foreign Parts; and now that those are curtailed by the withdrawment of the Legislative grant, this Society has a still more ample field for its exertions. We would, however, recommend its conductors to consider whether, by any revision or enlargement of the constitution and plans of the Society, it might gain an increase of patronage.

We propose, in another Number, recurring to the anniversaries and reports of a few other of the religious Societies.

OBITUARY.

REV. HENRY GAUNTLETT.

To the Editor of the Christian Observer.

I SEND you some account of the late Rev. Henry Gauntlett, Vicar of Olney, who entered his eternal rest on the 27th of last February. His loss will be long felt, not only by his sorrowing family, but by the whole neighbourhood in which he resided; for few men possessed in a higher degree the hearts of his people. He was, during many years, an occasional contributor to your excellent work, as well as a constant reader of it. It would be a gratification to his friends, and, I trust, edifying to others, if you would insert the following sketch of his life and character.

C. O.

MR. GAUNTLETT was born at Market Lavington, Wilts, on the 15th of March, 1762; and was educated during several years at the Grammar School at West Lavington. After leaving school, he spent the greater part of his time at C—— Hall, the seat of Colonel ——, who was distantly related to his family, and who discovered in his young friend abilities of a superior order, connected with an ardent thirst for the acquisition of knowledge; and here for several years he shared in the studies and amusements of that gentleman's sons. At the age of twenty-one, he began seriously to consider his prospects with a view to his future course in life; when his friends proposed his entering the Church, as most suited to his disposition and talents. To this he was not disinclined; and after three years probationary study he was ordained in 1786, by Dr. Shute Barrington, the then Bishop of Salisbury, to the curacy of Tilshead and Imber, two villages situated four miles from his native town, where he for some time continued to reside. Mr. Gauntlett was often heard to say, that from the earliest period of his ministry he preached nothing contrary to sound doctrine; and his conduct was invariably such as to secure the esteem and love of his parishioners, his townspeople, and the neighbourhood in general. Yet for four or five years after his entrance into holy orders, though his views were correct and his character irreproachable, one thing was wanting—an appropriating faith in the doctrines of the Cross of the Redeemer, producing holiness of life on a new principle acceptable to God through Jesus Christ. About this period he began to see the truths he preached in

the light of Divine illumination. He felt "the powers of the world to *come*;" a feeling which was soon evidenced by the most earnest endeavours to promote the glory of God, and the everlasting welfare of the souls committed to his charge. His whole subsequent career was a living exemplification of the language of the Apostle, "I count not my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." His youngest and only surviving sister, in reference to this period of his life, remarks :—"Though his conversion was gradual, it was very powerful in its effects. Many of his hearers became deeply impressed with the importance of spiritual and eternal realities; while some who before would, as the Apostle says, have 'plucked out their own eyes, and given them to him,' now became his most bitter persecutors. It was the same Gospel, and yet not the same that he had hitherto preached: it had been in 'the letter,' now it was in 'demonstration of the Spirit and power;' and it produced its appropriate effects: it became the savour of life unto life, and of death unto death. Great numbers attended his churches from the neighbouring villages; and many, including several members of our own family, became serious and decided Christians. Some of the fruits of these early years still remain; and will, I doubt not, remain for ever."

In the year 1800 Mr. Gauntlett married Arabella Jenkinson, daughter of the late Rev. Edward Davies, Rector of Coychurch, Glamorganshire; a young lady of piety, and very considerable attainments. Shortly after his marriage he removed to Botley, near Southampton, where he resided in a house, afterwards well known as the dwelling of Mr. Cobbett. It had been purchased by the late Walter Taylor, Esq., a pious and benevolent Dissenter, for the purpose of converting it into a chapel of ease, as the Church of Botley was a mile distant from the parish. Some difficulties however arose, which prevented Mr. Taylor from accomplishing this design; in consequence of which he gave it as a residence to Mr. Gauntlett, who had through his means been appointed to the curacy.

On the death of the Rector, in 1803, it was fully expected that the curate would succeed to the living; but the efforts made in his behalf were frustrated, and the hopes of his attached people disappointed. In the beginning of the year 1804 he became curate to the late Rev. John Eyton, vicar of Wellington in Shropshire. This parish extended over a large mining district; and besides his usual Sunday duties, he frequently preached in the adjoining hamlets two or three times in the week. During the short period of his residence in this place, his labours were blessed in a very eminent degree: numbers of the poor colliers were convinced of the evil of their ways, and turned from sin to holiness. Many years after he left Wellington, he heard that two hundred persons, in one of the populous hamlets belonging to that town, attributed their conversion to his ministry. After residing here a year and a half, several circumstances rendered it expedient for him to leave Wellington; and a chapel at Reading being offered to him, he accepted it, and removed thither with his wife and four children, in August 1805.

But here new difficulties arose. This chapel, which had been built by the congregation of the late Hon. and Rev. W. B. Cadogan, on the death of their lamented pastor, was in the hands of a Committee; and Mr. Gauntlett, finding that he could not discharge his ministerial duties with the freedom he considered necessary to usefulness, resigned the situation. He then undertook the cure of two parishes at ten and fifteen miles distance, but was unable to remove from Reading on account of his pupils; for he had generally found it necessary to add the duties of a Tutor to those of a Pastor. These he was well qualified to fulfil; and he acquired in a very uncommon degree the respect and affection of the young people who enjoyed the advantage of his instruction. The distance of these places was, however, a great inconvenience, besides adding to the fatigue of three full services; and this induced him to make inquiries which led to his removal to Olney in 1811. The living of this place was then held by the late Rev. C. Stephenson, who received him with the most affectionate cordiality, and continued to manifest every mark of esteem and kindness, till his death in 1815, when Mr. Gauntlett succeeded to the Incumbency. In Olney he found an important sphere of action and usefulness. He combined many of the peculiar excellencies of his two eminent predecessors, Newton and Scott, whose names, with those of Bean, Melville, Horne, Stephenson, and now Gauntlett, have rendered Olney, for nearly a century, a parish remarkable for its religious privileges. Mr. Gauntlett's theological opinions rested on the broad basis of Scripture. While he unfolded to the believer the glowing prospects of the glory to which he is called, he urged upon him to make his "calling and election sure;" to be "stedfast, unmoveable, and always abounding in the work of the Lord." To the sinner he made the most forcible appeals, "warning every man, and teaching every man, that he might present every man perfect in Christ Jesus." It may be said with great truth that he "shunned not to declare the

whole counsel of God." A brother clergyman, who knew him long and intimately, and who is well qualified to appreciate his ministerial character, remarks in a sermon preached on the Sunday following his interment, and since printed at the request of his congregation:—"There are few ministers of religion (I know of none) to whose talents for parochial instruction I can bear a more honourable testimony. He was a scribe well instructed; clear, sound, sober, discursive in Bible truth; a safe, and useful, and interesting expositor of Holy Scripture; a man, if I might be allowed the expression, *four-square*; armed on all sides to confute, to confirm, or explain. I seldom heard him without improvement—never without much satisfaction. I should say he excelled in a solid presentment of the truths of the Gospel; and this is no small praise, when in the present day almost every man has a psalm, or a doctrine, or some absorbing figment or peculiarity, to disturb the peace of the Church."

Added to his pulpit exertions, which were characterized by great energy and variety, and which consisted of four full services every week, numerous other duties in his family and parish claimed and received his persevering attention. As a husband, deeply exercised by the long and severe affliction of his beloved wife; as the father of a large family, whose education he superintended himself, and whose affectionate veneration for his character cannot exceed the excellencies and the virtues which gave rise to it; as a tutor, the sympathising friend and wise counsellor of his pupils, as well as their instructor in literature, morals, and religion; as a visitor to the bed of the sick and dying, earnest, tender, and affectionate; as a catechist, patient and encouraging, following the scriptural direction of "precept upon precept, line upon line, here a little and there a little;"—in each and all of these characters, he was distinguished by a zealous assiduity and unwearied solicitude for the objects of his care.

"He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

Towards the close of last year, his health began to decline, though his ministerial and parochial labours were continued with more than his wonted vigour. A greater degree of fervour and solemnity was evident in his preaching, as if urged by a strong necessity "to deliver his soul," that he might be "clear from the blood of all men." His spirit and manner on other occasions were singularly serene and placid. He seemed to realise his nearness to a holier world. The termination of his earthly course might be compared to a bright and glorious sun-set, giving promise of a brighter and more glorious dawn. The last day of his life was passed in his accustomed manner: in the morning he was among his parishioners, and in the evening employed in preparing a sermon, for a volume shortly to appear, from 1 Cor. xv. 20: "Now is Christ risen from the dead." The subject, and especially the latter part of the sermon (which he finished before retiring to rest), were affectingly appropriate to his own position on the borders of eternity. The following passages are the last that fell from his pen.

"Once more and finally, the resurrection of Jesus affords believers the most abundant cause for consolation against the hour of death.

"If beloved brethren, you are risen with Christ, you have no reason to dread the approach of death. Your final and bodily resurrection cannot indeed take place till you have passed through the grave. It is appointed unto you once to die; but your Redeemer has taken away the sting of death. Is death dreaded by you because it is the wages of sin? But Christ has procured the forgiveness of sins by his death, and has declared the justification of every believer by rising from the dead. Are you afraid of the pains of death? But Christ has gone before and smoothed and sanctified the way; and he has promised to accompany you, when you are called to pass through it. You may therefore say with the Psalmist, 'Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.' Fear not thou, Christian, you need not dread to meet death—you need not be afraid of its consequences. To die will be to you everlasting gain. You are united to Christ by his Spirit; immediately after death your soul will be still more closely united to him, though your body will be consigned to the tomb, and when the glorious morning of the resurrection shall arrive, then the perfect union shall take place, when by his mighty power he shall raise you from your bed of dust and make you like himself. 'It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is. The body is sown in corruption; but it will be raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown a natural body; it is raised a spiritual body. The resurrection will give you beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Then God himself shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away: and he that sat upon the throne said, Behold I make all things new—And there shall be no more

curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.'"

The next morning he rose in his usual state of health, and while dressing rang for some trifling article, and observed to the attendant that he had passed a comfortable night, and gave directions respecting some soup to be made for the poor. In about a minute after his bell rang again, and he was found by his afflicted family calmly expiring. With a gentle sigh his spirit relinquished the burden of the flesh, escaped from the sins and sorrows of mortality, and entered the rest prepared for the people of God. Of Mr. Gauntlett's writings, his Exposition of the Revelations, which rapidly passed through three editions, is the most popular. This work is said to combine whatever the most judicious commentators have advanced on that mysterious Book, interspersed with many useful remarks and practical observations. He had circulated among some of his friends proposals for printing two volumes of sermons, a part of which had been printed. His family intend to offer this work to the public, together with a brief memoir of his life, and extracts from his correspondence.*

* We shall feel much gratified if our correspondent's account of this excellent man shall promote the circulation of these volumes, for the benefit of the deceased author's family. Mr. Gauntlett's benefice having been very slender, this posthumous tribute of Christian kindness, it is understood, will be as useful as it is honourable. About three weeks before his death, Mr. Gauntlett printed a preface to an explanation, with Scripture proofs, of the Church Catechism, by his daughter, Miss Catherine Gauntlett, which he justly states to be truly "simple, plain, and Scriptural."

VIEW OF PUBLIC AFFAIRS.

Our last notice of Public Affairs closed with the mention of a rupture in the Cabinet, in consequence of several of his Majesty's Ministers disagreeing with their colleagues as to the lawfulness of diverting any portion of the revenues of the Church of Ireland from their present purposes. In consequence of this difference of opinion, Mr. Stanley, Sir James Graham, Lord Ripon, and the Duke of Richmond have seceded from the Cabinet; and the present members of the Government, with their new colleagues, are united upon the general principle that the revenues of the Irish Church are to be cut down to what they consider the reasonable maximum for Protestant Episcopalianism; and the residue, if any, is to be at the disposal of Parliament for such purposes as may be befitting; though they appear to differ as to what that appropriation ought to be; and Lord Brougham and Lord Althorp, in particular, have strongly asserted that it ought not be devoted to Roman Catholic purposes, to which some of their own colleagues, and many members of the House of Commons, seem anxious to desecrate it. Lord Brougham says that its dedication to the purposes of education would be lawful and congenial to its design; but if the principle of spoliation be once admitted, a rail-road, or the national debt, or even the payment of the Roman Catholic priesthood, is as legitimate an object as a school, a poor-house, or an hospital. It is to the principle that we object; and we object to it under every possible variety of appropriation. The funds are for Church purposes, and cannot be diverted from those purposes without injustice; and if the example is once set in Ireland, we see nothing to prevent its being eventually acted upon in England also.

The Government have adroitly avoided the immediate necessity of agreeing either among themselves, or with the House of Commons, respecting the question of appropriation, by the appointment of a Commission to inquire into "the state of religious instruction, and the means of affording it, now existing in Ireland." The Commissioners are to visit every parish in Ireland, and to ascertain on the spot the number of persons in communion with the United Church of England and Ireland in each benefice or parish; the distances of the parishes in each union from each other; the number and rank of the ministers belonging to each benefice, whether rector, vicar, or curate, and whether resident or non-resident; the periods at which Divine service is performed in each parish church or chapel, and the average number of persons usually attending service in each; and whether those members have been for the last five years increasing, stationary, or diminishing; the number of places of worship belonging to Roman Catholics or Presbyterians, or other Protestant Dissenters, and the number of ministers officiating in each; the proportion of the population of each parish belonging to each of such persuasions respectively;

the periods at which Divine service is performed in each of their chapels, and the average number of persons usually attending the service in each, and whether those numbers have been for the last five years increasing, stationary, or diminishing; the means of education, the number and description of schools, the kind of instruction afforded therein, the average attendance at each, and the sources from which they are supported; and whether the numbers attending have, for the last five years, been increasing, stationary, or diminishing. They are to inquire whether adequate provision is now made for the religious instruction and for the general education of the people of Ireland; and to report such other circumstances connected with the moral and political relations of the Church Establishment, and the religious institutions of other sects, as may bring clearly into view their bearings on the general condition of the people of Ireland.

Upon the strength of this Commission, and the promise that his Majesty's Ministers will be prepared to act boldly upon its results, Lord Althorp has managed to outvote both Mr. Ward and Mr. O'Connell by overwhelming majorities; but the whole bearing of the proceeding is hostile to the rights of the Established Church and the interests of Protestantism; and we trust and feel assured, that the country will never be induced to consent to the proposed measures. Indeed, even already the late proceedings in the Cabinet, and the mournful spirit of liberalism displayed in the House of Commons, have evoked a feeling throughout the land which will not be allayed by the arts of party trickery. The friends of the Church of England, and of every valuable and venerable institution, are beginning to awake to a sense of their common danger, well-knowing that the work of injustice and spoliation having commenced its ravages on the Established Church will spread to every thing else; and the fund-holder in particular will be as little safe as the tithe-holder, if alleged expediency, and not moral honesty, is to be the arbiter of his fate. The recent proceedings at the Duke of Wellington's Installation at Oxford, and the Lay Declaration in favour of the Church, signed by two hundred and thirty thousand persons, have been strongly appealed to as indications of the spirit to which we have just alluded; but though we would not undervalue any well-principled demonstration in favour of the Established Church, we do not rest our hopes for her safety upon such exhibitions as those to which we have alluded. The principle of political party and blind Conservatism is no solid bulwark; on the contrary, it tends in the end only to weakness; and so far from thinking that the enthusiasm of the young men at Oxford for the Duke of Cumberland, or the resting the cause of piety, literature, and sound morals, upon the Atlas shoulders of the Duke of Wellington, is a source of hope or triumph to our Church or our Universities, we think quite the contrary. We repose our hopes, under God, upon the great mass of the pious and conscientious friends of the Church throughout the land, who love her for her Scriptural character and religious utility; but who do not, and will not, uphold the abuses foisted upon her, or espouse her cause in a spirit of party. These men have hitherto stood aloof from conflict; they have even sometimes been accused of not being hearty in her cause; but her danger has aroused them to action; they are uniting to protect her against the attacks made upon her; and their assistance will be the more effective because it will be grounded upon Scriptural principles, and be directed to Scriptural objects. Their watchword will be—not emolument, and the conservation of abuses, but—SPIRITUAL EFFICIENCY, and whatever tends to promote it. The Dissenter may occupy strong ground against the mere political Churchman; he may defy some of our royal and martial ducal Church defenders of they know not what; but if the moral strength and Scriptural piety of the country are aroused, with the determination at once to strengthen and to purify the Church, the Dissenter will find that he has no power against such a phalanx. And we will add that if the Church is not made to rest its claims upon Scriptural grounds, its conservation is of little value. In this view we could earnestly wish that every demonstration of attachment to it were so clearly defined, that it might be distinctly seen that the attachment was enlightened and spiritual, and not contaminated by ill-judging zeal or party-politics. We have thought that some recent proceedings in favour of the Church might have been amended in this particular.

Mr. Wood's Bill for throwing open the Universities to persons of every persuasion has passed the second reading in the House of Commons by a large majority. It may perhaps be modified in the Committee; or if not, it will lose a few stray votes, such as that of Mr. Stanley, who, having expressed himself in favour of its principle while in office, cannot at once rush to a negative now he is in opposition; but there seems no doubt but that it will pass the House of Commons, and as little that it will be rejected in the House of Lords. This will, at least, give breathing time; and we are persuaded that a more deliberate view of the question will shew to many of the abettors of the proposed measure its impolicy and injustice. It would be tyrannical indeed, if, while every sect may have its academy or college, the Church of England may not retain the same measure of favour, but must educate

its youth, and even its clergy, at a seminary which is to retain nothing distinctive, nothing that can oppose the views of Jew, Turk, Infidel, or Heretic; for to this must it come, if the matter is carried out to its legitimate results. The whole question of a Church Establisment is involved in the discussion; and if the Universities be thrown open, we fear that the Church of England will not long continue a national Establishment.

Much controversy has taken place as to whether the Universities are or are not places of religious education; and Professor Sedgwick has done much mischief by his unguarded and incorrect statements on this subject. They may not be, and we do not think they are, places of specific education for the clergy, so as to supersede the necessity of any further aid to the candidate for Holy Orders; but they embody religion in all their forms; and it is impossible for their worst enemy to read the statements of Dean Turton, Mr. Moberley, Mr. Evans, Mr. Selwyn, and others who have written in their defence, without seeing that far more is done to promote the knowledge of Scriptural truth within their walls than is generally known or believed. Indeed, the whole aspect of our Universities, moral, religious, and literary, is at this moment highly cheering, as we purpose shewing more fully in a future Number; and it is therefore the more lamentable that at this moment an inroad should be projected against them which would entirely change their character and destroy their religious usefulness. If any reader wishes for a sufficient memento, let him read Lord Brougham's own statement respecting the London University, in which even Deism would offend the conscience of Atheism; or the historical statements of Professor Turton respecting Dr. Doddridge's no-test establishment, which, instead of being the abode of piety and peace, became the focus of the most grievous heresies and unchristian disputations. The founders of Homerton and Highbury know better: and their doctrinal code, which is required to be subscribed by the young men, is even stricter than the Articles of the Church of England.

We mentioned in our last Number that Lord Brougham had brought in two Bills for the prevention of Pluralities and Non-residence; two evils so great that we could not but express our heartfelt satisfaction that an adequate and effectual attempt was to be at length made for their extinction. The leading objects of those Bills we stated from Lord Brougham's speech (not having at that time seen the Bills themselves), to be as follows: "The Bill against Pluralities provides that no clergyman shall hold two benefices, either where the united income exceeds 300*l.* per annum (exclusive of the house, &c.), or where the churches are more than five miles apart, unless the parishes actually touch each other. Non-residence above two months in the year, except by reason of sickness, or the dangerous sickness of a relative or friend, is mulcted with a fine of three times the value of the income of the living during the time of delinquency." These two leading provisions, which constituted the main features of the Bill, appeared to us to furnish so decisive a remedy for an enormous evil, that we expressed our earnest hope that they would be upheld—of course with every requisite modification of detail—by every true friend of the Church. We were unable to say any thing of the machinery and subordinate provisions of the Bills, not having seen them; but the two general principles of not allowing two benefices with cure of souls to be held together, except under very peculiar and well-defined circumstances, and of not permitting non-residence beyond two months in the year, without reasonable cause, such as the illness of the clergyman, or of a relative or friend, did and do appear to us excellent provisions, and we trusted that the exceptionable and indecent tactics of the Lord Chancellor, in bringing in his Bills, would not be allowed to frustrate his measures. We wholly omitted noticing those parts of the anti-Plurality Bill, which refer to cathedral preferments, as we could not understand them from the imperfect newspaper reports, or till we had seen the Bills themselves. We had penned a few lines expressive of the strong disapprobation we felt respecting this portion of the Bills, so far as we understood it; but we thought it better to omit them, and to say nothing till we had seen the documents themselves.*

* We copy from the Record newspaper the following report of the Lord Chancellor's speech: "The measure which he was about, with their Lordships' permission, to lay upon the table, provided against the future existence of non-residence, by enacting that no clergyman, except in certain cases of dignified ecclesiastics, should, after the passing of the Bill, be absent for a longer space of time than two months during one year. With regard to the provisions for enforcing the residence of the clergy, the Bill enacted that any clergyman who should be absent from his living for more than two months in the year, should, on the first occasion, be liable to lose twice the value of his income, and for the second treble the value; while the third would render him liable to deprivation. The cases of exception were sickness, attending to give evidence as a witness in a court of law, or the illness of a near relation. The other provisions of the Bill would be more conveniently gone into in the Committee. Of the Pluralities Bill he would say that

That advantage we have since had, and we lament to say that highly as we approve of the two leading principles of residence and non-plurality, the Bills are encumbered with such indiscreet and vexatious provisions as must inevitably frustrate their adoption in their present form. The Residence Bill, which we concluded from the Lord Chancellor's speech to be merely intended to prevent a clergyman being absent from his benefice without reasonable cause for more than two months in the year, is deformed with provisions the most complicated, vexatious, irritating, and oppressive. In truth very little legislation is necessary on this part of the subject, for if we have a good anti-Plurality measure, Non-residence will almost die away of itself.

The chief alterations which we should suggest in the anti-Plurality Bill are, first, that the pecuniary value of the two contiguous parishes should not be so much regarded as the population. The question of the number of souls is far more important than that of money; so that if a small rural parish, containing only two or three hundred persons, and not furnishing work for a clergyman, could in other respects be advantageously united with one contiguous to it, containing a more crowded population, we should not much regard the value of either; especially as the richer rural benefice might eke out the scanty perpetual curacy of the dense parish; but we should object to the holding of two populous benefices, whatever might be the value of either. The Lord Chancellor takes no account of numbers; he looks only at value.

Then, again, there is no good reason why a deanery, prebend, &c. which has not cure of souls, should not be held with a benefice, without tying down the value as Lord Brougham does, which would only degrade the cathedral, without doing good to the parish. Lord Brougham allows a dean, prebendary, &c. to hold a distant parish, containing twenty thousand souls, if the value is trifling, but not one containing only a hundred, if the emolument is respectable. Then again, though it is a good principle that no man should hold two pieces of cathedral preferment, any more than two livings, yet as Chancellors and Archdeacons may often advantageously have a voice in the cathedral, it seems desirable either to give it to them by law, or to allow them to hold a prebend or canonry; besides which, the frequent scantiness of the revenue of a Chancellor or Archdeacon may often make the latter necessary to reimburse his expenses. There are many other matters which we shall enter into, if the Bills are hereafter brought forward, but as they are to sleep for this session, we need not dilate upon them at present. We do not question, as we before said, that the Bills are honestly and effectually intended to promote residence and to prevent pluralities, but their mover is evidently ignorant of many of the details of the question, and his Bills are couched in a spirit of suspicion, we might say of antipathy, towards the clergy, which is the more distressing, as it must tend to frustrate the great object which every true friend of the church has warmly at heart.

Mr. Poulter's Bill for strengthening the existing laws for the observance of the Lord's-day is advancing. The measure will do good so far as it goes; but it is only partial. Some clauses have, however, been added, which appear to us exceptionable. What need can there be for traffic in confectionary, ginger-beer, soda-water, and so forth on Sunday?

The opprobrious case of the expulsion of Messrs. Atchison and Dawson from the army for requesting to be relieved from taking an active part in a Popish ceremony, has been again brought before Parliament by Mr. Plumptre; but his Majesty's Government has coalesced with the Duke of Wellington in justifying their dismissal. We strongly urged the matter at the time of the transaction; when we stood almost alone in our views of the case among the periodical publications of the day; but the tide has turned; various petitions have been presented to the Legislature upon the subject, and whether

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it completely laid the axe to the root of the evil. It provided that in no instance a party should hold more than one living, except where the value of such living was under 200*l.* a year. In that case it enabled him to hold in addition another living, which was to be under the value of 100*l.* or 150*l.* a-year, provided such additional living touched upon the former one, or was not more than five miles distant from it. The principle he went upon was, that where the living was large enough to maintain a curate, the curate ought to be the rector himself. It needed not to be apprehended that under this Bill there would not be a sufficient supply of clergy for all ecclesiastical purposes. An exception as to pluralities was made in favour of prebends (prebendaries) and canons, each of whom was allowed to hold a living not exceeding in value 100*l.* a-year in addition to his regular income."

It will be perceived that this speech keeps out of sight many exceptionable features which occur in the details and machinery of the Bills. The fines on non-residence are severe, and the exception respecting cathedral preferments is too scanty; but the general provision respecting residence and carefully restricted plurality appeared to us, and does so still, excellent; and we were not aware that the Bills themselves would contain so much that is ill-advised in their enactments.

these two individuals eventually gain redress or not, a spirit has gone forth which must eventually put down such violations of private conscience and religious duty, under the miserable pretext of political expediency. It is never expedient to break the commandments of God. We trust that the excellent senator who has brought forward the subject, and whose exemplary conduct during his short Parliamentary career has greatly endeared him to all who wish to see legislation conducted upon consistent Christian principles, will not let the question drop.

Mr. Pownall is about to stand for the Borough of Finsbury. The time will be past for urging his claims upon Christian electors before this meets the eye of our readers; otherwise we should speak very strongly upon the subject.

Sir Edward Knatchbull's much needed Bill for the regulation of beer-houses, we rejoice to say, is advancing to its consummation. It was a fatal measure, while giving to the public the boon of a free trade in beer, to demoralize the land with drinking shops; which all parties, except a few radicals and infidels, acknowledge to have been the source of great moral and political evil to the country. Had many of those who advocated a free trade in beer, just as much as in milk or bread, been aware that the beer-houses were to be allowed to be places not merely for purchasing but for drinking, and all its concomitant vices, without even the power of inspection by the magistrates, they would rather have retained the old restriction, than given their consent to the change accompanied with so fatal a provision. Sir E. Knatchbull's useful Bill allows free sale, but guards against abuse.

ANSWERS TO CORRESPONDENTS.

OXONIENSIS; I. F.; W. C.; T. A. M.; M. J. M.; and J. M. W.; are under consideration.

IN reply to two or three Clerical Correspondents, who have inquired whether the word "*may*" ought, or ought not, to be used in the sentence "that we may shew forth thy praise" in the General Thanksgiving, respecting which the current copies of the Prayer-Book differ, we have referred, by the courtesy of the officers of the Records in the Tower of London, to the passage, in the authentic corrected and Sealed Book there deposited; in which, without question, the word *may* is printed, but deliberately crossed out with a pen. Why the revisors crossed it out, as the sense and the grammar require its insertion, we know not; but crossed out it is. The General Thanksgiving, as our readers are aware, was a new composition added at the last revision of the Liturgy at the Restoration, and is supposed to have been written by Bishop Sanderson. Several of the pen and ink corrections in the sealed copies would furnish matter for comment; but there is one which we happened to glance at in the copy in the Tower, in which the word "subscribe," in the Act of Uniformity prefixed to the Prayer-Book, is crossed out, and the word "*subscribe*" written in the margin. Surely this must have been a jest of one of Charles the Second's facetious lieges, who having access to the book, secretly perpetuated to posterity his disapprobation of the subscription to the Liturgy required by the Act of Uniformity. It did not occur to us to examine whether the hand-writing is the same as that in which the other corrections are written; but it is easy to ascertain this, as also whether the same alteration is found in the other sealed books.

MANY of our readers will probably think that we have admitted sufficient on either side respecting the question of Scriptural geology; but for fairness sake we will endeavour to insert the Layman's paper in reply to the remarks in our last Number; because, though it does not grapple with the geological facts which we there stated, it offers certain objections to modern geology which should be fairly weighed. With regard to the communication on the same subject with which Mr. Cole has favoured us, though we are sure that his motives are excellent, our readers might justly complain if we printed twenty pages of manuscript, which appear to us to contain little or nothing beyond a reiteration of his former statements, and which would ask of us fully as long a reply. Mr. Cole mistakes strength of assertion for strength of argument; and he declaims and denounces when he should reason. The following, for example, is the conclusion of his letter: "What I have said before (though misrepresented and vituperated in your pages), I here repeat, that, by the Scriptural position maintained in my 'Answer to Professor Sedgwick,' the matter is for ever settled, on the sacred side of Divine Revelation, *in every Scripture-revering mind*. Not settled to the full intelligence of all geological phenomena and their natures and bearings (a thought I never expressed or entertained), but settled as to their real and immoveable date, to the utter refutation of all contrary theories and their

consequences; leaving the rest to be disposed of in the absence of yet unpermitted solution, where the kindred mysteries of universal nature repose." Does not Mr. Cole see that his taking credit for possessing "a Scripture-revering mind," and accusing us of not having that qualification, at once shuts the door to calm and candid argument? Again he asserts: "Until Professor Sedgwick, or the distinguished geologians you have named, or yourself, shall have Scripturally disproved this Scripturally proved *connexion*, the Commencement Sermon, and the upholders of its geological principles, are succumbent before the evidence of inspired veracity arrayed in my answer against them." We have no doubt but that Mr. Cole sincerely believes this, but others may not be so confident.

The following passage involves sentiments truly excellent and pious, but wholly irrelevant to the purpose. "If," says Mr. Cole, "there present themselves mysteries in the infant science of geology which no human ability can yet sufficiently comprehend, so as to make them intelligibly harmonize with the Inspired Volume of Eternal Truth, why are they not left till God shall be pleased (if He shall ever be so pleased) to reveal them, and solve the difficulty? Why, in the absence of the solution, does finite human intellect lift her absurdly imperious head, and shew herself resolved to suspect, falsify, and even reject the record of infinite veracity, rather than sacrifice or resign her pride and fame of mental ability? And suppose the Sovereign disposer of things should never grant those solutions of difficulties in geology, which He has hitherto refused in many other sciences, and in almost universal nature, to whom does it belong to bow—to the sovereign and omniscient God, or to subject and fallible man? By which shall we stand, and which shall we defend?—the bare unprovable hypotheses of a mortal, which are of no account, or the unrefutable evidence of everlasting truth, on which our eternal all depends?" We would not speak lightly upon such a subject; but if Mr. Cole or any other anti-geologist have the faculty of shutting his eyes at will, it is a faculty which is to us incomprehensible. The Christian delights to lie low in the depths of humility and self-abasement before his God, and to rise to the highest elevation of implicit faith; but this is perfectly distinct from shutting his eyes. We see such and such physical facts, and such and such inferences appear to many well-judging and seriously-minded persons, inevitably to result from them; and will that conviction be set aside by telling men that these physical facts are "mysteries" not to be pried into "till God shall be pleased to reveal them?" Those who see no mystery at all in the matter, but only plain ocular facts and obvious conclusions from them, will not be satisfied with such a gratuitous and irrelevant argument—an argument which the Papist uses when told of the palpable absurdity, ocular and mental, of transubstantiation, but which is never required to be used in defence of Scripture truth. The Bible has no mysteries, physical, moral, or even spiritual, that contradict right reason, or the evidence of men's senses. But Mr. Cole and several other anti-geologists, seem wholly unaware of the effect of their statements upon undisciplined minds, and especially upon men of sceptical and infidel prejudices. The passage last quoted is exactly the argument which might have been used against Galileo; but would it satisfy an objector? Mr. Cole himself feels that it would not; and comes accordingly to the following perilous conclusion: "As to the fear of not satisfying or of making infidels, if the word of God does not satisfy them, no scientific hypotheses or arguments will. If a man denies the Divine and eternal authority of that Word, he is not worthy with whom to argue on any subject which involves its sanction. Let such be turned out of the field of sacred argument, as they have often nobly been from a court of justice, as not worthy of being heard; and this is, moreover, the express admonition of Him who is high above all human authority, 'Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge. Answer not a fool according to his folly.'" This is just the way the Papist declaims respecting Transubstantiation. The text about answering a fool is wholly perverted from its meaning; for it is not necessarily a foolish question or a foolish answer to say, how do you reconcile such and such physical facts with such and such passages of Holy Writ, and then to give such a solution as appears to you adequate and Scriptural.

Mr. Cole says, that on account of his appealing to the Word of God, "he is held up by the Christian Observer as unable to argue." Our statement had reference to the question of geology, on which he is evidently not at home; but we might appeal to the present paper in proof of the fact, that instead of arguing, he too often begs the question, and then declaims, not argues, upon it,—as if his opponent were not as anxious for truth, and as sincere a believer in the Divine inspiration of Holy Scripture, as himself. We said that if he would "calmly" answer our reasoning from the remarkable passing over of intervening matter in one passage of Scripture to the *possibility* (nothing more than the *possibility*) of a similar abruptness in another, our readers should have the benefit of his communication. His "calm" reply is, that we abet a "mutilation" of the word of God "for the mere sake of keeping the fame of human science upon its legs." Our calm rejoinder is, that we

have no wish to mutilate God's word for any purpose, and certainly not for the base purpose specified by our correspondent. It is strange to witness the pertinacity with which Christian geologists are accused by Mr. Bugg, Mr. Cole, and others, of a set design of worshipping science and despising Holy Writ Does not the objector see that it is precisely because they venerate Holy Writ, and believe its Divine inspiration, that they set themselves to shew its coherence with facts. An infidel does not trouble himself for any solution. Mr. Cole's reply to our parallel between the passage in Genesis and the passage in Exodus is a bare assertion, without proof, respecting what he considers "the design of the Holy Spirit" in the two passages; to which we may assert, without proof, that Mr. Cole may be wrong in his assertion, and that he takes for granted the very point to be proved. He adds a second argument that our statement (which was that the elder brother and sister of Moses are not mentioned where they necessarily intervene, Exodus ii. 1, 2) is "a bare hypothesis." We maintain that it is a fact; let the reader open his Bible, and judge between us.

Mr. Cole is displeased that we did not notice what he considers the scientific part of his Work. Our reply is, and we mean no offence, that we saw nothing to answer. As a proof that Mr. Cole is ignorant of science, we will quote a single sentence from his present paper. He says that Geology is full of "mysteries;" and that if geologists will account to him for one, he will account to them for the others. And what is the particular mystery he urges? "Suppose I were to demand of the most eminent geologist of the age (which perhaps is the exaltedly talented Professor Sedgwick)—suppose I were to ask him (admitting again for a moment his popular pre-creation and successive solutions and deposits) how it was that the supposed dissolving agency or element, whether fire or water, which liquefied the strata in which the fossils are imbedded, did not dissolve the fossils themselves imbedded in them?" This question is mere ineptitude. No man ever dreamt that the vast masses of fossilised bones, shells, trees, leaves, and so forth, had been "imbedded by the dissolving agency of fire!" Fires burning in water to fossilise shells, or on land to fossilise (not consume, or even char) vegetable productions, would be indeed a mystery. Well, then, let us try water. "And why," says Mr. Cole, "did not the water which liquefied the strata in which the fossils are imbedded, dissolve the fossils imbedded in them?" Why does not the water which liquefies the mud that deposits and concretes round an oyster shell at the bottom of a river, liquefy the shell? Was ever such a question asked? Where it is mere water that has "liquefied the strata," the fossils in it, if of a nature not to be "liquefied" or to perish in water, are *not* dissolved; and who but Mr. Cole ever expected that they would be? If they were of a nature perishable in water, as for instance vegetable substances, they *would be* "dissolved" or rather decomposed, particle by particle, and the water would deposit its sediment, particle by particle, upon them; and give in their place a fossil of the same shape, but of different matter. A copy of Mr. Cole's book, placed in a petrifying spring, would in a certain time become a stone: every particle of the book would be "dissolved," or "liquefied," and the deposit take its place. Yet Mr. Cole asks why the water that liquefies, or holds in solution or in agitation, the strata which form the deposit, does not dissolve his book imbedded in it? It *does* "dissolve" it, and leaves a mass of stone in its place. Had it been a stone, or a lump of gold, the water would only have deposited its sediment upon it, without altering its substance; unless there was something in the water or the deposit, that chemically decomposed it. It is evident that Mr. Cole knows nothing about petrifaction, or he would not have asked the above question, or imagined that there was the slightest mystery in the matter: there is nothing plainer or more intelligible. Yet this is the question which Mr. Cole puts with so much appearance of profound analogy:—"Suppose I were to demand," &c. A man who would demand after this fashion, proves that he is not qualified to write upon the simplest matter of chemical or geological science.

If Mr. Cole should feel displeased at us for writing thus freely, we would remind him that we have been forced upon the defensive by his denunciations. Christian men cannot willingly plead guilty to the charge of abetting infidelity. What was our real and only crime? The admission that the discoveries of modern geology present considerable difficulties to the usual interpretation of the first few verses of Genesis; but that, if an interval is allowable between the first and succeeding verses, that difficulty vanishes. Even this we noticed only as a matter for consideration; yet Mr. Cole accuses us of deliberately mutilating Scripture, to prop up infidel science. Surely these are harder words than became the occasion.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will see that the Society purposes signalizing the approaching emancipation of the West-India Slaves by giving to them the Charter of infinitely more than earthly freedom. This resolve is most worthy of the occasion; and we should rejoice to see the Society for promoting Christian Knowledge, or the Prayer-Book and Homily Society, accompany the gift with a copy of the Liturgy of the Church of England. We would also suggest whether the approaching day of freedom, the 1st of August, ought not to be solemnized as a day of public and private prayer and thanksgiving, for the happy issue of this great work of justice and mercy. There is much to be thankful for, and much to pray for. The gentlemen who took a prominent part in the anti-Slavery question have very properly declined having a public dinner to celebrate the event, as it might awaken irritation; but there can be nothing but what is holy and soothing in prayer and thanksgiving, and works of Christian mercy. A pecuniary contribution to the Bible Society, or other Societies engaged in West-India missions or schools, would be a truly appropriate offering upon the occasion.

BRITISH AND FOREIGN SCHOOL SOCIETY.

As members upon conscientious principle of the Established Church, our predilections are strongly in favour of the National Society; yet we cannot but feel gratified that the means of Scriptural Education are brought, by means of the British and Foreign School Society, within the reach of thousands who might never otherwise have possessed them; and the operations of the Society in foreign lands are highly interesting, and will be justly hailed even by those who could willingly forego its domestic proceedings.

PEACE SOCIETY.

The friend who requests the stitching up of the Peace Society Report with the other documents appended to our Numbers, says: "When the object of a Society is Christian, and is pursued in the meek and benignant spirit of the Gospel, its labours cannot be in vain. That we are doing the will of God should satisfy us, whether we see any fruits or not; but the cause of Peace is, I think, progressing, and that on this ground there is cause for encouragement."—We were members of a Peace Society, a Temperance Society, and a Society comprising all the charities and the moralities, from the moment when we became servants of the Prince of Peace: the object of this Institution, therefore, we cannot but highly approve; and not the less so because we have not arrived at precisely the same practical conclusions with some of our truly Christian and philanthropic friends who support it. We however wish them God-speed in their endeavours to promote a spirit of peace in a sinful and jarring world; and we have no fears that they will ever persuade mankind in this our day to carry their principle too far. If they can in any degree excite the abhorrence of nations to deeds of aggression, perfidy, and bloodshed, for the sake of ambition, revenge, or any other evil passion, they will indeed do an eminently good work in their generation: and the question of the lawfulness of self-defence we may safely leave till we see that men are inclined culpably to neglect it; which is not likely very soon to happen. The obvious dangers are on the side of war, not peace; and we therefore almost reproach ourselves that, being hearty lovers of peace, we should still feel that we could not, upon principle, be members of the Peace Society.

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CHRISTIAN MORALS:— ON UNDUE FAMILIARITY AND RUDENESS.

To the Editor of the Christian Observer.

IT has been somewhere observed, that "Charity is the substance of that, of which politeness is the mere shadow." If so, St. Paul's simple and concise manual, in the thirteenth chapter of his first epistle to the Corinthians, would form the real character, of which Lord Chesterfield's tedious and self-contradictory rules supply an unprincipled and hypocritical counterfeit. All must have frequently observed what substantial politeness a genuine desire to please imparts to the most uncultivated manners. How would this be increased, were that desire energized by the steady and never-failing spring of Christian love, seasoned by the salt of purity, and elevated by the dignity of Christian principle. A merely natural and indiscriminating benevolence, unchecked by offences against the law of holiness, is tame and vapid; and often palls upon the taste even of the worldly. The good-natured man is more frequently an object of *kindly* feeling than of respect. But the desire to "please all men for their good unto edification," is both an amiable and a holy principle, and claims at once affection and reverence.

In estimating manners with reference to character, we should, however, consider that there are two sorts of rudeness generically distinct, and differing in moral turpitude as far as the east is distant from the west. Not to speak of that which is the result of unavoidable ignorance, and does not therefore imply any moral obliquity, there is a rudeness which voluntarily inflicts a wound upon the feelings of another; and there is a rudeness which too keenly feels and too quickly repels it. The one is altogether a defect of morals; the other, in a great degree, of manners: and upon these, as upon every moral question, the judgments of God and of the world are pointedly at issue. Here, as every where, "that which is highly esteemed among men, is abomination in the sight of God." The man who, in the intercourse of social or domestic life, voluntarily wounds the feelings of another, provided only he stabs with courtesy; if, with heartless self-possession, he cautiously avoids transgressing the arbitrary bounds of politeness, and the established rules of etiquette; *if* he sees his victim writhe beneath the lash, while by his calm and frigid apathy he poisons the dart and galls him into rage, yet all the time presents no palpable, unequivocal hold upon his own conduct;—this man is not merely acquitted by the world of rudeness, but is pronounced to be the model of a well-bred and polished gentleman. Now God looks down upon such a

man with abhorrence, and brands him as a heartless and malignant demon. But on the other hand the man who, stung to the quick, feels it, and in the emotions of a heart unsubdued by Divine grace, finds it impossible to maintain a treacherous semblance of cordiality, but shews by his manner that he feels it—is pronounced by the world a rude and untutored savage. And why? Not because he will not "deny himself, take up his cross, and follow Christ," who, "when he was reviled, reviled not again, when he suffered threatened not;"—not because he will not humble his proud spirit before the cross of Christ, who on that cross bought him with the price of his precious blood;—not because he will not, on Evangelical principles and in a spirit of charity, return not railing for railing, but, contrariwise, blessing. No! The world recognises none of these motives; but it is because he will not controul, on low and selfish principles, the instinctive emotions of his nature; and prostrate his native independence before the self-constituted tribunal and the arbitrary and unjust law of human opinion. To use a vulgar analogy, The man who with a cudgel defends himself from unprovoked assault, may be counted a rude clown, an untutored savage; while the man who politely runs you through with a sword, or according to established rule and usage coolly murders you at ten paces with a pistol, may be counted a man of honour and a polished gentleman. But God seeth not as man seeth. However the external conventional forms of courtesy may be observed or neglected, the man who voluntarily wounds the feelings of another, though his weapon may be pointed by wit and polished by fashion to icy smoothness, is guilty of rudeness of a far deeper dye than the man who stung to the quick winces, and in the honesty and simplicity of undissembled feeling shews that he has felt it.

But can either of these be justified? Certainly not. Christian charity condemns both—or rather, would correct both. Its rule is, "Be patient towards all men." "If when ye do well and suffer for it ye take it patiently, this is acceptable unto the Lord." St. Peter's rule, as embodied in the history of our great Exemplar, is, "When ye are reviled revile not again; when ye suffer threaten not." And a greater than St. Peter teaches us to love our enemies, to bless them that curse us, to pray for them that despitefully use us and persecute us, and when smitten on the one cheek to turn the other also.

To guard against rudeness of every kind, I know of nothing more indispensably necessary than a cautious avoidance of undue familiarity of intercourse. There is a coarse and sometimes boisterous freedom, which knows neither moral, nor, if I may so express it, local and physical distance; and which, in this latter mode of manifestation, has been aptly styled *manual wit*. There is a kind of intimacy recognised sometimes, and among some persons, which removes all restraint from conversation, and introduces among those who, to all but their intimates, are well bred and courteous, a freeness of address that sometimes even degenerates into coarse slang and rude practical "joking." Such familiarity is not less vicious in morals than it is vulgar in manners. The Christian and the gentleman will alike maintain towards others a respectful distance, yet perfectly compatible with the most unreserved intimacy and the tenderest affection: and neither will suffer any, by a rude familiarity, to press too close upon *him*. Nor will social enjoyment be thus diminished. Unrestrained indulgence palls and nauseates. Self-denial and temperance in all things give keenness to appetite and zest to enjoyment. I have never seen more real happiness in any social or domestic scene, than in that where not only Christian tempers but also genuine politeness reigned. I have never

seen less mutual weariness—less want of variety, and of the extrinsic interest of frivolous amusement or vicious pleasure—less need of the crowded theatre or ball-room to stimulate a vapid careless intercourse, and brace to healthful vigour the mind and feelings, by the energy of restraint; than in those circles, social or domestic, where politeness was never lost sight of, which but too frequently it is, amid the intimacies of relationship or affection.

But this vice—far more dangerous in male than in female society, from which it is in a great measure excluded—is, in the former, sometimes miscalled manly frankness, and justified on the ground that society tolerates it. It is true that the law of opinion *does* sanction a difference in the manners and familiar intercourse of the sexes respectively, which neither the law of God nor the law of nature recognises. It is true that the roughness and freedom of address, and the coarseness of conversation, which would be every where offensive in a woman, are very generally tolerated among men; and that some men, whose gentle and courteous deportment in general society is the very pink of gallantry, seem in their private intercourse as if they had never associated but with grooms and jockies. But what avails the sanction of the law of opinion, if the law of God, the law of nature, and even the law of expediency, refuse to recognise it? And does even expediency recognise this distinction? Let the thousands who have been hurried, unprepared, into eternity, by the hands of those who but a few hours before were their intimate companions, their bosom friends, answer. Does nature recognise this distinction? I cannot see how or where. Does God recognise it? Certainly not, if the Gospel be the revelation of his mind and will. In the Gospel there is, in this respect, neither male nor female; but all are one in Christ Jesus. The blush of shame or holy indignation, which reveals the shrinking delicacy of a pure and sensitive mind, is not less an ornament to the male than to the female. I have with heartfelt pleasure and respect seen it relieve and enhance the verdure of the laurel which graced the brow of a hero.

"Foolish talking and jesting" are very material ingredients in a rude and vulgar intercourse. Not to speak here of their utter inconsistency with the mind which was in Christ Jesus, they are, to say the least of it, a *dangerous* amusement. They must inevitably, and often, lead to "quarrellings and disputings," perhaps to violence and blood, in a crooked and perverse generation; and where so many are possessed of unsubdued tempers, and of selfish and unreasonable minds. Among those who practise this rough scuffling of the wit, there is it is true a tacitly admitted compromise, and each allows the other in liberties which, if taken by one not belonging to this privileged circle, he would repel with indignation, as insulting and intolerable. In fact, they have altogether different manners for common acquaintances, and for intimate friends. Their social code exacts politeness to the one, and tolerates rudeness to the other. But the weapons with which they play are dangerous. The thrusts which they mutually aim and parry are rough and violent. If either fail in temper, the tournament is suddenly transformed into a bitter contest, and the lists into a battle-field. If either sullenly refuse to see the wit which gloved the hand and served as a button upon the foil of his adversary, he is severely wounded in this moral scuffle, and can triumphantly appeal to the tribunal of popular opinion, with a naked statement of facts and expressions, to justify his resentment against the alleged outrage. To trespass much upon the temper and forbearance of the natural heart is to stir up and provoke the half-tamed tiger. I never see men bandying rough jests in this rude warfare, without somewhat of the same uneasy sensation which I should feel were they fencing with naked swords. You may tell me that they are experienced gladiators trained in the exercise; that each is skilful at parrying,

and that neither designs to hit: but I always fear lest either should slip, and thus expose himself to danger—lest temper should fail—lest either, from whatever cause, should be touched by his adversary's point, and whetted into vengeance.

Every school-boy can tell us that "too great familiarity breeds contempt;" and mutual contempt is a very dangerous element in the intercourse of proud and selfish man. A spark would ignite it. An undue liberty repelled, an untimely jest met with excited temper, has more frequently originated a fatal duel, than a premeditated insult or a serious injury. Christian charity alone could wholly obliterate the sin of duelling from the blood-stained, and still unvindicated, calendar of our land; but even a polite and gentlemanly intercourse would materially diminish it.

The crime of duelling has certainly decreased; and, strange to say, perhaps from a cause the very opposite to an improvement of manners. The present age boasts of its comparative freedom from a practice once so commonly prevalent as to be of almost daily occurrence in the generation now passing away: and however persons may question the cause and value of the reformation, the fact itself is unquestionable. This change has doubtless resulted in part from an increased diffusion of that leaven of religious principle with which the mass of society has of late years been impregnated; and so far as this influence has operated, the character of the effect cannot be disputed. The expulsive principle is Christian. There are, now-a-days, many military men eminent in professional rank and acquirements—men who by feats of valour in their country's service have won eagles, mounted the breach, or scaled the rampart, who have planted the first foot upon a hostile beach amid the thick hail of grape-shot and musquetry, and maintained successfully their desperate position in the midst of a surrounding foe—and yet who have too much fear of God to venture to meet their fellow-man in the field of single combat, in order to avenge some private wrong or personal insult. Their eyes have been divinely opened to see that the ten paces which separate private and personal antagonists are measured out upon the very brink of the "great gulf fixed," and they *dare not* precipitate themselves or others into this unfathomable and irretraceable abyss. Such persons, by their manly avowal of this Christian sentiment, have exercised a most beneficial influence upon society. So far as their example has operated, it has caused a diminution of this ungodly practice on well-principled, because religious, motives. The military spirit and military men originated the duelling system: they first enacted that "cursed code written in blood," and none can give more powerful aid than they towards its suppression. If warriors by profession are in their private capacity meek, long-suffering, and patient towards all men; the peaceful civilian will feel no longer induced to make this uncomfortable and ungodly display of his prowess, and to immolate at once his conscience and his own wishes, before this Moloch which opinion has set up. Perfect love indeed would cast out that fear of man on which the whole system is built: but while men are frail and imperfect, while grace is struggling and motives are mixed, many a weak believer, trembling with the fear of man, will encounter this giant prejudice with the greater confidence when he marches against it under the banner of a military as well as a Christian hero. I speak only of facts. It were better that he always felt it enough that he was marching under the banner of "the Captain of his salvation."

But I fear that the change has originated partly in other than religious causes; and that the full value of the benefit, whether to society or to the individual more immediately concerned, is the life occasionally saved by the diminution of this practice. Now, as the value of a life thus saved depends materially upon the conservative mean and spirit—whether it be by the as-

sertion or the abandonment of principle, of truth, of feeling, and of character—to estimate truly the amount of improvement in the change, we should ask and analyse its cause. If chivalry introduced duelling, it were not to progress but to retrograde, if barbarism were now to suppress it. And is it not much to be feared, that it is not altogether principle which has mitigated the evil, but that the levelling of ranks and orders, the democratic tendency of the spirit of the times, and the consequent degeneracy of refined feelings and manners, have contributed to wither an exotic which can thrive only in the soil of chivalry?

Manners and morals descend, like the stream, by a law of nature, from the higher to the lower levels of society. Now it is obvious that the altered constitution of our Commons' House of Parliament, and the altered character of the debates in both Houses, have been eminently calculated to elicit a tone of feeling throughout society inimical to a system of which chivalry is the animating spirit, and a morbidly sensitive honour the patron and chief supporter.

If the privileged orders—while, as they ought, they throw aside the pistol as a defence against rudeness—throw aside also, as they ought *not*, the shield of courtesy and politeness, they must necessarily lie open and exposed to the incessant hedge-firing of covert rudeness, or the more serious vollies of unmasked insolence with which they may be assailed by persons with whom the times will bring them into unnatural and uncomfortable collision. If our higher assemblies become democratic, not merely in constitution and principles, but in spirit and language—if they sometimes adopt the manners of the pugilistic ring, the cock-pit, and the bear-garden; retaining the roughness of address, the insulting crow, and surly growl of these model schools; and with only this difference, that there is no real fighting, no killed and wounded in these fields of honour, to mingle awe with less respectful feelings in the admiring nation—have we not a cause by no means unmixed for the boasted improvement throughout society as regards duelling? If the manners of the lower orders, distilled in the alembic of all-assimilating democracy, have found their way upwards into the higher orders of society; have we not in this the source from whence, in some measure, the vaunted benefit, whatever its value may be, of the anti-duelling spirit has flowed? The foul vapour exhaled from the stagnant marsh descends transformed from the mountain's top, through its various grades of elevation—sometimes furrowing with unseemly scars, and desolating of their verdure and luxuriance, the higher levels, sometimes fertilizing the intermediate—until at length it rests again in its putrid source amid the vallies. If "lords and gentlemen" by aristocratic birth or station substitute the tongue for the rapier—if they return railing for railing, and when they are reviled revile again—is it to be wondered at that others, under less conventional restraint, should adopt a fashion which indulges temper without risking life, and that they should give free scope to an innate rudeness, which has ceased to be either dangerous or degrading? Were we to weigh the increase of rudeness against the decrease of duelling, we should perhaps find that all is not clear gain of which the present age boasts in the suppression of this sin—that the stream of time has transferred to the eastern only what it borrowed from the western bank.

It were worse than waste of time to graduate the scale of sin and error, instead of protesting against and flinging them away. Tolerated, conventional rudeness—while it sacrifices many a life, and that of the highest order of natural character—will, it is true, generate an anti-duelling spirit. But it were worse than vain to estimate the comparative value of the coarse freedom and vulgar insolence of American incivilization, the cuffs and cudgellings of Irish barbarism, and the more polite duelling of British chivalry.

Christianity protests alike against all. "He that hateth his brother is a murderer." Christianity gives no credit for a balance to the man who has exchanged his sins. If duelling were wholly superseded by bluntness or baseness of feeling, and conventionally recognized rudeness of manners, instead of being subjugated to the law of love, the movement would be altogether without the kingdom of Christ, and uninfluenced by the law of Christ, and Christianity could recognise no change. Let us indeed have done with duelling. Let this bloody code, which has so long placed man at issue with God, be abrogated. Let the Sixth Commandment be admitted among those bye-laws which virtually govern society. But let the demon of vengeance be laid, not by debased feeling and degenerated manners, but by a Christian spirit and a courteous conversation.

The subject of these observations is of no small importance. Christian morals are far more intimately connected with manners than some persons are disposed to imagine. We cannot conceive an undue familiarity of manners subsisting—I will not say merely between our Lord and his disciples—but among the disciples themselves. This clearly shews that the mind recognises a moral obliquity in this, perfectly distinct from any transgression of arbitrary conventional rules. In proportion as men descend in the scale of worldly importance, they are at the same time freed from the restraint and placed without the protecting pale of conventional forms. Now none could stand lower than did the Apostles in the scale of worldly importance. If then the mind revolts from the conception of undue familiarity subsisting among those unlettered and humble fishermen; it is not as an offence against the conventional dignity of aristocratic birth, elevated rank, accumulated and enormous wealth, or polite education. It is because the mind has invested these humble men with a *moral* character, and feels that undue familiarity and intercourse were an offence against the moral dignity of Christianity; that it were a desecration of the temple of God, an outrage against the Divine image in the soul.

J. M. H.

JEWISH SIGNS AND GREEK WISDOM.

To the Editor of the Christian Observer.

It is said, 1 Cor. i. 22, "The Jews require a sign, and the Greeks seek after wisdom." We are, perhaps, sometimes inclined to wonder at what appears to us the extreme perverseness or infatuation of the Jews, in rejecting the abundant evidence by which the truth of Christ's doctrine was confirmed. They still desired that he would show them a sign: and there is something not less remarkable in our Saviour's answer. He did not say, "I have given sight to the blind and hearing to the deaf; I have healed the sick and raised the dead. These are my signs: consider them and believe." His answer was, "There shall no sign be given to this wicked and adulterous generation." And similarly, when the Jews required of St. Paul that *he* too would show them a sign, the spirit of his reply was, "I will show you no sign: I will only preach Christ crucified." It is manifest, therefore, that the first teachers of Christianity were well assured that the unbelief of the Jews was not such as could be overcome by the appearance of a sign.

Now it is not difficult to perceive how this might be: we are ourselves apt to fancy that if we saw some other and greater signs, besides the ordinary signs of the times and of the *world*, our faith would become stronger and our doubts be more thoroughly removed. We expect that the impression created by the appearance of a new sign would exercise a lasting

influence upon our feelings, and induce a permanent change in our habits of thought. But, as experience shews that the moral nature of man is not changed effectually by any alteration in the condition of the external world, we must conclude—though we may not be able so easily to conceive—that in this anticipation we are wrong; that should our wish be gratified, and should a sign be given to this generation, we, like the Jews, should perceive no alteration within our own minds, and, like them, should perhaps impute the disappointment to some fault or deficiency, not in ourselves, but in the sign.

The demand of the Greeks was different to that of the Jews. The Greeks required wisdom from the preachers of the Gospel. They thought that, if they were expected to believe the doctrines of Christianity, these doctrines ought to exhibit such a manifest truth and necessity as to leave no place for doubt or disputation; that in these doctrines only the maxim of their philosophy ought not to hold good, which had taught them that "doubt is the road to knowledge;" that if Jesus Christ was indeed the light of the world, there ought to be no darkness where it shone; that the wisdom of God ought at once to substantiate or overthrow, and in either case entirely to supersede, the philosophy of man. But there was the same sort of error in the expectation of the Greeks as there was in the expectation of the Jews. To observe the *power* of God, how clearly soever it is displayed, produces of itself no change in the moral nature of man. The kingdom of God cometh not with such observation. And, in like manner, the *wisdom* of God does not necessarily commend itself at once to the understanding, or produce an instantaneous conviction of its truth. The theology of the Bible, like the theology of nature, does not force its revelations upon a careless or reluctant mind. It is wisdom to "the perfect," and to all who will put themselves in the way of becoming so, by seeking the guidance of God's Holy Spirit, who alone can enlighten the eyes of our understanding; by using, subject to that Divine aid, every means of spiritual illumination; and by practically endeavouring to do the will of God, so that we may know of the doctrine. But it is not necessarily wisdom to those who have become vain in their imaginations, and have darkened their minds with folly; and, when they might have known and glorified God, have changed his truth into a lie. (Rom. i. 21.) It will not immediately alter their habits of thinking, or clear away at one sweep the innumerable forms of error by which their understandings have been bewildered and led astray. When Lord Bacon set about his work of reforming science, his first business was to characterise and denounce those false divinities which the worshippers of truth were to "put away from among them;" those idols of the tribe and the den and the market-place and the theatre, each of which, by the imaginary world it had created and over which it reigned, kept out of sight that true world which it is the end of philosophy to ascertain and reveal. And so also St. Paul taught the Greeks that a preparation of the mind was requisite, before the spiritual doctrines of Christianity could be received as wisdom; and that if, in asking for wisdom, they required a revelation which their natural reason could immediately acquiesce in and entertain, they would never find their expectations satisfied by such wisdom as he preached.

In this way, then, both Jew and Greek, each according to his own habits of mind, rejected the Gospel of salvation. The Jews rejected it because they were looking for some manifestation of Divine *power*, some sign which should astonish the nations and confirm all true believers; not considering whether the sign would after all have the operation which they expected from it, or whether in the weakness of the crucifixion there might not be some hidden virtue which should "confound the things that are mighty"

in the world. The Greeks rejected it because they looked for some manifestation of Divine *wisdom*, such as they could not discover in the Christian doctrine of Redemption. This wisdom threw no light on the dark places of their philosophy. It would itself have deepened the darkness and "worse confounded the confusion," had they attempted to introduce it as a new truth into their encyclopædia of knowledge. It was a doctrine of no mark or likelihood; and when they examined it by their established canons of criticism, its falsehood seemed immediately to become manifest; unless, to be sure, there was some fault in the tests by which they tried it. But this supposition they could not for an instant admit: it was not this kind of wisdom that they were looking for, a wisdom which should oblige them to seek higher principles of doctrine and more perfect rules of life. "He that can receive this wisdom," said the Greek, "let him receive it."

It is important to understand distinctly in what sense the Greeks were wrong when they asked for *wisdom* from the preachers of the Gospel. Had they borne in mind that something is required from the learners as well as from the teachers of wisdom; had they considered that almost every kind of wisdom at its first shewing seems like folly, that almost every new truth seems unproveable till it is actually proved; had they, in short, attended to the new doctrine with more care and patience, they would have found no scarcity of wisdom in St. Paul's theology; and their own wisdom, such as it was, would have been a help rather than a hindrance to their faith. The misfortune is, that the professors of wisdom are not always, or even most commonly, distinguished from other men by a greater love and reverence for truth; though without this true wisdom is as unattainable as faith itself. If then we keep in mind that the Greeks in their demand for wisdom were actuated by any motive rather than the love of truth, we shall be in no danger of falling into the foolish mistake of supposing that St. Paul denounced the exercise of reason as a positive impediment to the acquisition of faith. That those who have spent their lives in seeking truth for the love of it, are unfitted by this wisdom for a reception of the truths of the Gospel, is a notion which on antecedent grounds we might conclude to be untrue. For it would imply that God has given us great and excellent faculties which we cannot safely cultivate; and it would imply, moreover, that the supernatural aids of the Gospel, though they meet the wants of our nature in its least perfect condition, afford no help to those who have endeavoured in some small measure to elevate and adorn humanity. It was the love of truth and the patient search for it which raised Newton to the highest place amongst the professors of human wisdom; and it was the same love of truth which led him to form a right judgment in matters "pertaining unto salvation." To separate these two things would be to degrade our religion in the eyes of men, and to associate it with notions utterly unworthy of its first and most perfect Teacher, who was himself the source from which *all* wisdom proceeds, "the light which lighteth every man that cometh into the world." M. J. M.*

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* Has not our correspondent argued too hastily from merely intellectual to moral truth? It is certain that there was "no scarcity of wisdom in St. Paul's theology;" but does it follow that what the Greeks called wisdom would have been a help to the belief of it? Nay, do not the Apostle's own statements prove the contrary? And in point of fact, have intellectual attainments in any age been found to clear the way for the reception of Christian doctrine? Would our correspondent say that such a man as Rammohun Roy was more likely, humanly speaking, to embrace the record of God concerning the atonement or justification by faith, than the most illiterate of his countrymen? Is it not further an unscriptural, and we will even say an unphilosophical, notion, in contrasting "the least perfect condition" of human nature with the same nature "elevated and adorned," to include in the estimate of perfection or imperfection only or chiefly, or to include at all, intellectual and not moral and spiritual

distinctions. The Scriptures speak of the elevation of human character as consisting in likeness to God, and that not in His intellectual qualifications (if we may reverently use such a phrase), but in "righteousness and true holiness." We feel jealous in this intellectual age, lest intellect should usurp honours to which it has no claim. Our correspondent will not deny that the most unlearned peasant, whose heart has been opened by the Holy Spirit to receive "the supernatural aids of the Gospel," is in a condition infinitely more elevated and adorned than the most profound pseudo-philosopher who rejects them. We will add, that according to the Scriptural estimate, which has no reference to mental capacity but only to the heart, it is not true that the peasant was, even previous to his conversion to God, in "a less perfect condition" than such a man as Voltaire. If it was merely an intellectual and unaided, and not a moral and divinely directed, love of truth ("with *the heart* man believeth unto righteousness") that led Newton "to form a right judgment in matters pertaining unto salvation," why did not Laplace, who had "the same love of truth" in science as Newton, become a believer in Revelation also? They possessed in common an intellectual "love of truth," and they both made great advances in matters in which intellect only was concerned: but this "*same*" love of truth was not sufficient in spiritual matters; more was required; neither reason "nor patient search" could open the heart, as the Lord opened that of Lydia, to receive the Gospel of salvation. There was something wanting in the question of spiritual philosophy which was not necessary to the investigation of mere intellectual science; and this qualification Newton possessed and Laplace did not. Our correspondent will reply, that this qualification was the "*love* of truth;" and so indeed it was; but the word *love* is here used in two senses: it was not "*the same*" love of truth in both instances—the one was merely an intellectual appetite, the other a moral and spiritual endowment. If Newton had loved the Gospel *only* as he or Laplace loved science, he had wanted the primary qualification for the right understanding of it; and it would not have appeared wisdom but foolishness to him, just as it did to Laplace. The only "wisdom" which, if Scripture be true, is "a help rather than a hindrance to faith," is "the wisdom that cometh from above," and which is described in Scripture by its moral adjuncts of purity, peaceableness, and so forth; whereas the wisdom of the Greeks was altogether of an opposite character; and, being thus defective, by no means "adorned" or "elevated" humanity in any Christian estimate of beauty or sublimity.

The whole comes to this issue—was the "wisdom" of the Greek, or is the "patient search" which raises a man to a high place among the professors of intellectual science, necessarily accompanied with religious graces? May not a man discover all that Newton or Laplace investigated, and yet be proud, or selfish, or worldly? May not vanity and the love of human applause actually incite him to diligence? But is this the case as respects the heartfelt reception of the humbling doctrines of the Gospel? Would the wisdom of persons influenced by pride, or even by mere intellect, prove "a help rather than a hindrance to the Gospel?" Is not a right understanding in matters of religion the gift of God? and if it be, we are informed, upon Divine authority, that it is "the meek," and not the intellectually proud, whom He will "guide in judgment and teach his way."

Our correspondent may perhaps object that we have applied to the spiritual reception of Christianity what he meant only of its intellectual perception. We reply, that if merely intellectual perception be intended, we of course do not deny that the exercise of mere reason may accomplish this, just as it may accomplish the exposition of any thing else. As little will our correspondent deny, that, if the practical reception of the Gospel be intended, mere reason will not lead to such a result. But then we understand him as saying that mere reason, or the wisdom of the Greek, though it will not go to the extent of the latter, will go beyond the former; that, besides unfolding the bare meaning of the Gospel, it will necessarily acknowledge its fitness, though it may not practically embrace it. This however we doubt, so far as regards its mysteries and peculiarities. The Socinian, for example, in the very spirit of Greek wisdom, considers these as unreasonable.

It is probable that our correspondent, in the greater part of whose Scriptural and discriminating remarks we perfectly concur, does not mean any thing contrary to what we have just asserted; and if he intends only to urge that there is nothing in the Gospel to contradict right reason or sound wisdom, his statement is borne out by truth. In this case he will not be displeased at our appended remarks, which only go to deny the position that the intellect has more to do with religion than the heart;—a position which his paper is expressly intended to contradict, though one or two remarks in it appeared to us ambiguous.

FIFTY REASONS FOR NOT SUBSCRIBING TO CHARITIES.

For the Christian Observer.

Having heard many excellent reasons assigned for not contributing to various charities, it is thought that a summary of them may be of use to those well-disposed Christians who, with great piety and benevolence, resolve never to give away a guinea till they have discovered a cycle of perfect institutions. The reasons being thus presented in a compact form will be ready for general use, without the trouble of invention upon every special occasion. The opposite reasons are in parallel columns.

FIFTY REASONS.

1. "I think you said that your institution contemplates foreign objects." "I did." "Then I must decline: we have surely wants enough and poor enough at home."

1. "Your Society is, I believe, entirely domestic in its operations." "It is." "I am sorry for it: think of the claims of hundreds of millions of perishing heathens: think of China, and Tartary, and the East Indies."

2. "Are any of your officers paid, Mr. Collector?" "Yes." "I never contribute to societies which pay any of their officers: such works ought to be done from pure Christian charity."

2. "Your plan of not paying your officers will never work well; it must be feeble, disjointed, and inefficient. Be good enough to mention this to the Committee; and tell them I will subscribe—when I can—if they will adopt my system."

3. "You send out only Bibles?" "Only Bibles, sir." "I prefer subscribing where I can get Prayer-Books also."

3. "I do not like your plan of dividing your funds between God's word and man's word. I prefer the system of the Bible Society, and should certainly subscribe to that institution if I did not see objections to it on other grounds. The Bible only, is my motto."

4. "I have a conscientious difficulty in regard to these modern societies; there is no knowing how they may end. I heartily approve of your object, but I object to every thing new-fangled."

4. "Your old institutions are very apt to become decrepit. I prefer the modern societies; they have more of the vigour of youth and zeal. When I can spare a guinea, I intend to give it to one of these."

5. "Your Society does quite right in thinking of the souls of men; the soul is of infinite importance: yes, quite right: but you will not do much for men's souls if you forget their bodies; it seems hard-hearted to talk of Bibles, and schools, and missionaries, while so many want bread. Mention my views to the Committee."

5. "I see you contemplate temporal relief as well as religious instruction. Temporal relief makes hypocrites. Besides, what is the body compared with the immortal soul? No, no; you begin at the wrong end. I cannot in conscience aid *you*; but I intend joining a Bible or Missionary Society as soon as Providence puts it into my power without injustice to my family."

6. "I purpose subscribing to several of the large societies, so that I cannot contribute to these local objects. I prefer doing good on a wide scale."

6. "I mean to subscribe to our local institutions when I am a little settled in the neighbourhood; so that I fear I shall have nothing left for your general institutions."

7. "Excuse me; for, though I hope I am a sound Churchman, I disapprove of societies confined to members of our own communion only; they are too sectarian. Christian charity loves to be warm-hearted."

8. "Your funds, I am happy to see, are flourishing. I must reserve my mite for institutions that more need it."

9. "Your objects are too vague; I prefer subscribing to societies with a specific plan. Who knows into what a society constituted so laxly may launch or degenerate?"

10. "Prayer-Books and Homilies are not enough. You ought to publish tracts. The age requires new works."

11. "I object to dispensaries. I prefer hospitals."

12. "Your Society adopts a test: I disapprove of tests."

13. "Your Society goes too far. You must excuse me."

14. "Your Committee are too sanguine; they rush into too many objects. How can you expect the public will find funds as often as you think there is a new opening in Providence for your exertions? I expect to hear, one of these days, that you cannot pay your balance to your treasurer. I am only surprised that you have found your funds so greatly increased as to sustain your increased expenditure. But it cannot last long. I prefer not committing myself at present. Societies should not be rash, any more than individuals."

15. "I cannot subscribe till I know that your object is approved

7. "I cannot in conscience subscribe to your society till the managers confine membership to Churchmen. Each sect works best in its own sphere; and besides these are not times," &c.

8. "I would readily subscribe, if I thought it of any use; but your funds are so declining that I fear you will be obliged to give up before long. The trifle I could spare would be of no essential service, and might be better bestowed where there seems a more settled state of the finances. If you should right your vessel, I shall be happy to subscribe—when I have it in my power."

9. "I do not approve of your defining every particular of your intended proceedings. Who knows but to-morrow some more important objects may arise; and then the guinea I have given to you may be wanted for them, and I may not have another to give."

10. "I would gladly subscribe if you published only fixed and approved formularies; but I do not think it right to subscribe towards tracts. Who can say that they would all exactly meet my views?"

11. "I object to hospitals. I prefer dispensaries."

12. "Your Society has no tests: I disapprove of societies without tests."

13. "Your Society does not come up to my mark."

14. "Your Committee ought to go on in faith. The silver and the gold will not be wanting. All things are possible to him that believeth. For every ten missionaries send out a hundred; for every score Bibles give away a thousand; for every hundred children educate a myriad. When I see you thus casting yourselves on the providence of God, and not consulting carnal reason, I will do all I can to help you."

15. "Your excellent object being so warmly approved by our rulers in

by our rulers in Church and State. It seems injudicious to press it without that sanction."

16. "I prefer soup societies to clothing societies."

17. "If it were an adult school, I would subscribe; but we are overstocked with all kinds of schools for children."

18. "You teach the Church Catechism."

19. "I will not subscribe till your public meetings open with prayer and conclude with praise. I delight to see Freemason's Hall thus consecrated."

20. "I never meddle with politics." "Politics, sir!" "Yes, yes; I call all these things politics—Church Reform, Sabbath Bills—every thing of the kind. I never give my name or a shilling to any of them. Christians have nothing to do with agitation. I call it all agitation."

21. "I have left off subscribing to schools. The poor are overtaught. They were better men, better subjects, and better Christians, when not one in fifty could read even the New Testament."

22. "One cannot always be subscribing to every thing. I prefer one or two charities well worked out; not a whole cycle of Bible, missionary, educational institutions, which only puzzle and divide the interest one feels in each."

23. "Your rules would admit of * * *. Now I object to that object."

24. "You are too conservative."

Church and State, will, I trust, be attained without the aid of a voluntary society. It seems meddling without necessity, and might be offensive."

16. "I prefer clothing societies to soup societies."

17. "There is not much to be done for grown-up persons; begin with the young. We sadly want an infant school."

18. "You do not teach the Church Catechism.

19. "There is, to my mind, something irreverent, and even profane, in praying and singing Psalms in a large miscellaneous assembly, in an unlicensed hall, at a tavern, and with all the emblems of Freemasonry around you, and the associations of tavern dinners connected with the place. No clergyman, who understands his ordination obligations, can countenance such a proceeding."

20. "It is of no use doing things in this milk-and-water way. We live in stirring times; you must get at public men; present shoals of petitions; have a little wholesome Christian agitationing, and so forth. I should consider my guinea wasted in assisting your present plans; but if you will get twenty thousand signatures to an address to the King and both Houses of Parliament, I will draw it up for you. Plenty of friends would come forward to bear the expense."

21. "I have given up subscribing to schools. The poor are not half taught in them. If you will teach geography, astronomy, philosophy, and political economy, I will say something to you."

22. "It is of no use taking up an insulated charity here and there: if you take up one, you should take up the whole circle, and unite Bible, missionary, and education institutions, so as to reflect light and warmth upon each other."

23. "Your rules, though they may admit of * * *, do not specify it. I cannot join a society that does not make this a specific object."

24. "You are too reformatory."

25. "You concede too much; there is danger in concessions, especially in days like these."

25. "You concede too little; the times require large concessions."

CRITICAL REMARKS ON GAL. IV. 21—31.

To the Editor of the Christian Observer.

MICHAELIS, in his remarks on the Epistle to the Galatians, supposes that amongst the arguments employed by the seducers of the Galatian Christians for the purpose of bringing them back to Judaism, there was one of nearly the following kind: "They argued," says Michaelis, "that Isaiah had foretold an approaching conversion of the Gentiles, and had promised children from among the heathen to Jerusalem, or Sion; and that, consequently, if the Gentiles desired to be children of Jerusalem, they ought to conform to the worship and ceremonies of that church. In answer to this argument, St. Paul shews chapter iv. vers. 19—31, that these children were promised, not to the Jewish, but to the ancient, Jerusalem, where the true God was worshipped in the time of Melchisedek without either temple or Levitical law." In other words, St. Paul represents the question as turning upon the meaning of the word *Jerusalem* in those prophecies from which the Judaising teachers drew their argument. What is the Jerusalem which is to be the "mother of us all," Gentiles as well as Jews? If it is this present Jerusalem, the Jewish Jerusalem, then the argument of the Galatian teachers was good and sound. But this, says St. Paul, is not the Jerusalem which the prophets spake of; it is another and a more ancient Jerusalem, in which Melchisedek, not Aaron, was the priest; and whose children looked forwards to their inheritance, not as a reward due to those who obeyed the Law, but as a gift made sure to all believers by the immutable promise of God.

If this interpretation be correct, the whole passage in question may be paraphrased as follows: "Abraham had two wives, a slave and a free-woman; and the two wives will serve as an allegory*. The bondwoman will represent this present Jerusalem, the Jewish Jerusalem, which received its law from Mount Sinai in Arabia, and whose children therefore are of necessity bound by the same yoke of bondage which was laid upon their mother at the mountain in the wilderness. The free-woman, on the other hand, will represent that higher and more ancient Jerusalem, the Jerusalem of the patriarchs, which had not the law of Moses imposed on *her*, and whose children therefore are as free as their mother was. Abraham had children both by the bondwoman and by the free-woman; he also belonged both to the first and the second Jerusalem;—to the first, because the promise was given to him; to the second, because the Law was partially imposed upon him;—but we are his children because of the promise, and not because of the Law; by the first Jerusalem, and not the second; by the free-woman, and not the slave."

Such, according to this interpretation, is the conclusion of St. Paul's argument. The argument itself is contained in the preceding chapter, the earlier part of this fourth chapter being manifestly parenthetical. It is

* I had written—Abraham, as he had two wives, a slave and a free-woman, so he was a party in two covenants; and the two wives will serve as an allegory to represent the two covenants. But as St. Paul immediately drops all mention of the two covenants, and substitutes for them the two Jerusalems to which the covenants belonged, I have thought that for my present purpose it would be better to pass over the clause, *These are the two covenants.*

necessary to explain so much of St. Paul's reasoning as bears directly upon the conclusion. A promise, he says (ch. iii. 5, 8), was given to Abraham, In thee shall all nations be blessed; and the benefits of the promise do not belong to this present Jerusalem, because it was neither accomplished (ver. 11), nor yet superseded (ver. 15), by the Levitical Law*. It was not accomplished by the Law, because the Law promises its rewards, not to faith, but to obedience. It could not be superseded by the Law, because it was prior in time by four hundred and thirty years. The promise, then, that all men were to be justified, as Abraham was, by faith, being neither accomplished nor set aside by the Levitical law, must have had respect to some other covenant, different from that which was made by God at Mount Sinai with Moses and the Israelites—a covenant which in itself made nothing perfect, which even brought upon Jerusalem a heavier bondage than the Gentiles had to bear. "Behold, the days are coming," said the Prophet, "when God will make a new covenant with Jerusalem, not like that which he made with her at Mount Sinai in Arabia, at the time of the departure out of Egypt." And this new covenant, according to St. Paul, is the original covenant made with Abraham; and which could not be superseded by any other covenant afterwards established. It belonged to that original Jerusalem, which we can faintly and indistinctly discern in the mist of antiquity; a city of which Melchisedek was the priest and king, he that was "without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God to continue a priest continually;"—a city whose inhabitants lived by faith; and which needed not therefore "the meats, and drinks, and washings, and sensual ordinances, which were imposed upon this present Jerusalem until the time of her reformation." This reformation, concludes St. Paul, is now accomplished. The first and original Jerusalem appears again. Agar shall no more occupy the place of Sarah, nor the free-woman be deserted for the slave. And it is to the first Jerusalem and not the second, that the prophetic promises belong,—"Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; the desolate hath many more children than she which hath a husband. Lift up thine eyes, therefore, round about, and see: all they gather themselves to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."

M. J. M.

FAMILIAR CORRESPONDENCE OF ST. BASIL AND GREGORY NAZIANZEN.

To the Editor of the Christian Observer.

Basil and Gregory Nazianzen (both Cappadocians, born in the reign of Constantine the Great) acquired such high reputation in the church of that age—a reputation which still attends their memory in the Morea and the Levant, and probably in Russia also—that the annexed translation of two of their letters may not be out of the province of a Christian Observer. Dupin considered Basil's Letters the most interesting of all the remains of ecclesiastical antiquity. These two letters are not religious; but they are introductory to a third and much longer letter of Basil's, in which he explains his views of that religious seclusion in which Monasticism originated. It does not appear that Basil and Gregory were acquainted till they met at Athens, whither they went to complete their education. There they formed an intimate friendship, and after leaving Athens kept up a correspondence.

* Professor Dobree's Adversaria. Notes on the Epistle to the Galatians.

The letters No. 4 and 5 in Gregory's Works are the earliest that remain of those he wrote to Basil. They explain the reason why Gregory had not kept some engagement with him—namely, because he was detained at home by the sickness of his mother, and by the attentions which both his parents then required. In the letter No. 6 of Gregory, written to Basil when the latter was residing in some opulent city, and was too much immersed in its pursuits, Gregory in a playful manner reproves his friend for some sarcastic remarks he had made on Tiberina in Cappadocia, where Gregory's connexions lived, as being a cold and dirty country. Basil, it seems, after quitting this town residence, travelled into Egypt, and there visited the monasteries of Nitria; and being captivated by the sanctity of this ascetic mode of life, resolved to found an institution of the same kind; and having in his travels through Pontus discovered a romantic spot, which he thought fit for the purpose, he purchased it; and after his return to Cappadocia wrote to Gregory from Tiberina a flattering description of the place, probably with the hope of having him for one of his companions in this solitude. The letter No. 19 in Basil's Works contains this description of his retreat in Pontus; and his friend's bantering reply is No. 7 in Gregory's Works. Those readers, if such there be, who are accustomed to attribute to the ancient Fathers nothing but dulness and want of taste, will be surprised to find Basil describing his romantic retreat with an elegance and picturesque effect which a modern Swiss or Cambrian tourist might well envy: nor will he less admire the playfulness of Gregory, who did not scorn to indulge in a little friendly banter, to amuse himself and his illustrious correspondent, according to the well-known habits of many men of literary celebrity, who have delighted to relax the over-bent bow by an occasional playful exercise of the imagination.

The following Epistle is No. 19, p. 56 of Basil's Works, written to Gregory from Cappadocia; but where Gregory then was does not appear. The date was about the year 358, when Basil was about thirty years of age.

"My brother Gregory * has written me word that you had for some time been desirous of paying me a visit—he said even more, that you had resolved upon it—but as I have been often deceived, I was not very forward to believe it; for which reason, and also because I was called away by business, I could wait for your coming; and now I must hasten back to Pontus, in which country I may very probably settle, if it please God, and roam about the world no longer. The hopes you had at one time inspired me with—vain hopes they were; dreams I ought to call them, for I am much of that author's opinion [Plato] who styles hopes the dreams of waking men—even these vain hopes I very reluctantly renounced when I (before) set out for Pontus in quest of something that might deserve to be called *life*. God has pointed out to me in that country a spot that exactly suits my inclinations; it is the very original of that picture which I have so often drawn in my imagination, when I gave it the reins in the musings of an idle hour.

"There is a lofty mountain, which is thickly covered with wood, and on the north side is watered by streams that are cold and transparent; and stretched out at the foot of this mountain there lies a level plain, which is continually enriched by the moisture descending from above. In that plain trees of very various growth and quality flourish spontaneously, so as almost to enclose it by a natural fence; and Calypso's Island, which Homer seems to have admired for its pre-eminent beauty, might well be thought insignificant, compared with this insulated spot; for this also is nearly an island, having fences that surround it on every side; deep dells cut it off (from the plain below) on two sides. In one part is a (winding) stream that falls from

* No relation to Gregory Nazianzen; it was Gregory Nyssen, brother to Basil.

the rocky precipice, serves instead of a wall; for it occupies a considerable portion of its circumference and is difficult to pass: on another side [of this enclosed plain] the mountain (after being more level and easy of ascent) joins itself to the two dells above-mentioned by elbows in the form of a crescent, and so stops up the approaches to this submontane plane, where it would otherwise have been accessible. It has but one entrance, and that I am the owner of: my house is situated on a distinct ridge, which at its extremity has a lofty neck of land rising above its level, and affording a view of the whole of this [insulated] plain immediately beneath it. In the highest point you can also see the winding course of the mountain torrent —a delightful prospect, in my opinion not inferior to the view of the river Strymon at Amphipolis in [Macedonia]; but that river flows with a sluggish stream, and is more like a lake than a river; whereas this, which is the swiftest current I ever beheld, breaks upon a rock that lies in its way and impedes it for a moment—then rebounds foaming, and discharges itself into a deep ravine with circling eddies like a whirlpool. It is a spectacle that affords me very great pleasure, as it does to every one that sees it; it furnishes also an ample supply of water to all the neighbourhood; and there are abundance of fish in its vortices. What refreshing exhalations ascend from the (well-watered) land, and light breezes from the rushing torrent, I scarcely need observe. Most men would also be diffuse in praise of the great variety of flowers and singing birds, but I do not (now) feel my mind sufficiently at ease to enlarge on these subjects. The greatest commendation that *I* can bestow upon the place is this, that, besides being well-suited by its convenient situation for crops of every kind, it yields—what to me is far more agreeable—a tranquil retreat, not only from the noise and tumult of cities, but even from the casual visits of a traveller, for none will ever intrude here except they come for the sake of hunting;—for I should also have told you that there is plenty of game here .... not bears and wolves, as in *your* country; no, but herds of stags and wild goats, hares, and other animals of that kind. Now do not * you think that such a vain man as I am is in great danger, when he is bent upon quitting Tiberina, that sink of the earth, for such a country as this? But perhaps you may excuse the haste with which I am now setting out on my journey thither; for not even Alcmæon could bear to wander any longer when he had discovered the Echinadæ †."

Gregory's Reply to Basil. Letter No. 7 in Gregory's Works.

"Jeer on at me and my country as much as you please: whether it be ironically or in earnest it is no matter, if you do but smile: take your fill of this caustic raillery, and [by this playfulness] extract some amusement from our friendship; for I take every thing that comes from you in good part, whatever it be and in what manner soever it come. To me it is apparent that you are not mocking for mocking sake, but for the purpose of alluring me to join you [in your retreat]. If I hit your meaning rightly, you are only damming up a stream in order to make it flow into another channel; all your (communications) with me are of this kind. I will admire then your Pontus and Pontic darkness, and houses well adapted to conceal

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* Spoken ironically, I believe.

† Those islands among which was one that answered to the description of the Oracle, as being the only secure retreat out of the reach of those Furies which haunted Alcmæon for having murdered his mother. In like manner, says Basil, this retreat in Pontus may cure me of a rambling disposition; and you may well excuse the haste with which I am going to return to it, more especially as the place I now write from, Tiberina, is the sink of the whole earth;—which remark seems to have occasioned rather angry raillery in the reply of Gregory.

a fugitive; the mountain peaks overhanging your head; the wild beasts that put your faith to the test; and the profound solitude in the dell beneath —and then those burrows of Alpine mice, dignified with the venerable names of museum, monastery, and academy* ;—the impervious fence, too, of native plants, and shrubs, and trees, that crown the lofty precipice, whose shade, however, does not encircle you as a crown, but rather encloses and entombs you. Nor let the air [be forgotten] of which you will have so small a measure (no free circulation); nor those rays of the sun, which ye will long for, but seldom see, except as through the smoke of a furnace. O ye unillumined Cimmerians of Pontus! ye that are condemned, not to a night of six months†, but to have *no part whatever* of *your* lives that is not cast into a deep shade; your whole life one long night, that may truly be called, in Scripture language, 'the shadow of death!'

"However, I must not omit praising that narrow and rugged road of yours which leads—whither shall I say?—to a kingdom, or to Hades? To a kingdom let it be, for your sake. And as to that [insulated spot] lying between (the mountain top and the lowest valley) what would you have me (call it)? Shall I miscall it Eden and the quadruple fountain, which waters the whole earth; or (shall I call it) a wilderness, arid and devoid of water; such as needs another Moses to make it habitable, with his rod eliciting water from its rock? It is—so much of it as is not an assemblage of rocks—the bed of a torrent; what is not a torrent is a thicket of thorns; what is not a thicket is a steep declivity; and as to the roadway upon the edge of that declivity, it has on either side a fearful precipice, and looks as if it vibrated like the trembling beam of a balance, and makes the passenger attend to every step, and use the utmost caution to make his footing secure.

"The stream below roars loudly as it rushes along; and this is (forsooth) *thine* Amphipolitan river—a placid Strymon, as full of fishes as of stones; not, however, flowing gently into a lake, but cast headlong into the abyss. O thou too eloquent orator! compounder of new epithets—for it is a mighty stream, fearful and louder than the loudest anthems of them that dwell above; the echoing rapids and cataracts are nothing to it‡, so loudly does it resound in your ears night and day—so impetuous is the stream, that it is impassable; so turbid, it is unfit to drink; the only thing that can be said in its commendation is, that it refrains from sweeping away your dwelling when tributary streams and winter rains make it swell and rage.

"Such are my sentiments of these islands of the blessed, and of you, the blessed inhabitants of them: and do not admire quite so much those crescent-shaped buttresses that wall off or fence§ off the accessible parts of your submontane plain, nor that ridge that overtops the rest of the promontory," &c. &c. &c.

But, notwithstanding this playful ridicule, Gregory was induced, about the year 358 or 359, to visit his friend in his monastery of Pontus; where he spent some considerable time with him in the study of the Sacred Scriptures and other religious exercises. About two years after, his father, who was Bishop of Nazianzum, being overpowered with age and infirmity, entreated him to come and assist him in the government of his church. He was in consequence ordained priest, much against his inclination; but was so terrified with the responsibility of his office that he fled back to Pontus. He became eventually Bishop of Sæsima, and afterwards of Constantinople; but retired at length to Nazianzum, and thence to Arianzum, where he died in the year 391. In his works are many allusions to monastic institutions.

* Alluding to what Basil intended to erect.
† As the Cimmerians in the Arctic Circle.
‡ Ridiculing Basil's description of this natural cascade in Pontus.
§ Here is a play on words that cannot be translated.

In his Discourse upon the Importance of the Priesthood he apologises for his own conduct in having fled to the desert after his ordination, induced thereto by his alarming apprehensions of the arduousness of the sacred office; but in his address to his father, and to Basil, on' occasion of his return from Pontus, he owns that flying to solitude, though it may be safer for the individual, is the resource only of the drooping and dispirited; and he felt it right to withdraw from it at the call of duty. In his first oration, produced by the reconciliation between his father and his monks, he speaks with high eulogy of the self-denial and holy lives of the monastics of his days. R.

ON THE DUTY AND BLESSEDNESS OF UNION AMONG CHRISTIANS.

To the Editor of the Christian Observer.

Allow me to express my cordial concurrence in the sentiments which have been expressed from time to time in your pages upon the duty of union and brotherly affection among all who love our Lord Jesus Christ in sincerity, with my earnest desire that in this day of excitement those principles may be so stedfastly maintained, by Christians of all denominations, as to preserve them from every expression, as the suggestion of the common enemy, which might tend to impair their kindest feelings of affection toward each other, as children of the same family, redeemed by the same precious blood, and renewed by the same Spirit; as servants of the same Lord and Master; and as soldiers in one great army, marching, it is true, in different divisions, but under one Leader and against a common foe.

I cannot but think, notwithstanding the different views which Christians maintain on some points of no small importance, that it is possible so to conduct their discussions as not to give offence to each other, and not to impair in the eyes of others the great cause of truth and holiness, which every real Christian is called to cherish and promote.

The influence of education, and of prejudices imbibed in early life, take hold more or less firmly on every human mind, and often place us in very different positions for viewing the same object. The consciousness of this should lead us to bear and forbear toward each other in Christian love; whereas we are often mutually surprised, and are too ready to attribute to sinister motives the different conclusions at which we arrive.

It would be well seriously to consider, when about to put forth in speech, in writing, or in print, a strong remark, grounded even on full conviction, whether it might not tend to alienate the heart of our Christian brother rather than to convince his judgment; and then the legitimate end of Christian controversy is sure to be lost, if it really be, as I understand it, the conviction of an opponent, and not the mere exposition of his offence; and the parties will probably be driven still further from each other by an offensive or presumptuous expression, which could not in its very nature answer any good end.

However we may differ in opinion on various questions of doctrine or church government, we may, as Christians, agree in this great truth, that real religion in the heart, wherever it is found, is of Divine origin; and I think you will admit that a more stedfast regard to this fundamental principle would bring us nearer to that state of mind and of feeling which, even in this our modern day, would illustrate the statements of Holy Writ: "Behold how good and pleasant it is for brethren to dwell together in unity"—"They took knowledge of them that they had been with Jesus." That this may be speedily and more extensively the experience of the Christian church in all its ramifications, is the sincere prayer of your constant reader, R.

THE REV. H. COLE IN REPLY TO THE REV. H. BUDD, ON THE CHURCH SERVICES.

In our Number for February we inserted a paper from the pen of the Rev. H. Budd upon the construction of the Church Services. That paper was a reply to some remarks of our own upon that topic, in reference to Mr. Budd's Petition to the Legislature upon Church Reform; but as we had often discussed the question, and had no wish to prolong the controversy, we offered no comment upon our correspondent's arguments, leaving our readers to decide for themselves upon the matters at issue between us. We, however, afterwards inserted the reply of one of our correspondents, in our Number for April, and there we intended the matter to rest; but Mr. Budd having rejoined in our last Number, we think it due to the importance of the question to add the following remarks on his former paper, which reached us after those in our April Number were printed, and which embrace some points not discussed by our April correspondent. With these we should think that all parties will willingly allow the discussion to drop, unless Mr. Budd should wish to add a few words in explanation to Mr. Cole.

In inserting Mr. Cole's paper we must strongly express our regret at some of the epithets which he applies to the Church of England. We do not think that the passages which he alludes to in our Services warrant Mr. Budd's interpretation; and we should ourselves have been glad if a few things had been differently worded, were it only to avoid the frequent misconceptions attached to them; but we feel satisfied that they are at least susceptible of a Scriptural explication. If Mr. Budd should think that the style of Mr. Cole's paper is a little sharp towards himself, we would console him with the reflection that Mr. Cole has not denounced him, in pamphlets, and in advertisements in the Times newspaper, as an upholder of infidelity, and as guilty of other pravities manifold, as he has done us, and wiser and better men, in the matter of Scriptural geology.

To the Editor of the Christian Observer.

Having seen in your valuable pages, with much surprise and grief, a paper from the pen of the Rev. Mr. Budd of White Roothing, Essex, on the principles upon which the Services of the Church of England are founded, and a strange and unsupportable justification of what is really objectionable in our justly revered and nation-concerning Established Church, I cannot help making the following few remarks on the *positions* which Mr. Budd lays down, the *conclusions* at which he arrives, and the *arguments* by which he supports and enforces them. And I shall be most happy, for the good of our nation and the real interest and prosperity of our invaluable Establishment, if you should consider the remarks I have made worthy an insertion in your Magazine, as an answer to the paper of Mr. Budd to which I have alluded.

In the first place, Mr. Budd assumes, with our herein-objectionable Church, that every child baptized according to her services is, by that baptism, a really regenerated member of Christ's mystical body; and that, *therefore*, the whole baptized community of the Church of England is part of the "real and sound" church of Christ. Mr. Budd observes, "The national church is a church. Now the very idea of a church is, that it is not a community of natural men, but a communion of saints." [This is true when interpreted in truth. Mr. Budd then continues his proof that the Church of England, as a body, is thus, consequently, a real part of the church of Christ]. "The promise being to believers and to their children,

the child in our Church is accepted in virtue of the promise ; receives the seal and sign of it in baptism ; and, in virtue of the same promise, is assumed to be a sound member of the church" [meaning the church of Christ].

Now this erring assumption and declaration of our Established Church are the cause of nearly all the objectionable things, and all the ministerial difficulties, in her services ; and Mr. Budd's error with the Church, in this assumption, is the cause of all his unscriptural arguments and erroneous conclusions. On this error itself, and its proof, I will not largely dwell, as it may lead us into the wide field of the doctrines of infant and adult baptism. It will amply suffice to say, that it is spiritual blindness and Scriptural ignorance in the extreme, to assume and declare that every baptismally sprinkled infant is, through that sprinkling, regenerated and made a true member of the church of Christ. That sprinkling is no more than an offering and dedication of the child to God, according to the faith of its parents ; and an acknowledgment therein that God the Father, God the Son, and God the Holy Ghost, in whose names it is thus offered, are the One only true and ever-blessed God of Salvation, and that there is salvation in no other. And where this dedication is accompanied, as in the beautiful parts of the Church service, with confession of the child's birth in sin, and prayer that God would be pleased to regenerate it by his Holy Spirit, and to wash it in the blood of Christ, it is a service well-pleasing and acceptable unto the Most High. But the assumption that *every* child thus sprinkled and offered *is* virtually regenerated, stands in as flat contradiction to the testimony and analogy of the word of God, as to assume that every circumcised Hebrew child was by that circumcision made "an Israelite indeed !" The word of God expressly avers that "they were not all Israel that were of Israel" (Romans ix. 6), and that the spiritually elect of God among them were but as "the gleaning of the vintage," "the remnant berries of the olive yard," "the sap of the teil tree," and the "tithe of the inhabitants of the earth" (Isaiah xvii. 6). Hence every Hebrew "child of the promise" (of which Mr. Budd speaks thus largely) was, like Saul of Tarsus, "that Hebrew of the Hebrews," that worshipper of "blameless legal obedience" regenerated in due season by the Holy Ghost. Such also is infant sprinkling and baptism, as a New-Testament offering : the one dedication is equally acceptable to the Most High with the other ; but the one extends no farther than the other, in the estimation of God or in the regeneration of the soul.

Mr. Budd, upon this same assumption, then proceeds :—"The true church cannot doubt, and let the child float, as it were, in the midst between the world and God. She must either assume it to be her member or not : and, in the judgment of charity, trusting to the freeness and largeness of the promise, she assumes it to be one of her members indeed, and provides formularies and a liturgy for it accordingly, to build up such a member in the faith, for she can provide formularies and a liturgy for no other, as her Catechism and all her formularies attest." And then, with respect to any alterations in those services, Mr. Budd observes : "You may remove a few, or very many, of the proposed passages"—"you may remove all the offensive passages in her Baptismal and Burial services ; but you will find that you have really done nothing to effect your purpose while one formulary remains. After you have, with the knife of reformation, removed joint after joint and limb after limb, you will find that all your powers of amputation have been insufficient to destroy her vital breath of assurance ; till you have given your victim the *coup-de-grace*, and have planted your knife in the heart ; and even then her last convulsive throb will be a throb of assurance, for assurance is the very breath of a living

church." "In plain terms, if you were to cut out from every formulary such expressions as these, 'make thy chosen people joyful;' nay, let all the formularies be removed, and let our whole Liturgy consist but of the first two words of the Lord's Prayer, 'Our Father,' and you have still the true church crying to God the Father in the spirit of adoption."

This is all very rhetorical, but it does not contain one atom of argument to the point; and its drift, if carried to the extreme, would go to reform every form of worship, of every worshipping people, both of Churchmen and Dissenters, from off the face of the earth. No one but Mr. Budd, surely, ever thought of "destroying the vital breath of assurance" *in the worshippers* of the Church of England, or of any other church. No one ever dreamed of "planting the dagger in the heart" of *the worship of the people*, and cutting off "the last convulsive throbs" of the living breath of assurance that there may be in the *living worshippers* of our Establishment. All the true friends of the Church, who know for what their hearts are pleading, wish to leave the worshippers and their worship to the judgment alone of the Omniscient God. Mr. Budd's eye is turned totally aside from the point in question. That which is sincerely and Scripturally pleaded for is, *not* that the *worshippers* may be relieved from the expression of *their assurance of their faith in God;* but that the *ministers* may be relieved from the painful and awe-striking necessity of expressing *their assurance of faith in the state of the worshippers* before God, whether living or dead. This is the important point at issue: and I have shewn, and shall yet more clearly shew, that this relief may be effected by a very few alterations in the Baptismal and Burial Services, without any injury to the general ritual of our Establishment, and leaving the worshippers, both ministers and people, their whole formularies, as they now are (with here and there a verbal correction), to be judged of in their worship by the Searcher of hearts alone; where the worshippers of all congregations, be they of what form or denomination soever they may, must and ought to stand. Hence the instances of ritual, "Make thy chosen people joyful," and "Our Father," &c., are adduced by Mr. Budd with utter irrelativeness to the point. A minister can go through all these formularies without being put into any more painful position than the minister of any Dissenting denomination, because he is therein compelled to express no faith as to the condition of the worshippers: both he and they stand alone before the judgment of God in their respective worship. But not so in the Baptismal and Burial Services. Hence it is in the latter, and not in the prayers, confessions, and thanksgivings of the general worship, that the alterations are so urgently requisite. It is to be hoped that this error in the drift of Mr. Budd's argument will be observed by all who are influentially concerned in the welfare of our National Establishment.

Again, in conformity with the error of assumption before alluded to, Mr. Budd thus continues his conclusions with respect to the Burial Service. "Lastly (says he) I must plead for the propriety of our Burial Service, as that of our National Church, even in the very article in which it is usual to load it with the chiefest blame,—even in the instance of the corpse of a notoriously wicked man brought to be buried. Now I consider that in this very alleged difficulty our Church affords her ministers the most satisfactory relief. When the corpse of a notoriously wicked man is brought into a Baptist or Independent burial-ground—and such men must be found, more or less, the adherents of every Christian congregation, as there was a Judas even among the twelve" [Mr. Budd had just before assumed and asserted that every one baptized in the Church of England was a real and sound member of the Church of Christ!]—"to what difficulties must the minister be reduced, when he comes to give such a corpse Christian burial? For

this is the point on which we must insist, and place clearly before the eye of the mind; it is Christian burial with which this notoriously wicked and unholy man is to be privileged." [There is no such necessity, if we are to take the term "Christian burial" in the full acceptation of that term; consequently the whole fabric of the argument is without either need or foundation.] "This Baptist or Independent minister must either assume that the body of the deceased is that of a Christian, and pray and praise and address the congregation accordingly; or he must be wholly silent, as to drawing any lesson from the deceased, or making any reference to his character; or he must take upon himself that most responsible office, of deciding whether the corpse he is burying is that of a Christian or not. From all this difficulty I am happily relieved, as a minister of our truly Scriptural Church. I am no where called upon to decide on the character of the deceased, but only to express a hope as to his condition, and this on the following Gospel ground of charity and faith. This man has been baptized into the church, or he could have no pretensions to Christian burial at all, not having the recognised sign of admission into the church: hence he is an accredited member of the visible church; and therefore, in faith and charity, of the true church."

Here Mr. Budd is signally wrong, in a three-fold sense—*in erring assumption* (as before shewn), *in alleged necessity*, and in *stated fact*.

1. Respecting the *error of assured* and believed membership of Christ's church from infant baptism, I have already spoken; and I have shewn that such assumption and faith are supportable neither by the word of God nor by experience. Hence

2. Mr. Budd errs in *alleging the necessity* that every person, baptized according to the ritual of the Church of England, must claim, or be entitled to, Christian burial, in the full and circumstantial meaning involved in that term. It is true that the Burial Service of our Church is drawn up on the objectionable assumption of her baptismal ritual: but the latter does not make the present nature of the former an absolute necessity; for even if the Baptismal Service were to remain as it now is, a general form of burial ritual would be by no means inconsistent with it, and would be much more appropriate and desirable for a national church, which has to minister to all, than the present formulary, which is applicable to the faithful alone.—Nor is every Dissenter compelled of necessity to bury every infantly baptized member of his community with Christian burial, in all the circumstances involved in that term. He also might bury all his dead in a certain generally decent, sacred, and holy manner, without pronouncing declarations on, or drawing inferences from, the deceased; leaving all judgment in the hand of the Omniscient and only Judge. And, indeed, he might even express a faith concerning *some only* of the deceased, and make references to their character, without violating his own conscience, offending the community to whom he ministers, or invading the only prerogative of God. He might do all this with Scriptural "discretion." Therefore the alleged necessity of Christian burial has no foundation.

3. Mr. Budd errs in *stated fact*. He says that, as a minister of the Church of England, "he is not called upon to decide on the character of the deceased, but only to express a hope as to their condition." This is not the fact. The hope contained in the Burial Service does not mean *that hope* which is *expressed by the minister*, but that which was *possessed by the dead*: and the minister is so far required to interfere with the sole prerogative of God, as to assert in faith that the deceased died and is buried "in sure and certain hope of the resurrection unto eternal life." The words are these: "Forasmuch as it has pleased Almighty God of his great mercy to take unto himself the soul of our dear brother" [in the faith and family

of Christ, it means] "here departed, we therefore commit his body to the ground, in *sure and certain* hope of the resurrection to eternal life." Here the hope expressed is, without controversy, the hope possessed by the deceased *: and therefore the minister who performs the service *must* make this declaration of faith concerning the deceased, whether known to him or unknown; whether known to have been profane, or known to have walked as becometh the Gospel of Christ. And hence, whensoever the minister makes this declaration, either where ignorance of the person must leave him without the required faith, or where the knowledge of the person is such as will not permit that faith to be exercised, he violates his conscience, and sins a ministerial sin in the sight of God; for "whatsoever is not of faith is sin."

Hence the matter of our revered Establishment which is now expressly in our hands and hearts, lies in her Baptismal and Burial services. These are the main difficulties; and their remedies are most obvious, most simple, and most practicable. Only let the unscriptural DECLARATIONS and assumptions of our Church in that God-acceptable service, her infant baptism, be turned into dedicative *confessions* and *supplications*, according to the true nature of its Divinely-appointed type, circumcision; and let but the conscience-invading and needless *declarations* in her Burial Service be turned into decent and sacred *committals* of the dead into the hands of the Judge of all, by conditional and general expressions;—only let these simple things be effected, which a few altered words will accomplish, and the services of our justly venerated Established Church will in these things be Scriptural and appropriate, and the doors of her ministration thrown open to the best and most conscientious of men.

The next thought that will naturally touch the mind will be,—of what kind should this sacred *general form* be? I would, of course, not desire to speak by way of dictation; but, in a way of opening my sentiments more plainly, I would say, that perhaps the deeply objectionable passages might appropriately read in some such form as this:—

"Forasmuch as it hath pleased Almighty God of his heavenly will to take out of this sinful world *our fellow-creature here departed* †; we therefore commit his [or her] body to the ground; earth to earth, ashes to ashes, dust to dust: and if washed from his sins in the blood of our Lord and Saviour Jesus Christ, he rests in sure and certain hope of the resurrection unto eternal life, through the same our Lord Jesus Christ; who shall change our vile body that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself."

A simple alteration like this, with the omission of the words "We thank thee that it hath pleased thee to deliver this our brother out of the miseries of this sinful world," and of the words "as our hope is that our brother doth," would render the whole Burial Service scripturally and beautifully applicable to all the dead; sacredly appropriate as a national form of burial; and performable by every conscientious minister. And the same simplicity of alteration would render the Baptismal Service equally scriptural, applicable, and beautiful. These would set the minister free from all violation of faith, and all awe-striking collision with the sole prerogative of Heaven. This is what is needed. No interference is requisite

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* We are unwilling to interrupt our correspondent; but "without controversy" it is *not*.

† No clergyman surely could be content with this petrifying coldness of expression; and this over the best and dearest, as well as the worst, of his flock.

between the worshippers and the Supreme Judge of their hearts; excepting that, as we have said, a few verbal modifications therein are desirable; which may be as easily, or if possible more easily, effected.

I cannot help offering, in conclusion, one more specimen of Mr. Budd's argument in defence of the Burial Service *as it is*, and his advice concerning its use. He says: "The corpse of a notoriously wicked man should never be brought to the minister for interment: for a due discipline should have excommunicated him from the Church; and if the minister did not exercise the power of the keys, in absolving him, on due repentance, and thus re-admit him into the privileges of church communion, and of Christian burial among them, the body must have been interred in his garden, or in some natural ground, and not in any place consecrated to the purposes of the Church." What a flood-gate would Mr. Budd here open for Papal anathema, inhumanity, and pestilence! "The keys of the kingdom of heaven" are indeed "given" to the ministers of Christ; that "whatsoever they bind on earth should be bound in heaven, and that whatsoever they loose on earth should be loosed in heaven;" but the "exercise of the power" of those keys is wrought in a different way from that which Mr. Budd would here set forth. On this, however, I have now neither space nor intent to dwell. Let it suffice us to look at the nature-appalling and nation-destroying consequences of such a procedure in the churches of the land. If the Church of England were in this sense to excommunicate every wicked person baptized in her pale, and if every Dissenting community were to refuse Christian or sacred burial to all *their* wicked, and to all who were not in, or excluded from, their church communion; what thousands and thousands of anathematized mortals must the "private gardens" and "natural places" receive? And who is to see that (not to say sacred decency of interment, but) due and safe order be observed, in the commitments of these unbaptized or wicked mortals to the earth! Who shall guard against all the want of affection, or against all the neglect or imprudences, of all classes, on all occasions? Who shall ensure nature against shocks of revolting sight, or the nation against sweeping contagion? God forbid that any civilized nation upon the earth, much less a Christian land, should sink so deeply below the characteristic concern of the ancient heathen for their dead! But it is needless to carry reflection further: the principle is unscriptural, inhuman, and dangerous.

A sacred decency of burial, secured by a national church, is a national need and a national blessing. And for myself, I should be deeply grieved to see any *exclusive* right of the burial of their dead committed to the Dissenters, who now make so much pride and tyranny of noise about privileges; for there is no calculating to what inhumanity, confusion, and danger, fanaticism and error among them might lead. And though certain liberties of ceremony and registration are in justice due to Dissenters, I sincerely hope that our Established Church will ever hold and secure the necessity and blessing of a sacredly decent national interment for all the dead of her land, whether in or out of her communion. And for that end, I believe every friend of God and His truth in the nation would rejoice to see effected the alterations herein proposed, if the attempt at their alteration should not endanger the preservation of her Creeds, her Articles, and, her essentials. And surely this danger needs not be incurred; for her influential friends must, under God, suffice to protect her from the machinations of those spirits of error and spoliation now abroad in the land.

But, rather than witness the removal of her essentials, there is not a God-fearing citizen in Britain who would not subscribe with his dying hand to the Church's remaining, in all these doctrinal things, as she now is. May

the Almighty plead His own righteous cause! May "His own arm" move the hearts of men to bring about such events in our sacredly-revered Establishment as shall promote her usefulness to his people, the good of her nation, and His own declarative and eternal praise:

HENRY COLE.

AN ANTI-INFIDEL GEOLOGIST UPON THE AGE OF ADAM.

To the Editor of the Christian Observer.

UPON further consideration I concur in your decision in your Number for June, p. 383, that my hypothesis respecting the possibility of a lengthened period having intervened between the creation of Adam and his expulsion from Paradise is irreconcilable with the account given of his years, Gen. v. 5: "All the days that Adam lived were nine hundred and thirty years." The truth was—and I had written a note to that effect, but by mistake omitted it—that I inclined, too hastily I now think, to the idea that the genealogy of Adam, as given in the sixth chapter of Genesis, related only to his years after his expulsion from Eden. Chapter *three* ends with the expulsion from Paradise; chapter *four* begins with the birth of Cain, and concludes with that of Seth, who was appointed "another seed, instead of Abel;" and chapter *five*, after two parenthetical verses applicable to the whole narrative, goes on with the birth of Seth: "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." This, as well as verse 5, I construed of Adam's life after his Fall—what may be called his mortal life—and not as having relation to the period spent in Paradise, or before the conception of Cain. I could offer several arguments, which I think are not destitute of weight, in favour of that construction; but as, upon re-considering the subject, I am not satisfied that they outweigh the more obvious interpretation, I forbear troubling your readers with them.

While alluding to this genealogy, I may perhaps be allowed to offer a remark respecting it, with reference to an argument used by yourself and objected to by one of your correspondents. You had said that nothing more is necessary, in order to avoid any supposed difficulty in reconciling the facts of geology with the inspired narrative, than to construe the first verse of Genesis as stating the general fact that God created the heavens and the earth, interposing a lengthened period between this primeval period and the six days' work afterwards recorded; and you remarked, that such a passing over of important intervening events, so far from being an anomaly, was characteristic of the inspired narrators, more especially in the earlier books, as you illustrated in the case of the birth of Moses, Exodus ii. 1, 2. But you needed not have proceeded to the Book of Exodus for an example, for the opening of the fifth chapter of Genesis furnishes one exactly in point. It is there written: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: and the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years: and he died." Here, it might be said, is a consecutive narrative from the creation to the death of Adam; and if any person should venture to reply, "Might not verses one and two refer generally to Adam's creation; and might not an interval have then occurred during which one

or more sons were born to him before Seth, who is mentioned *apparently* as his first-born?" how forcibly would your correspondent's remarks about mutilating the Scripture, foisting in matters of pure invention, and so forth, apply to such an interrogation! Yet, in point of fact, we happen to know—what is not even glanced at in this account beginning with Adam's creation and ending with his death—that he had two sons, Cain and Abel, before the birth of Seth. Their omission in the genealogy is easily accounted for; it were indeed reason quite sufficient that they were not necessary to its purpose. But, in like manner, if after the general enunciation in Genesis i. 1, or i. 1 and 2, there was an interval before the succeeding verses, but that interval, how long soever or attended by how many soever events, was not necessary to be alluded to in reference to the statements in the succeeding verses, then it is perfectly consistent with a variety of parallel instances that it should not be noticed. I have no hypothesis to serve; but I cannot see, with your zealous friend Mr. Cole, that there is any mutilation, heresy, or irreverence in such a supposition. And this is all that any Scriptural geologist as of necessity requires, in order to shew that there is no discrepancy between the facts and the narrative—that is, between the word and the works of God, which cannot contradict each other. It may be that this is not the correct solution; it may be that a better will be hereafter discovered; but if this solution be only *possible*, it is all that is requisite to confute the infidel or sceptical gainsayer, and to relieve the difficulties of every sincere believer.

While writing on this subject, I cannot avoid expressing my surprise that any man should affect to discover heresy or irreverence in expositions of the Mosaic record of creation which were current among divines and expositors long before the requisitions of modern geology called them into especial notice. If I turn to the most celebrated commentators, I find them stating that the first verse of Genesis describes the creation of the materials of all things out of nothing, and that the subsequent verses describe the furnishing or "fitting up" of the earth for the abode of man. Yet we know how Oxford and Cambridge Professors, and others who have used this phrase "fitting up," have been attacked by some of the writers who have undertaken to expose their heresies. "And so you choose," say the objectors, "to contradict the inspired writer, and to assert that what Moses calls the creative process of the six days was but a mere re-construction of materials already spoken into existence. A fine creation truly!" Yet how did divines speak long before either modern geologists or their opponents were in being? If I open Poole's Synopsis, I find the very first sentence in it to be as follows: "*In the beginning.* The sacred writer proposes at the outset the whole matter, that the Author of the world might be known; and that it did not exist from eternity, as philosophers thought; and moreover, that God created all things from nothing." And this, says the Scriptural geologist, is the object of the first verse of Genesis. Poole goes on to shew that the phrase "in the beginning" may refer either to order or to time. He says (of course quoting throughout various annotators), "In the beginning God created the heavens and the earth, and afterwards those things which were produced from them." If it should be said that the angels might have been created before, the annotator replies, that the narrative of Moses has nothing to do with this question, "his object being to discourse only of the visible fabric." So when the Scriptural geologist is told that he tortures the word of God in supposing that there might be intervening circumstances between the creation of the materials of the earth and the six days' work, may he not reply, that the object of Moses is to discourse of what relates to the earth as connected with the human race, and that Revelation touches not upon the question of what

might have occurred with regard to the earth between the first verse and the succeeding? Again: Poole says of the word "created," that it is taken in a two-fold sense; "first, to create from nothing, as in the first verse; secondly, to produce any thing excellent out of materials already forth-coming, as in the following verses: he created whales, and man, and so forth." Yet, for using the word creation in this lower sense, geologists are now, forsooth, subverters of Scripture. On the expression "the heavens and the earth" in the first verse, the annotator comments, saying, "that is, *the matter* of the heavens and the earth;" "God created the heavens and the earth from nothing; then made other things from these as materials already existing." But, not to multiply quotations, I will add only what is said upon verse seven, and which conveys all that is asked for by modern geologists: "Why is God said to have made what he had made before? for the elements and prime materials were created on the first day. It is answered, he made to a certain pattern; in other words he 'fitted up' (*aptavit*).—He made by giving to it accidental quality, not substantial form." This is just what the geologists now urge. The first verse, say they, tells us that God made all things; the subsequent verses relate to the *fitting up* of the earth for the service of man, including the formation of man himself, and of animated nature as it has existed at and from that period; but without affirming or denying any possible state of things which may have intervened between the first fiat and the six days' work. This notion may not be correct, but I see no heresy or irreverence in it; and I doubt not but that, with diligent research into the works of God, accompanied with earnest prayer for His guidance in interpreting His holy word, we shall eventually arrive at such conclusions as shall refute infidelity and build up the believer in his holy faith.

AN ANTI-INFIDEL GEOLOGIST.

A LAYMAN ON SCRIPTURAL GEOLOGY: WITH OBSERVATIONS THEREON.

We fear that by some of our readers the discussion on the relation of the science of geology to the inspired narrative of the creation may be considered tedious, though to many others it appears as interesting as it is certainly important; for important it is, on account of its intimate bearing upon the general question of the Scriptural use to be made of physical science—a question of wide range in the present age. A much more extended discussion would not, however, cohere with the plan and objects of our publication; and we trust therefore that, if we allow a few additional pages of indulgence in the present Number, our geological correspondents will be content with these to close the argument.

It is not unknown what ungodly avidity is exhibited by infidel philosophers upon the Continent to distort every fact in science and history into a sophism against the Scriptures of eternal truth. Of these open scoffers, if rightly replied to by Christians, we have no dread; for the Bible has nothing to lose by being tried, like gold, in the hottest crucible; there is no dross which we need fear will be consumed in the process, for the gates of hell itself cannot prevail against the word of God. But there is a class of persons whose machinations are far more dangerous—such men, for example, as the Neologians on the Continent, and some who resemble them in England; men who set themselves to make Christianity, as they consider, *respectable*, by dexterously adapting it to every modern notion. Their reasoning, plainly interpreted, amounts to this: "The Bible is a heterogeneous mass of records, written in dark ages; it abounds with all sorts of mistakes in history, chronology, philosophy, political

economy, legislation, and, above all, theology. Under these circumstances many enlightened men cast it aside altogether. Yet, on the other hand, its morality, and many of its religious disclosures, are excellent; and as the mass of mankind must and will have some religion—and indeed social happiness requires that those who are not philosophers should have a system of moral instruction—and since Christianity has the advantage of time and prejudice in its favour, would it not be an admirable scheme to unite the sage with the multitude by adapting Christianity to modern use; making it altogether *rational;* divesting it of mysteries, miracles, and so forth; and shewing that those things which have been hitherto accounted supernatural, may be neatly explained as a sort of spiritual mythos; so that when we read, for example, of our Lord's feeding the multitude with a few barley loaves and fishes, we are to consider it only as an elegant inculcation of the duty and wisdom of benevolence, Jesus having persuaded those who had an overplus to bring out their secret store and to divide it with their neighbours, by which means all, *as it were,* miraculously received an ample supply. Now if we can thus give a *rational* turn to every part of Scripture, and make even the doctrines of the Trinity, the Atonement, and so forth, merge into a moral maxim, we may still retain the Bible for the use of the exoteric vulgar, without shocking the reason of the esoteric wise; at least till, in the progress of intelligence and the march of mind, a new and more perfect system is devised."

That such a scheme as the above has actually been for many years in agitation we could easily prove. It was more or less the scheme of the Priestleys and other pseudo-rational Christians in this country; and it was the scheme of the Swiss pastors, who consorted with Rousseau and Voltaire, though they had not the virtue to renounce their temporal emoluments, and therefore called themselves Christians and Calvinists, while they divested Scripture of every claim to supernaturalism, and reduced Calvinism to mere moral philosophy.

We will however select, in proof, a more recent instance, and from another quarter. In consequence of some strictures recently made in a German publication at Berlin upon modern Rationalism, one of the most powerful champions of that system, Dr. Bretschneider, has stepped forth in its defence, in a publication which has excited much attention in Germany, as being the most able of all the innumerable vindications of the Neologian philosophy. In this letter Bretschneider takes the ground that there must be some compromise between what he considers the antiquated doctrines of theology and the results of modern scientific pursuits. To effect this compromise he regards as the office of Rationalism. "Rationalism," according to him, "designs to restore the interrupted harmony between theology and human sciences, and is the necessary product of the scientific cultivation of modern times." He goes on to specify instances of disagreement between the established articles of the Christian faith, and the latest results in the various departments of natural philosophy. Selecting those results which militate against the Bible, and presuming them to be infallibly true, he arrives at his conclusion, that the doctrines of theology must either be so modified as to agree with the progress of science, or fall into contempt. The heads of science which he mentions are geology, astronomy, and anthropology.

Now Dr. Bretschneider, be it remembered, is not an avowed unbeliever; quite the contrary; and yet he sees fit to write to the effect just mentioned; and he is but one among many who follow the same system—a system not confined to the Continent, but which has been broached in English publications also.

Under these circumstances, is it not incumbent upon a Christian Ob-

server of the signs of the times to grapple fairly with the question ? If we cannot keep German Neology from being imported, or English Neology from being invented, ought we not to put it down, in all its forms, by solid argument, and above all by " the sword of the Spirit, which is the word of God?" We say the sword of the Spirit; for if any exigence should arise in which facts or deductions which we could not set aside should appear to contradict what after full investigation appeared to be a statement of Holy Writ, the duty of the Christian, even as a reasonable man, would be to hold to the word of God. For Revelation is an independent source of knowledge, and one truth cannot contradict another; and most fully therefore do we concur in the principle of reasoning asserted by those who say that certain alleged inferences of geology cannot be true inferences, since they contradict what they fully believe to be the declarations of God's word. There is sound philosophy as well as Christianity in this; for if we have adequate and overwhelming reason to prove that a certain thing is true, we are not to be shaken in this conclusion because there are other facts which we cannot reconcile with it.

But then, before we come to this perplexing alternative, there are two questions to be asked; first, are the alleged opposing truths really truths, as alleged; and, secondly, if they are, do they really oppose the other known truths? And here we come to the question of geology. Our able and excellent correspondent, the LAYMAN, whose argument we are about to introduce to our readers, thinks that the facts of geology do not bear out any inferences which require the slightest variation in the usual interpretation of the Mosaic record. If this can be proved, it is well; and nothing further is necessary. But if, as is maintained by our Oxford and Cambridge Professors, with Mr. Conybeare, and almost all the other Christian geologists (for we exclude all but Christians in such a question), the inferences are just, and yet are not reconcilable with the current interpretation of certain passages of Holy Writ; then, before we resort to the ultimate argument, which we have a right to claim, of standing upon what we know and have proved to be the infallible word of God, and defying all that opposes it, we ought to feel it due to truth to inquire whether the current interpretation is necessarily correct. If geology will not bend—and Scripture we know cannot and must not bend—there is a third consideration, whether the received comment may not have been premature: and if this be found to have been the case, the dreaded collision is warded off; if otherwise, "Let God be true and every man a liar." A Christian, when brought to this resort, will not be ashamed to say, and there is nothing unphilosophical in saying: " I cannot see any distinct solution of the matter; it may be that my scientific inference is false, or it may be that my Scriptural inference is incorrect; but I am sure that Scripture is true, and I therefore leave the matter at this issue for the present, attributing to my own ignorance, and not to the word or the works of God, any apparent difficulties which I cannot reconcile." We do not, however, believe that geology requires this last resort; for, admitting its facts and inferences, we think them quite consistent with the Mosaic narrative, though not with the ordinarily received interpretation of it.

We shall now insert the Layman's paper. He had favoured us with a former communication (in addition to those already inserted); but as the discussion has run to an inconvenient length, and as much of that paper has been superseded by others which have appeared from various pens, we shall insert only the last, noticing in passing a few particulars from the former. Our own running notes we will present in a smaller type at the foot of the page. It will be remembered that we did not originate the discussion. It was forced upon us by the severe strictures of some of our

correspondents upon many excellent men, who, whether right or wrong in their scientific opinions, are sincere and unshaken believers in the revealed word of God. May He in His wisdom over-rule the discussion for His own glory and the elucidation of His holy word.

To the Editor of the Christian Observer.

It is with very sincere pleasure that I have perused your excellent article on geology, in your Number for June, in your review of Mr. Cole's publication. It is highly gratifying, to all such as set a high value both on the *facts* of that science and on the records of inspiration respecting them, to find the subject thus coolly discussed; and it would be well for both parties, in this as in other subjects worthy of serious debate, if they had at all times a moderator like yourself to regulate and calm down that high and warm tone into which such debates too often unfortunately degenerate.

For my own part, I consider it a serious misfortune that the side of Scripture, as opposed to philosophy (which you and all admit to have too frequently a tendency towards a sceptical course, if it does not actually lay open the high road to disbelief), has been too frequently advocated in that intemperate style of writing which you so fairly reprobate. The facts of geology are too open and too glaring to be either altogether denied, or put down by declamation. If the battle is worthy of being fought (and that it is so no one can doubt), a stand must be made upon the justice or injustice of the *inferences* deduced by geologists from these glaring facts. It is universally acknowledged that great obscurity still exists on this interesting subject; but from fair and candid *doubt* as to the inferences of geologists can alone be produced any material change of opinion on these important points. However candid and honourable it would be, and however worthy of a Christian philosopher, to come forward and openly proclaim a change of opinion totally at variance with that formerly held, it is to be feared that human nature is generally too weak to admit of this hope from the unconstrained will of individuals, however talented. As in politics we should soon sink into despotism without the healthy aid of a consistent *opposition;* so in science, without a jealous and watchful eye upon those talented leaders to whose dictates more common minds so readily pin their faith, we might not only be led into, but might long continue under the influence of, delusions often very far removed from the truth.

I must here beg to be permitted to disclaim all participation in that highly objectionable tone which you so justly criticise in the work under your review. But while this style of opposition is admitted to be fruitless, those who, like myself, advocate the side of Scripture in its simple and unstrained interpretation, have a right to expect that wherever an important *inference* has been drawn by geologists from facts, which inference can be proved to stand in direct opposition to the laws of nature—on which philosophy usually intends to ground them—this mode of proof must be acknowledged as a fair and legitimate evidence that such inferences are not always to be held infallible, from however able heads they may have sprung; and if such inferences prove erroneous in some extensive and most important instances, it must be held as a fair ground for withdrawing our confidence from others, which may appear at first sight equally plausible *.

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* With regard to the alleged uncertainty of geological inferences, and the disagreement of geological authorities, upon which so much stress is laid, while it is true that such discrepancies exist in regard to many points of detail, yet they do not apply to the fundamental conclusions of the science, such as those which we noticed in our review of Mr. Cole's work, pp. 369 to 387. With the important mass of facts which we there epitomised, our able correspondent the Layman has not grappled. He

In my last letter I took occasion to allude to several *demonstrable proofs* of the erroneous nature of some of those inferences which are now looked upon as *established truths*; and which inferences you, sir, appear to subscribe to, for at page 379 of your Number for June you speak of the coal strata as requiring "*an enormous time* for their accumulation in any conceivable mode.*" But I humbly conceive, that, with the evidences now

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has stated with great ability and candour several objections, but he has not attacked the main phalanx. The geologist asks how this mass of *facts* is to be disposed of; and it is no answer to shew that, adopt what conclusion we may, some difficulties will adhere to it. The Christian reasons thus in regard to the evidences of Revelation. He shews that they are numerous, compacted, and irrefragable. The objector passes by these, and points out alleged difficulties: but be these as they may, how does he get rid of the main phalanx of positive proofs?

The inferences drawn from geological facts are, as in every science, of two classes; the one, direct, obvious, and agreed upon by all writers who have studied the subject (and such are those stated in our review of Mr. Cole); the other, merely theoretical, and subject to controversy. The former class, in the case of geology, are as inseparable from the facts on which they rest, as the conclusions of astronomy. Sir R. Phillips published a book against Newton's Principia: he suggested a variety of difficulties; but he evidently did not understand Newton's demonstrations; for no man who had mastered these, would be shaken by a string of objections, however plausible. If we recollect rightly, he maintained that matter is *propelled*, and not *drawn*; pushed from behind, and not attracted from before; which hypothesis he considered to be a refutation in full of Newton's doctrine of gravitation. But Newton professed not to know whether bodies are drawn or pushed; he expressly stated that he only used the word to describe a certain centre-seeking effect, the cause of which may be variously considered: but his mathematics equally apply, take what cause we will; and fifty discrepant theories on this subject would not disturb that unanimity which characterises the opinions of astronomers respecting fundamental principles. We may say nearly the same of geology. There are various differences of opinion between Cuvier, Humboldt, Brogniart, Jamieson, Buckland, Sedgwick, Murchison, Conybeare, Greenough, Lyell, and numerous other geologists—(a Layman says in his former paper that scarcely two of them agree in their opinions; which is an exaggeration, but suppose it literally correct);—but they are all fully agreed as to the general inferences which we have stated in our review of Mr. Cole. They differ on many other questions, but not upon those fundamental positions, concerning which we scarcely see how persons who use their eyes in taking an extensive view of the phenomena *can* differ.

* The arguments produced in our respected correspondent's former letter as "demonstrable proofs" of the erroneous nature of certain geological inferences, were—1. The occurrence of human skeletons in fossil strata; 2. The vertical positions of some trunks of trees in the coal strata; and, 3. The singleness of the series of organic remains. The first two of these arguments are still more fully developed in the present letter, together with many additional and important observations on the circumstances connected with the occurrence of the fossil remains of mammalia. The arguments on both sides of these questions will be found in the course of the present article, from which our readers must judge for themselves whether or not they really amount to a demonstration of the erroneous views of geologists. Every candid reader will, however, admit that they are very cogently and fairly stated by our correspondent.

With regard to the third argument, of the singleness of the series of strata, we will copy our correspondent's argument from his former paper:—

"In considering the records of Revelation, we cannot consistently lose sight of the very remarkable fact that we discover, in general, but *one* series of strictly similar strata in the superficies of our earth. It is generally admitted, from the great similarity of circumstances in which almost all coal fields are found, that they were all deposited under similar circumstances; that we have, in fact, but *one* great coal series; but *one* oölitic series; but *one* formation of magnesian limestone; but *one* chalk deposit:—whereas, if the earth has existed for such vast periods as are assumed by geologists; and if during these periods, as they likewise assume, there have been endless convulsions and changes from land to sea and from sea to land, and consequently similar marine depositions in progress during all these periods; if this has been really the case, why should these various deposits be so regular in their relative situations? Why should we not have the whole variously mixed up, and repeatedly alternating, in correspondence with the numerous convulsions by which seas and lands are said so often to have changed places? Why should the coal strata, the red sandstone, the chalk, &c. be so strictly confined, each to its own individual place

before us, of *tall upright stems of trees intersecting at every variety of depth all coal strata*, often to the number of from ten to twenty and upwards, of distinct mineral beds of rock and coal, and to a depth individually *of from thirty to eighty feet*, we can no longer consistently speak of these extensive strata having required such "*enormous periods*" for their deposition. I cannot help considering this as *proof to demonstration* that these beds could not have been deposited in that slow *natural* course which is now almost universally ascribed to them. Nor are these stems confined to the mere coal series; they extend a similar obvious proof to other parts of the secondary as well as the tertiary strata; and as from their very position they must occur, or at least be exposed to view, much less frequently than trees in a *horizontal* position, or in the same direction as the beds, we may fairly assume their existence, and a consequent rapidity of deposition, in a variety of strata containing vegetable fossils in which trees may not yet have been actually discovered in this upright posture *.

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in the series? If a hundred, nay a thousand, changes have occurred from sea to land and from land back to sea, with long periods of time between the supposed natural convulsions by which those changes were brought about, why should we not find a hundred or a thousand distinct coal series, and as many formations of magnesian limestone, and of chalk."

In reference to this argument from the single series of formations, to point out the exact and true facts would require a *whole treatise on geology*. It is true that there is one principal coal formation; and we can surely easily conceive one particular geological period to have been attended with particular circumstances calculated to produce a particular result. It is not true, however, that coal beds are *exclusively confined*, although they may there be most abundant, to this single formation. In the eastern moorlands of Yorkshire, and elsewhere, coal beds are associated with the inferior oölites; and the accompanying strata of sand pass into sandstones very like those of the regular and lower coal formation. Even in the very recent tertiary beds of Styria, coal and sandstone occur, which at first sight can hardly be distinguished from the older coal formation; but the accompanying organic remains are always quite distinct as to species. In like manner oölites recur in the tertiary beds of the basin of Vienna, &c. In truth, it is much more a single successive series of organic remains of distinct species, than of mineral beds of different kinds, which geology presents; and the phenomena seem principally to indicate a successive change of climate and other physical circumstances, to which we may suppose the Creating Intelligence constantly to have accommodated the creatures which He successively called into being. So brief a statement, of what it requires a treatise to explain adequately, must be very obscure; but we have said enough to shew the mistakes into which, in writing on a complicated subject, any person who has not a very *intimate* acquaintance with it may easily fall.

* This fact, of the existence of large stems of trees in the coal fields piercing through various strata at every angle, and not reposing, as they might be expected to do if by gradual deposition, in the same direction as the mineral and vegetable strata in which they are found, certainly presents considerable difficulty, whatever hypothesis we may form in regard to the earth's stratification. It is not, however, a newly discovered difficulty, or one which has not been weighed by geologists. On turning to Mr. Conybeare's scientific and valuable treatise, and which has the greater excellence because the writer turns his researches to the support of Revealed Truth, we find him saying "these positions probably arose only from the distribution of gravity in the trunks as they subsided amidst the thin, loose, and unconsolidated materials in which they are buried." It may still, however, undoubtedly appear that the position of these stems does afford a cogent argument to shew that the deposition of the strata affected by them did not occupy the length of time inferred from other phenomena by geologists; but the geologists will probably reply, that they do not suppose each individual stratum to have been *consolidated* before the next succeeding deposition took place, and they will explain the matter thus:—while the sediments forming those depositions were still floating in the state of a semi-fluid mud, some of the water-logged stems subsided in the mass, assuming, from the distribution of their gravity, a position more or less vertical; in which they were retained by the assumption of a more solid and condensed form by a sufficient portion of the sediment then in the act of deposition. If we say that some of the stems are eighty feet in height, they might easily be retained in a vertical position if their lower extremities should become imbedded in a very few feet of tolerably dense mud: but for the sake of the argument let even twenty feet be allowed: it will not follow that these twenty feet, though in a semi-

It cannot fail to be readily remarked, by all who coolly consider the subject, *and who have no particular hypothesis to maintain*, of what vast importance in geology this recent discovery must ultimately prove. When I term it a *recent* discovery, I ought perhaps rather to say, that a discovery made many years ago has only lately been brought forward to that light in which it ought to stand in the line of evidence from fossil remains. It is indeed strange, if not somewhat suspicious, how these speaking specimens have been passed over in silence by late writers, who could scarcely fail to be acquainted with their existence, and whose eyes are so quick to discern the facts on which they treat. They are almost the only known fossil specimens which proclaim aloud, though in a language we may be but imperfectly acquainted with, the most important and instructive truths as to the mode and degree of rapidity with which many fossiliferous rocks must *necessarily* have been deposited, and thus enable us to cut off vast periods of time from the inferred age of our earth.

It may, and probably will, be urged by some, that, even admitting the preternatural rapidity of deposition demonstrated by those vertical or highly inclined fossils, we have still to encounter many opposing difficulties in geology—such as the various inclinations of the strata piled one

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fluid state at the same time, and passing rapidly into a more condensed form, should constitute a single stratum; for the sediments floating together may have been made up of very heterogeneous particles, differing in specific gravity and other particulars. In the process of subsidence this mass will naturally become subdivided into as many distinct strata as there were originally such differences in the heterogeneous mass. The stem having once become thus fixed in a solid substratum, it is obvious that it can afford no certain indication of the time during which the superstrata surrounding its upper portions were deposited, with the single limit that it must have been while the materials of the stem held together. Whether this upper deposition proceeded rapidly or slowly, this witness, beyond this limit, deposeth not; the utmost we can gather from its evidence amounts simply to this, that the sediments which became afterwards condensed to about twenty feet of the existing strata appear to have been at the same time in a semi-fluid state. The geologist must admit that this objection is one of considerable weight; and no person of scientific mind would so advocate an hypothesis as to overlook difficulties; but it seems too much to require that from this single premise we should rush to the conclusion that the hundreds of alternations of coal, sand, and clay, with regular and distinct layers of vegetables interposed, often occupying altogether a thickness of three or four thousand feet, were thrown rapidly together; and this notwithstanding it is allowed, even by the objectors, that under all the circumstances such rapidity of deposition must seem *preternatural*, and that all the *natural* inferences are in favour of a directly contrary conclusion. The objector ought to grapple with the vast weight of facts on which the geologist rests his inferences. If the geologist shews that ninety-nine insuperable difficulties arise upon the plan of the objector, he is expected to wave them all, and to succumb to the one alleged difficulty on the other side. The objectors do not offer to grasp the question in its entirety. Mr. Cole and others, for example, candidly say that they do not attempt to account for the phenomena which we briefly epitomised, but reply,—Suppose that the facts do naturally seem to lead to such and such conclusions, suppose that without a miracle the result could not be otherwise, still, could not God arrange matters thus if He pleased? We will only reply, that such an argument is quite as good against the objector as against the geologist; that is, it is good against neither. The objector says, "If your ninety-nine facts lead to such and such inferences, how do you get over the one difficulty of a long stem perforating several strata, which you consider were slowly successive in their deposition?" He would think it strange for the geologist to reply, "What! limit the power of God! could He not place the trunks of trees in this position if He pleased?" Doubtless He could; and doubtless also He could by miracle cause the other ninety-nine phenomena; but there is neither common sense nor Christianity in such a mode of argument, which our present correspondent, the Layman, has very properly discarded. He fairly alleges a difficulty, and every candid geologist must admit that it *is* a difficulty; but then, are we in virtue of it to overlook the ninety-nine difficulties on the other side? We say thus much, not as parties, but as umpires. The only object of our papers has been to gain a fair hearing for those Christian geologists who think themselves compelled by facts to interpret certain passages of Scripture in a manner which their opponents denounce as heretical, without due inquiry as to the necessity of the solution.

above the other, and the like. This will most readily be admitted by all who are acquainted with the subject; but I may be permitted to remark, that we can but proceed step by step in an inquiry so extensive, and avowedly so obscure; and I imagine that the first step towards attaining firm ground, is to ascertain the *insolidity* of points on which at one time we placed our faith. If we cannot at a glance disclose the *whole* truth, let us not *on that account* reject the knowledge of what *is* and what *is not* actual error. By laying open one hollow and unsound inference, we may perhaps be led into the disclosure of another, and may then hope in time to reach the solid ground; and if the track which these disclosures indicate lead in any degree, however small, towards a corroboration instead of a contradiction of the simple words of Scripture, every inch of ground thus gained becomes of the highest value and importance. With this view, then, and laying aside for the present the consideration of the *whole* question as sketched by you, and recommended, at page 379—382 of your number for June *, to my own serious consideration, I shall beg leave to endeavour shortly to expose what I consider another series of erroneous inferences, commonly held as established by geologists, and in which they appear to me to have entirely closed their eyes upon some parts of the common course of nature, as seen by all the world besides, and as known even to the most illiterate peasants. But as it is highly probable that you may consider it going beyond the prescribed bounds of your more important duties to admit scientific arguments at such length as is almost unavoidable when dwelling on this question: permit me, sir, to express my conviction that there are few subjects to which you could dedicate a portion of your valuable space to more advantage, than in calmly attempting to unravel some of the difficulties of this very question, on which all dwell with a certain degree of serious interest, as forming a growing object of study, and as influencing more or less opinions on the most important of all subjects,—our veneration for, and dependence upon, the sacred truths of Scripture. In the possibility that you may view this point in the same light as myself, I shall now proceed shortly to state the facts and inferences to which I proposed to allude.

It is well known to most of your readers, that the broken and shattered remains of a vast variety of animals lie buried at various depths in the earth, and that they are seldom united in entire skeletons, but are generally in the most detached and disorderly condition †. These remains

* We must repeat, that the course which we recommended would have been the most satisfactory. If our correspondent were to succeed in "exposing" a score "series of erroneous inferences," this would not settle the question. The plain simple point is, How will you account for such phenomena as those which we have pointed out, without admitting such an interpretation of the sacred text as allows a longer space of time than you contend has elapsed? Will you resolve it into a miracle, and say, "Could not the Almighty do what he chose?" which is only begging the question; or will you furnish any thing that satisfies your own mind as to the solution of the facts upon your own hypothesis? This has not been done. It will, however, be some approximation, if it can be clearly proved from the fact mentioned by our correspondent, that the coal-fields were generated in some five, or ten, or fifty years. We may then proceed to calculate whether the rest of the phenomena can, with the same velocity, be comprised within the short period usually assigned to them. Buckland, Sedgwick, Faber, Chalmers, Conybeare, and many other Christian geologists, strove long with themselves to believe that they could; and they did not give up the hope, or seek for a new interpretation of the sacred text, till they considered themselves driven from their position by such facts as we have stated in the passages above referred to. If even now a reasonable, or we might say possible, solution were offered, they would, we feel persuaded, gladly revert to their original opinion.

† Our correspondent here enters upon the important geological phenomena afforded by the remains of mammiferous animals, upon which we shall premise a few remarks. The occurrence of the fossil remains of mammalia, it should be first observed, is en-

of animals have been discovered in all quarters of the world, and are indiscriminately mixed up, as belonging to every clime, from the elk,

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tirely restricted to the very uppermost and most recent series of fossiliferous deposits, marked D, in our review of Cole, p. 380. This series has been again recently subdivided into three successive groups which are characterised as follows, in the Report on Geology published by the British Association, p. 399: "The mammiferous remains imbedded in these groups, observe a similar progression [with the gradually increasing proportion of shells of the species still found in the neighbouring seas]. Extinct palæotheria alone occur in the lowest group; while the middle group exhibits these with a mixture of the elephants, &c., of our own diluvial gravel; and the latter class become prevalent in the superior group, to which the crag of the Norfolk coast is referred." Now here we may observe, first, that the discrepancy alleged to have taken place in the opinions of geologists within the last few years is really very trifling: to use a more obvious illustration, it is only as if, in a chart of Iceland, some cape formerly placed just within the Arctic Circle should be removed to North Lat. 66° 30'. The science of geography would hardly be overthrown by such a variation. The facts are these. Certain species of elephants, rhinoceroses, hyænas, &c., very commonly occur in the superficial diluvial gravel, as it is called, in Great Britain and throughout Europe. They are also often found in caverns, where they are buried under mud and gravel, and under circumstances which point out the same geological æra as the former gravel beds. In the crag of the Norfolk coast they also occur in gravel alternating with beds of shells: at first, this crag therefore was also considered as mere superficial diluvium; but further comparison with similar continental beds has induced geologists to refer them to the uppermost members of the tertiary deposits, which form the very next term in the continuous series of fossiliferous beds. Numerous as are the terms which the whole series comprises (as the geologist asserts on evidence to which, having fully examined it, he declares he cannot withhold his assent), they have recurred from time to time in almost every member of the series; and they still more obviously prevailed in these most recent periods, and especially contributed to the formation of the crag. The question is only, whether these elephants' bones were buried only by the last of these debacles, or whether they were not equally affected by that which preceded. Many geologists have regarded the superficial gravel as the relics of a single and general convulsion, and have naturally identified that convulsion with the Noachian deluge; others have regarded it rather as the vestiges of many independent local inundations arising from the bursting of lakes, &c. We cannot here afford room to canvass this disputed geological question; but being disputed, we think it right to add, that we cannot consider it desirable to implicate the Scriptural narrative with arguments so circumstanced, as if it needed any such weak support on which to lean; and we are certain that many who have embraced opposite opinions on this geological question are equally firm believers in the exact truth of the Mosaic record. Indeed Dr. Buckland's chief opponent was Mr. Fleming, a very respectable Scotch minister, who drew many of his principal arguments from the narrative in Genesis.

But to return to the distribution of the fossil mammalia: our correspondent argues from the circumstance of that distribution, that they must have been drifted from the most distant climates. He says, that from the nature of things drowned bodies would necessarily float and be wafted by the tidal currents. The whole of this argument is very powerfully put, and deserves attentive consideration, much more than our limits will allow our giving it; but the geologist will probably reply, that it will not affect the case of the animals found in the recesses of long-withdrawing caves; that the bodies of these, even if drowned at the moment, could no more float (to borrow our correspondent's own illustration) than could the bodies of the mariners who might happen to be shut up in the cabins of his shipwrecked vessel; that moreover, if, as the geologist maintains, the animals lived and died in these dens, the remains were probably already in great part mere bony skeletons of former races of inhabitants at the period of the invasion of the inundation which buried them in mud, and that such skeletons were incapable of floating. He will further inquire of the LAYMAN, how, on his hypothesis, that the remains of the caverns were drifted into them by currents, it is possible to account for such a fact as that the same caverns are generally occupied by a vast prevalence of bones of some single species; for example, a large proportion of the remains in Kirkdale caves belong to hyænas, and those in the Franconian, to bears. Was there then, the geologist will ask, a peculiar gulf stream of hyænas setting in to Kirkdale, and a current of bears drifting to Gaylenreuth? He will further urge, that all the phenomena indicate that the remains are those of animals which actually lived in the caves, and dragged in and devoured their prey there. The very excrements of the hyænas are found with them; which forbids the idea of the animals having been drifted there from a distance by currents; and there are marks of erosion

the rein-deer, and polar bear, to the elephant, the tortoise, and the crocodile. They are also found, under precisely similar circumstances, at every elevation above the present sea, from *one* to *sixteen thousand* feet above its level. These bony deposits are generally so strikingly similar in every part of the known world, from the icy regions of Siberia to the Tropics and the Equator, as well in Europe as in India, America, and New Holland, that we can scarcely fail at once to attribute them *to the same cause*, whatever that cause may be; and from the stratified order of the mineral beds in which they lie buried, that cause is now universally admitted to have been an *aqueous* one. It was at one time supposed that such remains of quadrupeds, birds, &c., were confined to the mere superficial beds of sand and gravel which cover the earth, and are generally termed *diluvial* soils. This opinion, however, is now exploded; and these ossiferous beds are now known to extend to a great variety of depths; being in Italy, and some parts of Germany, raised into mountains of upwards of 2000 feet of elevation, in which mines of great depth have been sunk for the purpose of procuring a species of coal, amongst which also bones similar to those found on the very surface of the earth have been discovered.

Amongst other localities, the cavities and immense fissures with which limestone rocks are frequently perforated have constantly been found more or less filled with similar soils and mixed bony contents. When this is the case however, it is of importance to keep in mind that the bones are not confined *to the caves*, as if carnivorous animals had, as some suppose, inhabited these caves, and dragged in the bones as their prey; but are extended in similar soils, and often to a vast distance, over the neighbouring open plains, and at a variety of depths where no carnivorous animal could possibly have placed them.

It is in such caves, and in such open deposits, that the remains of *human beings* have also frequently been found, *mixed up with those of other animals*. Many *assertions*, but few *arguments*, seem to have been used by geologists to prove these to have belonged to later periods than those of the mammalia which accompany them; but so convincing have the facts now become, from the phenomena exhibited in the South of France, in the quarries of Köstritz, in Spain, and elsewhere, that the subject cannot long be evaded by our English geologists; while Messrs. de Serres, de Christol, and Tournal, with others of the Continental philosophers, have now openly avowed their full conviction with respect to these fossil bodies being of the same age as those of rhinoceros, and other animals with which they are found confusedly mixed up, and often at great depths. Such an admission must, of itself, produce a total change in the science of geology: and it is but too apparent that this *necessary change of inferences*, upon a great scale too, may account for the backwardness of many geologists to meet this

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on the bones by the teeth of some carnivorous animal; and we may confidently deny that similar assemblages, *under all these circumstances*, extend into the neighbouring gravel. Altogether these caves afford a very strong case for the geologist; and it will be difficult to overthrow the arguments which they present in proof that the hyæna, elephant, and rhinoceros formerly inhabited this island. The change of climate which this must suppose is not indicated by this single case, but equally by the whole series of organic remains in the earlier strata; for the mode of their distribution, in vast associations of individuals of a single species, and the fragile nature of many of them, render transportation from a distance physically impossible. With regard, however, to the remains in the loose gravel, and those in beds mixed with sea shells, like the crag, it is probable that these must have floated; but whether or not they were drifted to any great distance is a point which must have depended on the then existing currents; and here we can only interrogate the facts themselves for our answer. The fossil bones of Australia generally belong to the very peculiar zoology which still distinguishes that singular portion of our globe, consisting for the most part of marsupialia.

interesting point of the argument with true philosophic candour and ingenuousness*.

* In our last note we confined ourselves to the general question of mammiferous remains. As to the question of human remains, we have only room to recapitulate the heads of the geological argument.

1. The question here is not whether such remains are found fossilized in any regular stratum, but only whether they are really contemporaneous even with the mammiferous remains of the caves, such as elephants of the fossil and now extinct species, &c.; for no one fancies he has seen them in any older rock. The gravel *called* diluvial (we say *called*, because, strong as are the arguments of Cuvier and Buckland, we cannot, with such names as Sedgwick, Fleming, Lyell, Greenough, and, if we mistake not, Conybeare, on the other side, consent to implicate the unimpeachable Scriptural testimony to the universality of the Noachian deluge with certain geological inferences of questioned conclusion; for whether the so-called diluvial gravel of geologists was the result of one universal deluge, or of many partial debacles, all Christians know that the Noachian deluge was universal)—we say the gravel called diluvial is the very earliest deposit in which human remains have yet been traced. In the older deposit of elephants, &c. in the upper part of the tertiary series, no one pretends to have noticed them. The only question therefore is, have they been placed here by the same catastrophe as the elephant bones; or been more recently interred in these caves by human hands, such caves being very usual places of ancient interment.

2. This question is simply a question of the supposed weight of evidence, not in the least of any favourite hypothesis with geologists who, like Dr. Buckland, ascribe these phenomena to the Noachian deluge; for, if they saw evidence to prove the other bones of the caverns and the human bones to have been contemporaneous, this would merely shew that these countries were already inhabited at the time of the deluge; which they neither affirm nor deny.

3. The cases in which human bones do occur, are, first, in these alleged diluvial caverns; secondly, in fissures of rocks, originally similar caverns, as at Köstritz; thirdly, in recent petrified beach, as at Guadaloupe; and fourthly, in recent calcareous concretions of daily formation, called travertino, in Auvergne and Italy.

4. English geologists do not evade the subject. We have already shewn that they can have no conceivable reason to do so. In the Report on Geology published by the British Association, p. 402, attention is thus expressly invited to this very particular;—"On many questions connected with this curious and interesting subject, especially the relative age of the human bones occasionally found in the same caverns, as at Bize in the South of France, we are bound to compare the opposite views of de Serres, Christol, and Tournal, with those of Buckland, with whom, however, Desnoyers appears entirely to agree."

We could have wished that our correspondent had noticed more particularly those specific facts respecting human fossil remains which he considers irreconcilable with the current inferences of geologists; more especially as we gave him a friendly challenge to do so in our Number for July. We never heard of human bones, or indeed those of any other mammalia, in any strata which can properly be called *ancient*. The first remains of mammalia (excepting a single very doubtful bone, supposed to be the jaw of a sort of opossum, from Stonesfield near Oxford) were found in the *tertiary* beds of the basin of Paris; and some of the very uppermost of the tertiary beds are now allowed to contain elephants, &c., similar to those imbedded in the Buckland diluvial gravel. There is so much difficulty in distinguishing between gravel beds interspersed in the upper tertiary groups, and the general superficial covering of gravel, that, as we have above remarked, we would not weaken the inspired *historical* evidence of the Noachian flood by implicating it with questioned geological inferences. But, still applying the term diluvian as a convenient designation for this superficial gravel, it is in this period alone that human remains have been found associated with those of extinct species of elephant, rhinoceros, &c. In caverns containing these animals, human remains have undoubtedly occasionally been found; but still not so intermingled as *necessarily* to refer their inhumation to the same physical causes. There is here, as we have above assumed, an obvious distinction between human and animal remains, since the former may have been brought into such a position by burial; but not so elephants and hyænas. Dr. Buckland has therefore considered the female skeleton found in the cave of Paviland by the side of an elephant, as having probably been buried there in times comparatively recent. In the South of France, human bones have been similarly found in a cavern at Bize, with bones of extinct quadrupeds. This has given rise to much discussion among the geologists of that country; some defending Dr. Buckland's views, and others maintaining that man and the elephants were contemporaneous. The shew of hands was perhaps on the latter side, but it is quite indifferent as to any Scriptural inference; for if the remains be really

From these phenomena it has been inferred by geologists, that the animals lived in the various countries where their remains are now found in a fossil state: and as these phenomena are exhibited even in the Temperate and Polar Latitudes of the present dry land, as well as in the higher regions of the atmosphere, where no animal could now exist, it would be a necessary consequence of this inference, either that the animals now confined, in many instances, to the Tropics, were formerly of a different constitution, or that the climates of the earth have undergone a total change; both of which conclusions are in direct opposition to all analogy on which we can reason.

But let us, by way of an instance, suppose any country, now well known, to be submerged under such an *aqueous* covering as is now admitted to have produced such general and indiscriminate destruction of animal life. Let us take our own island, for example, and suppose it, in a wild and savage state, to become covered by the waters of the ocean, either by their rising upon it, or its sinking into their depths (the alternative is immaterial): but let its forests and its animals, of whatever kinds, be supposed to be submerged under a depth of several thousand feet of water; which water would either be the present ocean, or its movements would be influenced by the very same laws which regulate the deep.

What, then, would become of the whole race of living beings, and of the forests they inhabited? Can we for a moment coolly imagine that they would *quietly sink with the rocky mass*, and thus remain at the bottom, under so vast a pressure, to be again discovered in a dead state, should our unhappy island ever again see the light of day? As well might we look for the bodies of shipwrecked mariners on the deck of their water-logged vessel, drifted on the waves and washed for hours or days by every passing surge. The waters in which they would become involved must become subjected to all the movements and laws of the ocean. The revolutions of the globe would then, as now, occasion *vast streams of currents*; the *tidal wave* would rise and fall, as it now does; the *winds* could not fail to act over the watery and unsheltered waste with their fullest force; and whatever was buoyant on the surface of the deep could offer no resistance to these oceanic movements. Let us also consider what would become of these animal and vegetable bodies themselves. They might, in some instances, sink for a time, and be covered up by sedimentary matter; but these instances would be the *exceptions*, and not the *general rule*. By far the

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diluvial, we should naturally expect to find human remains among them, and could only account for their non-occurrence by the *hypothesis* that population had not as yet spread to those countries.

It would be superfluous to say a word respecting the Guadaloupe skeleton in the British Museum; for if A Layman is not convinced, after all that has been said and written respecting that most remarkable and interesting fossil, that it is a comparatively modern petrifaction, we cannot hope to convince him. It is now placed in the Museum in a conspicuous station, worthy of its importance; and never do we chance to look in, as we pass that national repository of wonders, without seeing a group of persons gathered around this unique specimen, much wondering and much admiring, but little thinking how many deep hypotheses are involved in that silent record of departed humanity. It was discovered in a part of the beach which is liable from time to time to assume a concreted form—a phenomenon very common in warm seas. In the Mediterranean, petrified beaches line a great part of the coasts of Anatolia. The Guadaloupe slab is full of all the shells actually found in the neighbouring seas, and is altogether distinct, in all its characters, from any of the regularly stratified rocks. Persons well acquainted with the spot have expressed their belief, that, if a corpse were at the present moment buried in a similar situation on the beach at Guadaloupe, it might at the end of the century afford another specimen exactly parallel.

We repeat, that we have never heard of any fossil human remains except under the circumstances we have mentioned. Let our correspondent inform us if he is acquainted with any decisive facts of a different character.

greater number, of every size, would at once *float*; and both they, and such as might have sunk, would soon become, in decomposition, distended with gases, and would thus float lightly under the all-powerful influence of the marine currents. That this would be the *natural* process in such a case, every peasant and every Thames waterman could assure us with perfect truth and certainty. To learn, then, the *ultimate* fate of these animal bodies, we must follow them in idea *through all their stages of corruption*, and at the same time *accompany them on that voyage which they could not fail to have forced upon them* by the currents of the deep. We must imagine them in every degree of decay, according to the climate and circumstances into which they might be hurried by the waters; and we may then form some correct idea of why we find fossil bones in so detached a state, and in such indiscriminate confusion, as if belonging (as they really would do in a general destruction) to every clime and to every country.

Can we then, after such considerations, conclude, with geologists, that England and the North of Europe must once have been inhabited by tropical animals, and clothed with a tropical vegetation, merely because their remains are now found there in a scattered and broken state, and often with sea-shells attached to them? Can we, with our knowledge of the ocean, of its ceaseless movements and remarkable buoyancy, imagine any great aqueous catastrophe rising over a continent *like a tranquil inland lake*, suspending its animal and vegetable victims on its surface over their former haunts, and *then quietly lodging them again near the very spots where they formerly enjoyed life*? Had this not been the hypothesis of some of our ablest geologists, it would have been termed the result of the most inconsiderate ignorance of the common laws of the deep. And yet we are told by a learned Professor at Oxford, as well as by Cuvier and all other geologists, that where the remains of tropical animals are now found buried, *there they must have lived*, and there they *must have died*.

Let us now observe, for a moment, to what vast consequences this single *inference* conducts us. It will be readily seen by your readers, that, in accordance with Cuvier's opinion, such a destructive *aqueous* catastrophe must probably have been identical with the only great event of the kind which we actually know of from history. If, then, the inferences of philosophy be correct, that the tropical productions now found in temperate and polar latitudes, *under precisely similar circumstances*, were produced where they are now buried, we learn, first, that the *present* dry lands existed in a habitable state before the destructive deluge; secondly, we learn that their *climates*, *vegetables*, and *animals* were totally different from what they now are (for we have a full right to assume, from all we know of tortoises, crocodiles, elephants, &c. that they never could have lived in cold climates); and, thirdly, we are greatly encouraged to subscribe to that extended system of chronology upon which I have already animadverted in my former letters, if we find that *England* and other existing lands were so slightly changed by this vast and indescribable catastrophe as to admit of our recognising with certainty scenes that existed, and were inhabited by tropical animals, before that awful and destructive event.

Now, sir, it must be plain to every unprejudiced mind, that if geologists are right in the above inferences, my ideas above described, from the common laws of the ocean and of decomposing bodies, must be totally incorrect. I am fully prepared to admit this; but only on one condition, viz. that *if currents exist in the ocean, and if bodies swell and become buoyant in water after death*, my inferences must be looked upon as sound until they are proved to be otherwise. Until this refutation is produced, we must hold it as *proved*, that even if England and our present lands existed as

habitable countries before this destructive event, at whatever period it may have happened, we cannot infer that its productions were *tropical*, or that it was inhabited by lions, elephants, and crocodiles, as geologists now so universally believe. For my own part, I have long doubted the existence of our present lands as habitable before the period of the Mosaic deluge; and I am greatly countenanced in this belief by an argument, which was some months since put into private circulation, respecting the appearances on the sea coasts of this and other countries; the more full detail of which argument we have been promised, but I do not find that it has yet been published *.

I have thus, sir, endeavoured to shew that my want of confidence in geological *inferences* has some stronger foundation than mere empty declamation. I have alluded to the gradual change that is avowedly now in progress with respect to *human fossils*. I have shewn, from undoubted *facts*, that instead of a very protracted *natural* deposition, in the secondary strata—such as is now in progress in lakes and estuaries, as well as in the bed of the sea—many of these strata must have been deposited with vast preternatural rapidity, so as to enclose and cover up, in an *upright* or *inclined* position, entire stems of very tall and bulky trees, *with their branches torn off*, and otherwise demonstrating *a shattered state and a violent mode of transport*. I have now shewn that the inferences of Dr. Buckland, and of other geologists, as to the fossil mammalia of the former world, are in direct opposition to the invariable laws of fluids, and of decomposing animal matter.

We are thus authorized to cut down, and with an unsparing hand, "the *assumed* periods" of the science, and to approximate, at least in a degree, to the shorter periods of Inspired Scripture. I do not assert that many obscurities are not yet to be found; but if philosophy has erred so widely in these points, what may it not have done in others, to which we may afterwards advert, as connected with geology? All eyes are now turned towards the Bridgewater Treatise upon this subject: and truly happy shall I be, amongst many other Laymen, if it prove as worthy as the talents of its learned author give us reason to hope, of taking its stand amongst the other brilliant works which will immortalize the name of the noble founder of that series of publications.

A LAYMAN.

Having thus laid before our readers the Layman's paper, with a heading and notes, we will wind up the matter with a few concluding observations, in which our correspondent will, we are sure, concur with us. We shall be quite as glad as any of our readers to close this protracted, but we hope not useless, discussion, and to write, as did the transcribers of the old monkish manuscripts,—

Explicit; expliceat; ludere scriptor eat;
Here it ends, as end it may,
And let the writer go to play.

We alluded at the commencement of this paper to a pestiferous publication from the pen of Dr. Bretschneider, in which he asserts, in the spirit of too many philosophising German divines, who absurdly call themselves Christians, that "the experimental sciences *of every kind* have had a more sensible disturbing influence upon *the old theological system*" (a very neat periphrasis) "than even speculative philosophy." Now we confidently

* Our correspondent refers to an argument on the supposed rate of the progress of erosion upon the chalk cliffs and other secondary formations acted upon by the sea; but both the facts and the calculations are far too uncertain to ground any hypothesis upon them. We read the paper some months since; but it did not carry the slightest measure of conviction to our minds.

tell this wolf in sheep's clothing, that neither experimental nor mental science has been able to damage a single iota of God's word; and he must have thought Christians poor, miserable, ignorant beings, before he could attempt to palm such a fallacy upon them. On the contrary, we affirm, without fear of refutation, that while no one modern discovery has diminished, many have added to the evidences of our holy religion. Even geology has not failed to contribute its stores; and no one single fact, perhaps, has made a deeper impression upon many, even of sceptical minds, than the remarkable coincidences, to say the least, between the Mosaic account of the Deluge and the actual phenomena of the earth's surface.

We have not the Neologian Doctor's publication by us; and if we had, our German is too scant to allure us to throw away much time and patience upon a translation; but happily we shall find enough for our purpose in a reply to it inserted in the Berlin "Evangelical Church Journal;" a translation of which has lately appeared in the first Number of an able and respectable periodical American publication, entitled "The Literary and Theological Review." The Berlin Journalist justly remarks:—"Theologians are beginning to pay more attention to the natural sciences: and it were much to be desired that they would do this with the disposition of the pious naturalists of former times, who, while they loved the revelation of God in his works, regarded with still higher affection his revelation in Christ. This, however, is not the case with many of our modern theologians; on the contrary, they call in the natural sciences to aid them in the war which they have declared against the Bible."

Among those who act this base part, he mentions the notorious Neologian Schleiermacher, and also the divine above mentioned. As a lesson to the latter, and to all infidel philosophers, geologists included, who reject the inspired word of God for every new scientific hypothesis, he says:—"In many cases it would be better if men would not put on so much the appearance of knowing to a very hair what is possible and what is impossible in the universe. Some forty years ago, when a learned man read in Livy that it had rained stones; or heard that in the church at Ensisheim a stone was shewn, which, judging from its inscription, had fallen from heaven; he would shrug his shoulders at the honest credulity of our worthy ancestors in believing something *mathematically* impossible. But after it had repeatedly rained stones in our own day, the Academicians were obliged to allow, that what they had so long regarded as mathematically impossible had actually taken place, and the raining of stones was then put down as a fact in natural history. Many of them now assume the air of understanding the process of the thing from the very bottom, and shrug their shoulders at the honest peasant who cannot understand the thing as well as they do, and who expresses modest doubts at their explanations. Thus it goes in the world."

It is in science, however, as in other things,—that a little learning is dangerous, while larger knowledge (and that only is large knowledge which takes in more departments than one, and credits what God says, as well as searches out what he does) corrects the error of an imperfect induction. Dr. Buckland says of the very science under consideration, that superficial geological investigations may lead the mind from the Holy Scriptures, but "*thorough* investigations lead it back." It is for this reason that we have not thought it right to shrink from what some have called this "delicate question." Our young men at the Universities and elsewhere will read: well then, let them read "thoroughly," and we have no fears.

Bretschneider is quite as positive about astronomy as about geology. "The Bible," he says, "except as explained neologically, cannot stand the Copernican system." But how comes it to pass that the alleged inconsisten-

cies between the Copernican system and the Bible, if they really exist, have been unobserved during nearly three centuries? Those three great heroes of astronomy, Copernicus, Kepler, and Newton, were Christian believers, and would not have been indifferent to such contradictions. Newton's firm and pious adherence to the Bible is too well known to make it necessary for us to dwell upon it here. His work on Chronology is based upon the Bible; and he wrote a commentary on the Prophet Daniel and the Apocalypse. What Kepler thought of alleged contradictions between the Bible and the system of Copernicus, appears from the following passage in his writings: "Astronomy," he says, "unfolds the causes of natural things; it professedly investigates optical illusions. The Bible, which teaches higher things, makes use of the common modes of speech, in order to be understood: speaks only in passing of natural things, according to their appearance, since it is upon their appearance that human language is built. And the Bible would speak in the same way, even if all men had insight into these optical illusions. For even we astronomers do not pursue this science with the design of altering common language; but we wish to open the gates of truth, without at all affecting the vulgar modes of speech. We say, with the common people, the planets stand still, or go down; the sun rises, and sets; it comes forth from one end of heaven, like a bridegroom from his chamber, and hides itself at the other end; it mounts into the midst of the heavens. These forms of speech we use with the common people; meaning only, that so the thing appears to us, although it is not truly so, as all astronomers are agreed. How much less should we require that the Scriptures of Divine inspiration, setting aside the common modes of speech, should shape their words according to the model of the natural sciences, and, by employing a dark and inappropriate phraseology about things which surpass the comprehension of those whom it designs to instruct, perplex the simple people of God, and thus obstruct its own way towards the attainment of the far more exalted end at which it aims." Still more readily does Copernicus himself dispose of those who attempted to prove such inconsistencies. He says, "Should there, perchance, be any foolish praters who, while they know nothing of mathematical matters, yet assume to pronounce judgment concerning them, and on account of some texts of Scripture, which they wickedly pervert to their own purposes, venture to blame and denounce my work;—for such persons I concern myself not at all, and despise their opinion, as stupidly impudent."

Copernicus, like Kepler, and afterwards Newton, were therefore firmly persuaded that the new system of the world was not opposed to the Bible. "But," shrewdly adds the Berlin Critic, "the monks who condemned Galileo thought differently, and agreed with Dr. Bretschneider!"

The third alleged enemy of the Bible, according to Bretschneider, is the natural history of the human race, founded upon the more recent information we possess respecting the different people of the earth. "Natural philosophers and writers of travels," he says, "communicated unsuspectingly the results of their inquiries respecting the human race, and the nations in all parts and corners of the earth. They described the difference of the races in form, colour, and intellectual powers, and the varieties arising from the mixture of the races. They pointed out the great and permanent distinctions between them; shewing that these differences cannot be laid to the account of climate or mode of support, but depend upon an original difference of origin. Blumenbach collected skulls from all parts of the world, and brought the results of his observations into a system. Into what perplexity was the theologian now thrown! If it is made to appear, that, instead of *one* Adam for the whole human race, there is an Adam for the Caucasians, another for the Negroes, a third for the American

tribes, a fourth for the Malays, a fifth for the Mongoli, &c.; what can theology do with the one Adam of the Bible, with the doctrine of the Fall, and the guilt imputed to all men through Adam; with the whole doctrine of original sin as a consequence of the Fall, and an infirmity derived to all men by ordinary generation from Adam? And if these doctrines were set aside, where was the necessity of the vicarious satisfaction of Christ, the second Adam, in order to remove the guilt of the first? Where was now the ground of the condemnation of the heathen, if they did not descend from Adam?"

Bretschneider, who asks these notable questions, calls himself a Christian; only he explains all the above matters *rationally*, so as to keep pace with modern improvements. The Berlin Critic very neatly says, that, since the learned Doctor has put us so good a course of questions, he will propound one in return; which is, How can we construct a system of Christianity without these doctrines, except upon the principle of making a knife of which nothing shall be wanting but the blade and the handle?

When Voltaire flippantly urged this hypothesis of the many-Adamed race of mankind, Haller triumphantly confuted him; and in England the heresy has not been much heard of since it was so signally slain in the person of Mr. Lawrence. But Bretschneider alludes to Blumenbach, with how much truth or candour let our readers judge, when we add, that the object of Blumenbach's whole work on the Varieties of the Human Race is to prove the very contrary of the notion here stilted upon his shoulders. Thus he says: "There have been persons who have protested vehemently against seeing their own noble selves placed by the side of Negroes and Hottentots, in one common genus in the system of nature. An idle dreamer, the celebrated *philosophus per ignem, Theophrastus Paracelsus Bombastus*, could not understand how all the children of men should belong to one and the same genus; and therefore, to solve his doubts, made on paper his two Adams. It may conduce to quiet the minds of many in this matter, which is a universal family concern, for me to name three philosophers of quite a different sort, who, however they may have differed on other points, still perfectly agreed in this; doubtless because it is an object in natural history; and they all were the greatest natural philosophers which the world has recently lost—viz. Haller, Linnæus, and Buffon. All three of these held that all mankind, Europeans, Negroes, &c., are mere varieties of one and the same genus." Blumenbach says further: "I see not the least reason why, considering this subject physiologically and as a subject in natural history, I should have the least doubt that all people, in all the known parts of the world, belong to one and the same common family. Since all the differences in the human race, however striking they may at first appear, on nearer examination run into each other by the most unobservable transitions and shades, no other than very arbitrary lines can be drawn between these varieties."

Not a word more of Dr. Bretschneider. But one passage, by way of contrast, from Kepler, who concludes one of his astronomical works with the following prayer: "It remains only that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of lights. O Thou, who by the light of nature dost enkindle in us a desire after the light of grace, that by this Thou mayest translate us into the light of glory, I give Thee thanks, O Lord and Creator, that Thou hast gladdened me by Thy creation, when I was enraptured by the work of Thy hands. Behold! I have here completed a work of my calling with as much of intellectual strength as Thou hast granted me. I have declared the praise of Thy works to the men who will read the evidences of it, so far as my finite spirit could com-

prehend them, in their infinity. My mind endeavoured to its utmost to reach the truth by philosophy; but if any thing unworthy of Thee has been taught by me—a worm born and nourished in sin—do Thou teach me, that I may correct it. Have I been seduced into presumption by the admirable beauty of Thy works, or have I sought my own glory among men, in the construction of a work designed for Thine honour? O then graciously and mercifully forgive me; and finally grant me this favour, that this work may never be injurious, but may conduce to Thy glory, and the good of souls."

HYMNS TRANSLATED FROM THE GERMAN.

(*Concluded from* p. 422.)

TRUST IN GOD.

Eyes of men! why weep ye
Unavailing tears?
Hearts of men! why keep ye
Undefined fears?

Friends in Jesus! grieve not;
Doubt not, fear not ye!
Down with grief! believe not
Ought but good will be.

Lift ye up your voices
To the Lord on high:
Think not He rejoices
When His children sigh.

No! these hearts of ours
He delights to bless,
From His hand He showers
Plenteous blessedness.

We (alas the blindness!)
Know not how to trust;
Purest loving-kindness
From ourselves we thrust.

Never God intended
Evil should not end:
All will soon be mended
If ourselves we mend.

Well is thee for ever,
Though thou turn to dust,
If in God, the Giver
Of all good, thou trust.

Him no earthly riot
Can at heart annoy
Who to heaven's quiet
Looketh up in joy.

Oh this sleep that closes
All our senses quite!
Life with all its woes is
Only for a night;

And apace it wasteth,
And the day is near:
Our redemption hasteth;
Ere we look 'tis here.

For that glorious morrow
Wait, then, O my soul!
Spite of sin and sorrow
Thou shalt reach the goal.

When the strife is striven,
When the race is run,
Song shall be in heaven,
"Child of God, well done!"

"WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST."

Jesus, I quit thee not!
'Tis good with thee to *live*:
'Twas thou who at the first
My very life didst give;
'Tis thou increasest it,
'Tis thou sustain'st it ever.
Jesus, I quit not thee:
Jesus, forsake me never!

I quit thee not! 'tis good
With thee to *suffer grief*;
Thou lightenest my cross,
Thou bringest me relief:
Yea, through its sharpest pangs
Thou shalt my soul deliver.
Jesus, I quit not thee:
Jesus, forsake me never.

I quit thee not! 'tis good
With thee *to fight the fight*:
Though sin, the world, and hell,
Stand forth in all their might,
Jesus with victory
Shall crown my weak endeavour.
Jesus, I quit not thee:
Jesus, forsake me never!

Jesus, I quit thee not:
'Tis good with thee *to die*;
For if thou be with me
I faint not utterly:
Thou shalt receive my soul,
To be with God the Giver.
Jesus, I quit not thee:
Jesus, forsake me never!

FOR GOD'S SUPPORT AND GUIDANCE.

Forsake me not, my God,
Thou God of my salvation!
Give me thy light to be
My sure illumination.
My soul to folly turns,
Seeking she knows not what;
Oh! lead her to Thyself;
My God, forsake me not.

Forsake me not, my God!
Take not thy Spirit from me;
And suffer not the might
Of sin to overcome me.
A father pitieth
The children he begot;
My Father, pity me!
My God, forsake me not!

Forsake me not, my God,
Thou God of life and power!
Enliven, strengthen me,
In every evil hour.
And when the sinful fire
Within my heart is hot,
Be not Thou far from me.
My God, forsake me not!

Forsake me not, my God;
Uphold me in my going;
That evermore I may
Please Thee in all well-doing.
And that Thy will, O Lord,
May never be forgot,
In all my works and ways,
My God, forsake me not!

Forsake me not, my God!
I would be thine for ever!
Confirm me mightily
In every right endeavour.
And when my hour is come,
Purged from all stain and spot
Of sin, receive my soul!
My God, forsake me not!

REVIEW OF NEW PUBLICATIONS.

JOWETT'S MEMOIR OF REV. CORNELIUS NEALE.

Memoir of the Rev. Cornelius Neale, M.A., formerly Fellow of St. John's College, Cambridge. To which are added his Remains, being Sermons, Allegories, and various Compositions in Prose and Verse. Collected and edited by the Rev. WILLIAM JOWETT, M.A., late Fellow of St. John's College, Cambridge. One vol. 8vo. 1834.

It is no ordinary piece of Christian and literary biography which is here presented to us. The composition is the work of several contributors; but they are all persons of taste and scholarship, and their contributions are moulded into a whole by the skilful hand of the Editor. Nor is it a hasty narrative, which the friends of the deceased were determined to push forth upon the public as soon as possible after his removal. On the contrary, no design of publication whatever existed: the whole slept for more than eight years, and at length made its way—first to be printed for private use, and then to be given to the public—only by its own interesting nature and intrinsic excellence.

The subject of this Memoir was Senior Wrangler, First Smith's Prizeman, and Second Medallist in the University of Cambridge in the year 1812; and early the next year was elected Fellow of his college, of St. John's. The first contributor, after a brief account of Mr. Neale's early life has been prefixed, is the Rev. T. Grinfield, M.A., of Trinity College, Cambridge; who, having been his companion and intimate friend at school, furnishes his history till his settlement at college. The account of his college life, and of his pursuits during three years after, is then supplied by the Editor, the Rev. W. Jowett, M.A., late Fellow of St. John's, Cambridge, and well known as the Agent of the Church Missionary Society, for his Literary Researches and his zealous labours to promote Christianity in the countries surrounding the Mediterranean. Mr. Jowett was Mr. Neale's intimate associate through the period referred to. Mrs. Neale herself, the accomplished daughter of Dr. John Mason Good, supplies the longest and most important chapter of the whole, relating her husband's history from his marriage, in 1816, to his death, in 1823; including his remarkable conversion, his ministerial labours, and the account of his last illness. "Letters to various Friends" occupy a fifth chapter; and in a sixth Mr. Jowett suggests Concluding Notices and Reflections.

Cornelius Neale was born 12th August, 1789. He had the advantage of very pious and excellent parents. He was the youngest child, and by a second marriage, of Mr. James Neale, well known as having long and successfully conducted an extensive China manufactory, the sale-rooms of

which were on the south side of St. Paul's Church-yard. He was the patron of good men and good works. Mrs. Neale, the mother of the subject of our Memoir, was an admirable woman, who watched over the spiritual interests of her family with an anxious, and at the same time a judicious, eye. She was the friend and correspondent, first, of Fletcher of Madeley, and then of Romaine, Newton, and Cecil.

Mr. Neale lost all his children (seven from each marriage) either in literally or comparatively early life, none having much exceeded thirty years of age. We notice only one of them besides the subject of our Memoir, Cornelius's elder brother, Benjamin; and him chiefly for the sake of introducing a brief but beautiful specimen of Cornelius's taste, genius, and good-feeling. Benjamin Neale had a strong literary bias, as well as his younger brother; and would scarcely less gladly than he have received a learned education; but, from conscientious motives, he complied with his father's wishes that he should join him in his business. He made himself, as he advanced in life, extremely useful in committees and societies, gave every mark of decided piety, and was the comfort and delight of his parents and friends. But a rapid decline carried him off, in the thirtieth year of his age, August 6, 1816, four years after his marriage. His father had died two years and a half before. To his bereaved mother, Cornelius on this occasion addressed the following lines:—

Oh! weep not for him; 'tis unkindness to weep;
The weary weak body hath fallen asleep:
No more of fatigue or endurance it knows.
Oh weep not! oh break not its gentle repose!

He sleeps, oh how kindly! on Jesus's breast;
Never more the sick dreamings shall trouble his rest;
And her lips that would healing and comfort restore
Shall burn his cold lips and cold cheeks never more.

Weep not that so soon he has gone to be blest:
He gave to his God the first hours and the best.
Can the labourer cease from his labours too soon?
He wrought all the morning, and rested at noon.

Short, short was the circuit his sun journeyed through;
But the air was unruffled, the heaven was blue;
And the clouds, the thick clouds, that hung round him at night,
Only caught, and more richly reflected, the light.

We gather the flower when full in its bloom,
While brightest in colour and best in perfume;
And the victim was given to God, in old time,
Without spot, without blemish—a male in its prime.

Then weep not!—Ah, me! as I say it I weep;
The wound is too cutting, the sorrow too deep.
Weep on, it is nature will have it—weep on;
We speak of his graces—those graces are gone.

Dear Mother, I turn to each birth-day of thine;
What sorrowful chances have marked thy decline!
The winds blow sad music, the yellow leaves fall,
And winter comes gloomily, wrapt in a pall.

Yet murmur not, murmur not! His the decree,
Who is better, far better, than ten sons to thee.
Though writhing and smarting, yet welcome the rod;
Though in doubt and in darkness, oh lean on thy God.

But though Cornelius had maintained a strictly virtuous course at college, and could write, and frequently did write, in this apparently religious strain (a circumstance which it afterwards deeply affected him to look back upon); still no true piety and unreserved obedience to the will of God appear to have prevailed in his heart. He had been educated, indeed, both at home and at school (the latter under the Rev. Mr. Simons,

Rector of Paul's Cray), in an intimate knowledge of the Scriptures. He had a great reverence for them, and a keen relish for their literary beauties; and "he deeply entered," we are told, "into the profound logic of St. Paul's Epistles." But that the word was not, as yet, *mixed with faith*, he came afterwards, with the deepest humbling of soul, to acknowledge; and he desired that all his friends likewise should know the awful reality. Indeed, even a deep and painful aversion to the interior influence of religion and its command over conscience seems more and more to have spread itself in his mind during several succeeding years. From early life he had been the subject of religious impressions. "I remember," says Mr. Grinfield (p. 18), "that at one time, during these years of useful study and happiness" at Paul's Cray, "his mind was evidently visited and impressed by solemn convictions of a religious kind .... but his reserve kept him from disclosing to any individual his inward feelings on a subject so sacred and delicate." And "many years were to pass away in a kind of intellectual idolatry" of Shakspeare and Newton, and other heroes of literature and science, "before those convictions should return in transforming energy."

One fearful account of the extent to which the agitations of his mind on the subject of religion were carried at the age of fifteen or sixteen, as it was first detailed to her by himself only a few weeks before his death, is given by Mrs. Neale.—

"He became, at that early age, while under the roof of Mr. Simons, so deeply convinced of sin and its awful nature, and he so strongly felt himself exposed to the wrath of God, that he could scarcely endure his own thoughts. In extreme anguish, he wrote to Mr. Scott; determining to abide by his advice, and take any comfort he should offer. No doubt numerous engagements prevented this servant of God from attending to the statement so soon as he otherwise would have done, or, at least, so soon as the young and impatient sufferer expected. Days and weeks rolled over his head, and the anguish was increasing. He saw, as he thought, his doom; and saw—strange to say!—no means of escape, or, at least, could not lay hold of any. At last he determined to endure present suffering no longer; to make up his mind to banish from it all thoughts of religion and all care for his soul; and (to use his own expression to me) 'to live as I list, and die as I could.' Soon after this awful resolution was taken, Mr. Scott's answer arrived; but the fear of being again called to think on the subject, and to endure a repetition of the anguish he had gone through, induced him to reject all thoughts of it, and to throw the letter into the fire; but I understood from him that he was never able to persuade himself to scepticism: he could not doubt the truth of the Bible, as being the word of God." pp. 58, 59.

As time proceeds, we have the following indications of his state of mind. In 1811, in an excursion to the Peak in Derbyshire, his friend Mr. Jowett and he had beds assigned them in the same room at Castleton. "Observing that he did not kneel down to pray before retiring, I waited," says Mr. Jowett, "till we were laid down, and then spoke to him on the subject: but he was unwilling to be spoken to, and was very close and short in his answers; he desired me not to speak to him on the subject again." Again, in 1814, when Mr. Neale had undertaken the education of his two nephews and two other young pupils, Mr. Jowett, who was an inmate with him, quitting him late one night, and observing him sitting down to the Greek tragedians to prepare the next day's lesson for the boys, hinted the unfitness of such an employment for closing the day, and referred to private devotions. "His look," says Mr. Jowett, "at once repulsive and ready to be angry, a look altogether so unusual towards me, intimated that I had touched upon a part of his mind where he chose not to be touched." Mrs. Neale also mentions that he was glad to avoid attending church, and that he was displeased at her endeavours to interest his nephews in religious subjects.

"I once ventured to remonstrate about our two little nephews, and mentioned my persuasion that they seldom, if ever, said their prayers, expressing my sorrow, and stating strongly what it would be, if, when Mason (their own little boy) became of

sufficient age to speak, such a plan should be pursued with respect to this dear child. It was the only time that any thing bordering upon anger towards myself ever fell from his lips."...." A few days after this, on seeing me suffering, and, with his usual feeling, lamenting it, I expressed the belief, that not only general circumstances were ordered for the best in my case, but every daily portion of suffering was particularly appointed and limited. This was the substance of the remark: at which idea he laughed heartily; and, in a gentle and playful manner, spoke of my presumption in imagining that all which concerned me was of as much importance even to human creatures as to himself." p. 55.

Mrs. Neale elsewhere says:—

"The sickness and death of his venerable mother [at the close of the year 1818], and his attendance at her dying bed, produced no feelings beyond those of grief.... In this state of things, and during a long visit to Hastings, I requested him to take me to Dr. Fearon's church. I was not attending *for myself;* and some things were strongly stated, and gave offence. On our return home, he said, 'I do not like to refuse you any request; but you must never ask me to go to that church again. Go, if you please, yourself; and yet I think you had much better not; at least you must go without me.' I obeyed the injunction, and he never mentioned the subject. My own mind, however, in the midst of so many pleasant things which surrounded me, and kindness unvaried, began to feel more deeply the awful state in which we were both placing ourselves. I allowed myself to hope he prayed, yet every thing proved the contrary." p. 54.

In this state of estrangement from the only true and sufficient source of happiness, his mind could scarcely fail to feel forlorn and destitute, even in proportion to the superiority of its powers. The acquisitions it had made, and the ample stores of knowledge and taste which were yet open before it, failed of satisfying its wants or relieving its uneasiness. Accordingly, Mr. Jowett says:—

"About this period [the period of obtaining his fellowship, in 1813], though he had ever been a persevering student of his Bible, and a diligent reader of metaphysical, moral, and historical writers, yet his passion for works of imagination obtained such an ascendancy over him, that he read novels, plays, &c. insatiably; to a degree, in fact, that I had at the time little conception of, we having during our college intimacy, nearly confined ourselves, in English, to Milton and Shakspeare.... His inordinate avidity for works of imagination was, as will hereafter appear, the miserable refuge of a heart destitute of real happiness, aware of its own wretchedness, and yet reluctant to yield to the strivings of God's Holy Spirit and to the convictions of conscience." p. 41.

To this Mrs. Neale adds:—

"Some years after he told me, not without tears, of the hardness of his own heart then; and looked back with mourning and astonishment at the state of mind which led him, whilst watching by Samuel's bed-side" [the bed-side of a pious brother, a clergyman, who died at Leicester, at the close of 1812] "to employ his time, unknown to his brother, in reading the lightest books of mere amusement." p. 51.

We have now nearly completed the picture of his unconverted mind: but one or two features remain to be added. "The most grievous circumstance," says Mr. Jowett—speaking of the period between his obtaining a Fellowship, in the spring of 1813, and his marriage, in the autumn of 1816—was his habit of making visits to the theatres, for the sake, as he said, of seeing tragedies well acted; for he abhorred their licentious abuses. He was, however, very anxious that Mr. Jowett should not mention this part of his conduct to his mother, or his brother Benjamin, of whom, on account of their piety, he stood in some awe; besides which, he was reluctant to give them pain. This brother died at the close of the period just mentioned. Mrs. Neale states that various circumstances prevented his ever attending a theatre after his marriage, excepting once, at an oratorio.

To all these particulars is to be added, that Mr. Neale lived the whole period from the time of taking his degree in 1812, to his conversion, in 1820, so destitute of any abiding sense of the solemn responsibility which attaches to the use of time, of great talents, and of splendid attainments, that he applied himself to nothing, seriously and systematically, which might be useful to mankind, or promote the glory of God, with this one

exception, that he in some degree indulged a natural taste and talent for instructing young persons, in which he delighted and excelled. This was indeed to act the slothful servant, and to bury his talent in the earth: it was practically to disown his dependence upon God, and his accountableness to him; and it doubtless arose from regarding his Lord as a hard master. Mr. Jowett remarks:—

"Owing to this [his ample means of support] in part, but probably in some degree, also, to the secret consciousness that his feelings were by no means accordant with the Christian knowledge which he possessed, his purposes and plans became desultory. Thus, for a period of eight years after he had taken his degree, he continued without any professional engagement, although some detached portions of that space of time were usefully employed."

So also Mrs. Neale, some years later, says:—

"About this period [the close of 1818] he gave up his pupils; and, in his expenditure of time, talents, money, influence, consulted only his own inclination, which led him to make an idol of our boy, then beginning to emerge from his very infantine age....How unfeignedly such a course was afterwards mourned over, I cannot express to you; or how willing and complete the after-resignation of the once and always dearly loved treasure." p. 54.

Thus it appears, that in proportion as religion declined in Mr. N.'s mind, his care to be useful declined with it; and in proportion as his care to make any useful application of his studies was lost, the relish of those studies themselves, however once captivating, was lost too; and the noble ingenuous pursuit after the true and the beautiful in the works of God, gave way to the sickly appetite for selfish excitement. Our Creator has wisely and graciously ordered, that to enjoy we must impart; that to be happy ourselves we must be useful to others; that benevolent affections and exertions should be, next to religion itself, the true and permanent source of felicity. It appears also, that the love of God is the only sure foundation for this truly happy love of man, and care to serve him. Ceasing to love God, we cease to love our brother also. And it is to be feared, that could many a distinguished academic and eager and delighted student of early life, be subsequently traced in his country retirement, and in his college retirement too, it would be found that he had sunk into lamentable apathy even as to his once favourite studies: they have lost their power to please, and have been relinquished for mere trifles, and perhaps very dull ones, because he had no practical and benevolent application to make of them. And thus too often all the fair flowers of early academic distinction bring forth no fruit: "Their blossom has gone up as dust" (Isa. v. 24). The writer of these remarks once inquired respecting a highly distinguished member of one of our Universities, who had fulfilled the duties of one of our first professorships, and had instructed thousands of our youth in some of the most refined subjects of classical investigation, in what manner he spent his time as age came on, and in a country residence. Did he still evince an interest in literary pursuits? The answer was—and it came from a candid and well-informed person—"He scarcely opens a book except Burn's Justice!" Of course an exception was to be made in favour of his Bible. Here then is somewhat against which ingenuous youth are anxiously to be warned. Nor is it, it seems, enough to have set out well, and even to have carried off the highest honours in a University. That is no sufficient security: we are speaking of the snares to which even the most highly-gifted and highly-cultivated minds are exposed: the safeguard is to be found only in acting upon such maxims as these: that to impart is to possess: to use is to enjoy: to do good to others is the only way to continue alert and happy ourselves: and to love and serve God can alone ensure our perseverance in loving and serving our fellow-creatures.

But to return to Mr. Neale. Such as has been described was the state

of his mind at the latter part of the year 1820. A dreary void it would certainly present to the spiritual and discerning observer: and could the whole have been known, it would have exhibited a dismal scene indeed of departure and alienation from God. Mrs. Neale, with all her affection for a most kind husband, could not conceal it from herself that something was widely and fearfully wrong. The very evening of the day on which he had derided her consolations derived from the belief of a particular providence, she says:

"In the usual reading to me, something led to the mention of the first chapter of Genesis; when, to my surprise, he began attempting to prove to me, through all its parts, that the history of the creation, if inspired, was allegorical. I could not argue; the conversation was short: I was driven to one comfort and one resource. I state these circumstances to shew that the awful departure from God was becoming evidently and increasingly rapid." p. 56.

Several touching intimations of this kind, of the wounded feelings of Mrs. Neale's pious mind, break forth as we pass through the narrative. On his pronouncing that he must never again be asked to go to Dr. Fearon's church, she says: "My own mind, in the midst of so many pleasant things which surrounded me, and kindness unvaried, began to feel more deeply the awful state in which we were both placing ourselves." On his displeasure at her expressing her fears concerning the religious neglect of their nephews, and her anxiety concerning their own child, she says: "I left the room, and began a little more to understand the meaning of the word prayer, which I had been speaking of." On his rejecting the doctrine of a particular providence, she observes: "I felt these remarks, of course, very deeply; and seriously requested, that if he could not feel the comforting truth himself, he would not attempt to take it from me."

Nor if we listen to Mr. Neale's own subsequent testimony, should we form a different estimate of the state of his mind. Mr. Jowett tells us, that in his first interview with him (having himself just returned from abroad) after the remarkable change in his character had occurred,

"Being very desirous to ascertain whether he had good reason to regard his conversion as having only very recently taken place; and touching in my remarks, therefore, on the many advantages he had formerly enjoyed, the convictions he had often experienced, and the kind of religious profession, imperfect as it was, that he had maintained;—as if impatient of such partial views, he abruptly said: 'All that is very true; but there is no use in dissembling with you: *I never prayed.*' Here was, indeed, a short confession, which answered all the interrogatories I desired to put." p. 47.

But we now change delightfully the whole scene. "God was on the point of manifesting his mercy," says Mrs. Neale, "when I was beginning to despair: then it was that the many years' fervent and persevering prayers of his pious mother were about to be answered." The *means* by which the effect was produced were apparently as simple, and almost trifling, as the change wrought was great, and deep, and permanent. We adopt the narrative of Mrs. Neale:—

"The very day succeeding this discussion (on the creation), after breakfast, my husband was seized with a slight hæmorrage: so slight, that, but for the evident terror I saw it produce in his mind, I should not have heeded it. The medical man who came confirmed me in this opinion—said it was of no consequence, and ordered quiet, and some mild remedies. Being in ill health at the time, by my husband's wish I prepared to take a short ride; but was grieved, on just going away, to be recalled, to wait till the servant should first get for him, from the circulating library, the last new novel of Walter Scott's; or, if this was not to be had, some others. The man returned with two or three, which were placed on the sofa, and I went out. I did not go farther than the end of a short street, before I regretted having been induced to leave home; and returned more speedily than I had quitted it, after an absence not exceeding one short quarter of an hour. On entering the room suddenly and unexpectedly, words cannot express the surprise that seized me at the change so strikingly depicted in my husband's countenance, from fear and irritation to marked sorrow,

but comparative placidity; and, as I thought, mental prayer. The first object which drew my notice, and against which I had nearly stumbled, as it lay at the entrance of the door of a large drawing-room, and at the furthest extremity of the room—the opposite end to that where my husband lay on the sofa—was the very novel I had left him reading, lying half-open; as it had evidently been thrown there with considerable force, and by some one in great agitation. To avoid recurrence to this scene, I will here give you the explanation, which was never given to me till my husband's last illness, when he felt it right to withhold it no longer. It appears that, fearing his sickness to be of the same nature, and perhaps likely to have the same issue, with his brother's, he determined to put away thought, and endeavoured, with this view, to get interested in the story before him; that he read the beginning, but in vain; turned over many successive pages, still in vain; and found himself looking at the end blank-leaf, when suddenly a strong impression came across his mind, not, indeed, in the same way, but as forcibly, as if a voice were speaking to him, 'There is mercy yet!' reiterating the expression; so that he could, as it were, see or hear nothing else. With unutterable indignation against himself for thus trifling, and unspeakable joy to feel persuaded of the truth of the suggestion, and that it was indeed sent in mercy, he threw with violence the book as far from him as possible, and could only, with thankfulness, determine to accept the offered mercy; and from this moment, *to* and *through* his dying hour, no doubt that he was one whom this mercy had accepted, ever really, or *at all abidingly*, disturbed his mind." pp. 56—58.

Mrs. Neale afterwards proceeds:—

"From this detail of the secret workings of his mind, or rather of the gracious dealings of the Spirit of God, in his first serious attack of illness, I would now go on to tell you something of their effects in his life, after stating an observation he made during the conversation just mentioned—that it was the especial mercy of God to deal with him according to his weakness, and to spare him a second time any views of sin apart from a Saviour; under which, had they been at all akin to his former experience, his frame must have sunk. He saw, indeed, the awful nature of sin, his own helplessness, and the holiness and extent of the law, but now the love of the Saviour was clearly revealed to him. I do not here give you his exact words, only the substance of them.—To return to the scene from which I have so far wandered. I found my husband, as already stated, lying on the sofa in deep thought, but more calm. On inquiry if any fresh circumstance had occurred to cause uneasiness, he replied, in a whisper, 'No; but bring me the slate; I have a great deal I wish to tell you.' I could little conjecture what was passing within, only I saw increasing illness." p. 60.

And again:—

"Early in the morning the servant came to tell me she was sure her master was very ill, though he had not sent for me, or spoken. The former surprised me, for I knew he did not like being alone in indisposition. On reaching his bedside, before I had time to make inquiry, he said, 'Oh, how good is God—how very good! I have been praying!' And on my expressing a fear that he had had little sleep, he answered, 'I have not closed my eyes; but, oh, how good is God!' Under this feeling he seemed almost overwhelmed. No inquiry made as to when he should get medical aid, &c. so contrary to the conduct I had expected, that I could not but wonder; especially as, though the words I heard were few, the manner was indescribably impressive. A peace and holy breathing of soul were manifestly visible in the whole countenance, and the life of God shone forth in it. The nature of the disorder forbade any inquiry or conversation. I felt thankful; but forebodings of the future so astounded and oppressed me, I could do nothing but watch the disease. Some hours after, on a removal into another room, he desired me to pray by him. This was a request new indeed! I fetched a book of prayers, and read one of the most suitable. On my concluding, he said, 'You have left out a part of that prayer, which speaks of being prepared to die. I know I am in danger: I am not afraid of death: if it please God, I should be glad to recover; but pray earnestly that I never may recover from this illness if I am to depart from Him, and live the life I have been living. Oh, how good is God!' at the thought of which he was again overcome." pp. 61, 62.

"I now," says Mrs. Neale, "saw there was some work going on within the heart, far too deep for me to venture to direct." In her extremity she sent (though to a great distance) for Dr. Fearon, who had before been so strongly objected to; and Mr. Neale thankfully consented first to *hear*, and then to *see*, that excellent clergyman. "From this period," says Mrs. Neale, "there seemed an almost daily growth in my dear husband's Christian character." It pleased God to grant him a slow recovery from this sickness, and to spare him to labour for three years. His letters to

his friends, though written with much calmness of expression, were accompanied by intense feeling. He mourned bitterly over the past scenes, which the remembrance of these friends brought before him; saying to Mrs. Neale, in reference to his college life, "I had influence, great influence; but abused it, wasted it! Oh, what I might have done!" and then breaking out again in admiration of the forbearance of God. What his feelings were is clearly expressed in the following lines, which, though not found till after his death, were probably written about this time :—

And Thou dost still forgive!
My God, what grace is this!
Dost bid the pardon'd rebel live,
And look towards Thee and bliss!

For I most vile have been,
Provok'd Thee to Thy face,
Triumph'd in shame, and laugh'd at sin,
And trampled on Thy grace.

I heard of all Thy love,
And hated when I heard;
I knew the path that led above,
And that to hell preferr'd.

I needed not Thy hand
To give my soul to death;
For, left but at my own command,
And I had plunged beneath.

Grace! that not hears alone
The humble suppliant's cry,
But seeks the rebel, hard as stone,
And will not let him die!

Go on, my gracious Lord;
Thy great designs fulfil;
Work with Thy Spirit and Thy word,
And mould me to Thy will.

Mr. Neale now applied himself to redeem past time by diligently employing that which remained, and to improve his talents to the glory of God and the good of his fellow-creatures. He determined as soon as should be practicable to enter the church; though, from the state of his health and other circumstances, his ordination was deferred till March 1822. In the interval his time was occupied in the diligent study of the Scriptures, and of theology in general.

"And here," observes Mrs. Neale, "I cannot help noticing the harmony and beautiful proportion of his views of Christian duties." "Personal religion was first attended to; large time was set apart for private prayer and devotional reading of the Scriptures; and the utmost watchfulness was directed against a deadness of spiritual feeling, and a constant endeavour was maintained to live a life of communion with God in his own soul. Next to this diligent keeping of his own vineyard, was the care of his family; and here he felt deeply the responsibility attached to the relations of husband and parent, especially the former; the duty of endeavouring to work *for* and *with* God, in seizing every opportunity of imparting spiritual instruction, in conversation, by prayer, and by reading the Scriptures." p. 71.

So again, on reading the Scriptures and on family worship :—

"In the time of health his delight was in the Bible: truly *all the day long was his study in it*. And one thing I would especially remember, that, whereas at first he did not always find the comfort or pleasure in reading it which it invariably gave him at last, yet he read, trusting in the promise, that those who seek shall find; and to this practice he often exhorted me, urging me not to be deterred by any present deadness of feeling from being constant in the hours of closet duties." p. 76.—"But of all the subjects of his conversation with me, there was none that he dwelt upon with more frequency and earnestness, than the importance of family prayer; particularly as to the manner in which it should be conducted; often saying, 'Depend upon it there is just so much religion in a family, as there is of seriousness and reality in family prayer.' 'Oh live near to God,' he added; 'make much of family prayer; be punctual in the time for it; do not let it be a *form*; pray always for a blessing on it; read the Bible, *read it much*; do not let little portions satisfy you: oh that I had read it more." p. 82.

"Domestic duties," however, "were far from being exclusive ones; and this was especially the case after his entering the sacred ministry. . . . A great portion of his time had been, even previously to ordination, devoted to visiting the poor and sick; and, after consecration to the ministry, every employment connected with his Master's more immediate service, had his best time and thoughts." pp. 72, 73.

"Over-exertion in visiting the sick poor, in damp cottages and in the winter season, in the small parish of Guestingthorpe, in Essex, was the permitted means of bringing on, in the following spring, a return of his disorder, under which he at length sunk." p. 74.

At Guestingthorpe, Mr. Abel Smith accidentally heard Mr. Neale preach, and became very desirous of placing him at Watton, Herts; which was

finally arranged: "so that we were on the point of removing to Watton," Mrs. Neale says, "when it pleased God to close his earthly labours." "This sudden attack of February, 1823, which ended in death, was a surprise to my husband; but it now brought no alarm. He was enabled to place himself altogether in his heavenly Father's hands."

"A short time previously to his death, he desired me to bring paper and ink, and write to Dr. Fearon for him; when he dictated to me the following short letter:—

"'My dear Friend,—I borrow my wife's hand to write you a few lines, as my weakness, which now confines me to my bed, prevents me from doing it myself; but I am unwilling not to bear testimony to the tender mercies of my God. As He brings me nearer and nearer to death, I trust that I find His grace more and more. I am enabled more and more to delight myself in His love, to enjoy the promises, and sometimes to rejoice in hope of the glory of God. Surely these dealings are not after the manner of man. Who would not have said, that one like me, if saved at all, should have been saved through temptations, and terrors, and doubts? But I experience nothing but loving kindness; and I trust that as He has been increasingly with me, so in His infinite mercy He will be, *to* death, and *in* death, and *through* death. As the heavens are higher than the earth, so are His ways high above our ways. Farewell, my dear friend; I trust we shall spend eternity together, in singing the love and admiring the glories of the Saviour. Your truly affectionate, and ever obliged,

'C. NEALE.'

"Of the article of dying he had ever had a fear; and sometimes expressed it to me, acknowledging it was the result of a weak faith. About half an hour before death he breathed into my ear in a whisper—which others observed rather than heard, but to me it was a most penetrating sound,—'The fear of death is quite taken away.' Shortly after, he made a sign to be laid upon the pillow; the struggles of death were over; and at five o'clock in the afternoon of August 8th, 1823, literally falling asleep, so he breathed out his departing spirit, which thus winged its flight from earth to heaven, to be for ever with the Lord. There wanted just four days of completing his thirty-fourth year." pp. 94, 95.

Thus we have endeavoured to put our readers in possession of the very striking and affecting case before us, in both its parts. We shall now, in conclusion, offer a few general remarks on the whole. Mr. Jowett, in the sixth chapter, has suggested a variety of useful reflections, to which his narrative may give rise. We shall confine ourselves to three, which most forcibly strike our minds.

1. The first is this. To what a dire and melancholy state of emptiness, and even wretchedness, may the most highly-gifted and richly-endowed mind be reduced, while it refuses to know, and love, and obey, that God, "who so loved the world as to give his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Witness only Mr. Neale's insatiable avidity for novels and trash; which was, as Mr. Jowett well expresses it, but "the miserable refuge of a heart destitute of real happiness, aware of its own wretchedness, and yet reluctant to yield to the strivings of God's Holy Spirit, and to the convictions of conscience." Alas that such a mind should ever have been reduced to such a state, and should voluntarily have continued so long in it! What a contrast did he present, from the moment that he embraced the Divine mercy, and yielded his heart to the Son of God!

2. Our second reflection is this: What utter estrangement and alienation of heart from God may exist, where the outward conduct may be thought almost perfectly virtuous, and the temper highly amiable and benevolent. Mr. Neale was always outwardly virtuous, and always beloved, as amiable, affectionate, and attentive to the comforts of those around him: yet do the terms we have used, or does the still stronger one of *aversion* itself, express more than the determined disinclination which he manifested for the spiritual service of a holy God? They are but a paraphrase of the language of Scripture: "alienated, and enemies in your mind:" "enemies unto God by wicked works:" "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can

be." And Mr. Neale himself would not have said that the language was too strong to describe his own case. What does he say?

"I heard of all thy love,
And hated when I heard."

"To feel that, in fact, when the soul is struggling under a sense of sin, one is actually at enmity with Him; aye, and could wish to be able to say 'There is no God:' to feel this, I say, is to feel *the very disease of our nature*." p. 111.

Again: "The state I was in before my illness at Eastbourne I know well; the Apostle described it in awful words: 'At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world.' A state dreadful to look back upon; how dreadful beyond expression to be in." pp. 134, 135.

May many virtuous, respectable, amiable persons, by reading both these scriptural statements, and the convictions to which Mr. Neale ultimately came concerning himself, be stirred up seriously to examine what is the condition of their own minds, with respect to religion, and the love and service of God. Is not the neglect they shew, the disinclination they feel, the very symptom and evidence of the natural alienation of fallen man from God remaining yet unsubdued in their breasts? And let them make haste earnestly and perseveringly to cry, "Create in me a clean heart, O God, and renew a right spirit within me!" If they do this, to them also assuredly a new state of things shall succeed.

3. Lastly, Are we not called here to contemplate, on the other side, the wonderful working of God; especially the power and riches of his saving grace? "Say unto God, How wonderful art thou in thy doings towards the children of men." How admirable His forbearance from year to year towards the child of pious parents, who thus hardened himself against Him. Mr. Neale shews how deeply he was affected with this consideration in the second of his sermons here published. "Look back, believer, at thy years of sin and forgetfulness of God, and thy numberless provocations of Him; and I know thou art astonished and confounded at the mercy which saved thy life from destruction. Hadst thou been cut off then, thou hadst been banished from God for ever . . . But, notwithstanding thy neglect, thy unkindness, thy defiance, He was watching over thee; His hand was stretched out, not in judgment, but in mercy; not to destroy, but to preserve; to ward off what are called the accidents of life, and to keep thee from the deadly consequences of thy sins. This is a heart-touching consideration indeed." p. 211.

And then at length to visit him with overpowering, saving mercy;—to make "all the armour wherein he trusted" at once fall from him; at once to constrain and incline him to exclaim, "Thou art stronger than I, and hast prevailed!"—humbly and thankfully to

"Bow to the sceptre of His love,
And take the offered peace."—

And that all this should be effected simply by "drawing him with the cords of a man, with the bands of love;" "by revealing to him the abundance of peace and truth;" by discovering to him that all-glorious truth, which Satan and a depraved heart had kept practically hidden from him, and which they strive ever to keep hidden from the view of lost mankind, that "God is love," and "willeth not the death of a sinner, but rather that he should be converted and live."—Respecting God's thus richly dealing forth mercy to a sinner, and in the most merciful manner, we may well adopt the words of David, and ask, "Is this the manner of man, O Lord God?" No; it belongs to Him only whose "thoughts," as concerning other things, so especially concerning pardoning mercy, "are not our thoughts, neither his ways our ways; but as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

How deeply Mr. Neale himself was affected with this consideration, we have already seen from his letter to Dr. Fearon: "Who would not have said, that one like me, if saved at all, should have been saved through temptations, and terrors, and doubts? But I experience nothing but loving-kindness." p. 91.

But all this course of remark assumes, what many will not be ready to grant, that the change before us was produced by a direct and remarkable, though by no means unexampled, interposition of Divine power and goodness. This the whole spirit of the age goes to deny; attempting to account for the facts—even admitting their truth—upon mere ordinary principles, and without any such interference of the Divine Being. On this important question, then, let us expend a few words.

It was the lot of the writer of this review to relate the whole story of Mr. Neale, under the warm impression with which he first received it, to a friend of superior intelligence and education, by no means sceptically inclined, or at all prepared to withhold submission to the dictates of Scripture; but yet accustomed, at least, to hear how the world thinks, and how it disposes of such questions. His remark at once was; "One would have, perhaps, expected such a termination, considering how he had been brought up, and that the subject of religion had still so far a hold upon him that he could not let it alone, or be altogether at rest upon it."

With this we would combine another incident.—The present writer had once also an occasion of pressing upon the attention of a literary and intelligent clergyman, of widely different sentiments from his own, Mr. Scott's "Force of Truth." This gentleman professed great admiration of the conscientiousness, diligence, and independence manifested in that work; but he would allow nothing to the argument in favour of the author's doctrines drawn from the fact of his having been led to embrace them simply through the unwearied study of the Scriptures, and earnest prayer for Divine teaching. He discerned in him, he said, "*a natural predisposition* towards the system in which he had ultimately settled; which was evinced by his inability ever to rest in any other." And this, with *him*, appeared to furnish a sufficient explanation of the whole matter.

Now, combining these two accounts, may we not conclude that they together furnish a clue to what is esteemed, in the modern literary and philosophic world, a sufficient solution of all such cases? The parties concerned had a natural propension towards the principles they adopted: education, perhaps, increased the bias; or, at all events, there was a restlessness of the mind till it had acceded to certain principles.

1. Now on this we remark, First, that though we admit a restlessness of the mind and uneasiness of conscience in the course which a man is pursuing, and which he still loves, to afford some hopeful indication that he may adopt a better course and attain a better disposition (without which nothing is effected); yet this is on different grounds from those of our philosophers: it is from the hope afforded that the Spirit of God "strives" with these men, and may yet prevail. Apart from this, what was the original "predisposition" which Mr. Scott shewed towards the doctrines which he embraced, or the bias which Mr. Neale manifested towards the new course on which he entered? What did they really amount to, but hostility and aversion? And this opposition between conscience and prevailing inclination was the real source of the uneasiness. And is it not a strange way of arguing, to infer the probability of any one's choosing a thing from his disinclination to it, amounting even to entire dislike?

2. But, secondly, supposing this solution of the phenomenon not to be *absurd*, yet certainly it is utterly *insufficient*. For what is here supposed? That the change to be effected is chiefly one of opinions, or of some few

external habits. But let us hear Mr. Neale's account of the change in his own case; which will, in effect, be applicable to all those instances of change or conversion, with whatever circumstances attended, for which we should think it at all worth while to contend. He writes to his friend, the Rev. Walter Gray,—

"This illness has been, under the influence of the Spirit of God, the means of essentially, I trust effectually and lastingly, altering my views; my views of this world and another, of God and myself, of Christ Jesus and the Holy Spirit. When I say altering my views, I should say, perhaps, renewing my *will* as to these things; but the two must go together, and both are comprehended under that of David, 'converting the soul.' What a change is this even to be begun!" p. 109.

And thus again to his father-in-law, two years after, August 31, 1821:—

"Spared life is indeed, in itself, a very equivocal good. It may be a blessing, it may be a curse—it may be a leading to repentance, it may be a heaping up of wrath against the day of wrath. To me, I humbly trust, with *spared* life it pleased God to give a *new* life. The state I was in before my illness at Eastbourne" [the words have been before in part quoted] "I know well. The Apostle describes it in awful words: 'At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world.' A state dreadful to look back upon. How dreadful beyond expression to be in! God grant that I do not deceive myself in the hope that the next words may describe the state into which free and rich grace alone can have brought me! 'But now, in Christ Jesus, ye who some time were afar off are brought nigh by the blood of Christ!' What a change, if really wrought!—A change that fills heaven itself with joy, and the effects of which reach through eternity!—a change to which all earthly changes, viewed as only earthly, be they of kings and kingdoms, are yet nothing! The restoration of glory to God in another instance, and of real and eternal happiness to the creature!" pp. 134, 135.

All such attempts as have been referred to, to account for changes like these—changes great, deep, and universal—changes of the whole man; of his heart and life, his principles and feelings, his likings and dislikings, and, as flowing from these, of his whole conduct—all attempts to account for them on mere natural principles, are futile and vain.

3. Thirdly. "To the law, then, and to the testimony; if they speak not according to this word, it is because there is no light in them." The explanation which the word of God hath authoritatively furnished is not only divinely revealed, but is alone at all *adequate* to the case; and these human explanations are designed to *supersede* and *exclude* the Divine one.

"What then is written? How readest thou?" The language of Scripture in describing these effects, whenever or wherever produced, is to the following purport: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." It is most appropriately added, "Then shall ye remember your own evil ways, and your doings that were not good; and shall loathe yourselves in your own sight for your iniquities and for your abominations." "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel"*. (Ezek. xxxvi. 26, 27, 31, 32.) The work is God's: yet He does not leave us to sit quiet without means to use: "Thus saith the Lord God, I will yet for this be inquired of" (prayed to) "by the house of Israel, to do it for them." (ver. 37.) And again: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that

* So also xvi. 63: "That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, *when I am pacified toward thee* for all that thou has done, saith the Lord God."

ask him." (Luke x. 13.) To proceed to other texts on the main question: "No man can come to me, except the Father, which hath sent me, draw him." (John vi. 44.) "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." (Acts xvi. 14.) "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (James i. 18.) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) Finally, to sum up the whole: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 4—10.)

Thus do the sacred writers ever ascribe the conversions which they were made the instruments of effecting, and thus do they teach the subjects of those conversions themselves to ascribe the work wrought in them, to the merciful and powerful interposition of God himself. "As many as received Christ," and to whom he "gave power to become the sons of God," "were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 12, 13.)

We may sum up the whole, then, of the case which we have reviewed, in both its parts, in the words of our *Christian* Poet:—

> In heav'n-renouncing exile, he (man) endures—
> What does he not—from lusts opposed in vain,
> And self-reproaching conscience?
> Grace makes the slave a free-man.——
> ——Transformation of apostate man
> From fool to wise, from earthly to divine,
> Is work for Him that made him. He alone,
> And He by means in philosophic eyes
> Trivial and worthy of disdain, achieves
> The wonder! COWPER: *Task*, b. v.

We confine our review to the narrative part of the volume; only remarking, that the Sermons, so far as we have had the opportunity of looking into them, appear very impressive and affecting; characterized at once by warmth of feeling, and by that simplicity in the conveyance of rich, important, and striking matter, which is the sure mark of a superior mind. We earnestly recommend the volume to the perusal of our readers, believing that it is calculated, by the blessing of God, to make deep impressions, and of the very best kind.

VIEW OF PUBLIC AFFAIRS.

WE will not force our readers far amidst the mire and splashings of the late Ministerial changes. The matter was briefly thus: The Cabinet had agreed to renew, with some mitigations, what is called the Irish Coercion Act—we should rather have called it the Peace and Safety Act. After the plan had been agreed upon, and the Lord Lieutenant of Ireland had concurred in its necessity, some member of the Cabinet, without consulting with Earl Grey, wrote to the Lord Lieutenant to

know if, in order to propitiate hostile parties on this side of the water, he could not afford to give up some portions of it; which he consented to do. Upon the strength of this, Mr. Littleton, the Secretary for Ireland, with the concurrence of Lord Althorp, endeavoured, in a secret conference, to placate Mr. O'Connell, by holding out hopes that the obnoxious portions, which directly interfered with Mr. O'Connell's patriotic schemes of agitation, would not be brought forward. In the mean time, Earl Grey and the majority of the Cabinet not falling in with the Lord Lieutenant's views, the Bill was brought forward without the proposed mutilations; upon which Mr. O'Connell bitterly complained of having been deceived, and the whole matter came out before the House of Commons. Earl Grey also, on his part, complained that such a negociation should have been opened with Mr. O'Connell, which he considered a most unwise course. The expression of the Lord Lieutenant's opinion having given strength to the opposition to the unfortunate clauses, Lord Althorp informed Lord Grey that he could not carry the Bill through the House of Commons, more especially as his own opinion was now known to be hostile to the provisions; and Lord Grey not thinking it his duty to concede the point, Lord Althorp resigned—as indeed, we presume, he must have done, on account of what Earl Grey had said of the O'Connell negociation. Earl Grey, thus deprived, as he expressed it, of his right hand, resigned also. The King appointed Lord Melbourne to fill up the vacancies in the Cabinet; himself being, of course, as the nomination implied, Prime Minister. Earl Melbourne, with the concurrence of his colleagues and of Earl Grey, and supported by a requisition from Members of the House of Commons, persuaded Lord Althorp to return, and with him, of course, Mr. Littleton. Lord Melbourne, on accepting the office of First Lord of the Treasury, appointed Lord Duncannon, of the Woods and Forests, to the Secretaryship of the Home Department; and Sir John Hobhouse to the Woods and Forests. The result of the whole is, that Lord Grey, whose conduct had been unimpeachable throughout the whole affair, is discarded, and with him the best guarantee for any thing like moderation in the attacks upon some of our most cherished institutions, particularly the Established Protestant Episcopal Church of Ireland. A new Coercion Bill, without the controverted clauses, has passed both Houses. We trust it will be found sufficient; but the chicanery which has characterized the whole proceeding is most dishonourable.

Upon the day when these pages reach the eyes of our readers will have been accomplished that great measure of national justice and mercy, the Abolition of Colonial Slavery. No slave will henceforth be born in the British dominions; and the existing slaves will become apprenticed labourers for a limited period, which will probably be very brief, it being the interest of all parties to get over the transition as speedily as possible. We have no words to express what we feel on this heart-stirring occasion. Never, we believe, did any nation perform so magnificent an act, and with so enormous a pecuniary sacrifice, under the name of compensation; though we fully believe that both the nation and the colonies will find the abolition of slavery to be pure gain; and that in this, as in all other matters, in keeping God's commandments there is great reward. Our first feeling on the occasion, we trust, is that of gratitude to the Author of all good, who has overruled the hearts of men to bring about this work of mercy. It is, indeed, so astonishing a consummation, when we consider the prejudices, the passions, and the real and supposed sordid interests, of some who opposed it, that we can scarcely believe that it is not a dream. Yet we feel that the air breathes more balmily, and the sun casts around us a brighter splendour.

With our thanksgivings would we unite our fervent prayers that He who in his Divine Providence has done exceeding abundantly above all that many of his servants asked or thought, would direct the issue to His own glory, the welfare temporal and spiritual of the parties directly benefited, and the best interests of our beloved country, which we love the more for this noble act of Christian duty; nor will we doubt that the Lord our God has purposes of favour towards us, when we see how He has inclined the hearts of our Government, our Houses of Legislation, our Monarch on the throne, and his subjects throughout the land, to discharge this costly debt of duty. Much also do we owe to those friends of humanity, living and dead, who have been the honoured instruments of achieving so splendid a moral and national triumph. We name them not, as in specifying a few we must pass over many more, whose zeal was equal, and whose exertions were not less valuable, or only so in proportion to their more limited opportunities. The Stephens and Wilberforces, who have rested from their labours, and the Macaulays and Buxtons, who survive, must not be dissevered from the humblest promoter of a village petition, or the cottage child who resisted the blood-drenched sweets of West-India Slavery. One thing we are bound to add, that it is Religion which has gained the victory. It was not the mighty arm of secular statesmen: their aid was often worse than use-

less; some of them even prejudiced the cause on which they laid their hand: but the great body of religious persons throughout the land addressed themselves to the work, and looked, under God, to Christian men as their leaders, and He prospered their efforts. The work was begun in prayer, and it has ended in praise.

But prayer and praise are not enough: we must labour also. We have wrongs to redress; sorrows to assuage; ignorance to enlighten; immorality to suppress; and much that is base, barbarous, and anti-Christian to overcome. Slavery has left fearful wrecks behind it. It has consigned to us masses of human beings with the stunted intellectual growth of infancy, yet with all the vices of depraved manhood; men born in a nominally Christian land, yet immersed in all the superstition and depravity of the grossest Paganism. They must be watched over, fostered, humanized, civilized, and, by the blessing of God, Christianized. Humane laws must take the place of brute force; the whip must yield to wages; and above all, the Gospel of our Redeemer must be placed in their hands, and every effort made to bring it home to their hearts. We have to afford them Scriptural education; to send to them the word of life, and the ministers of Christ to instruct them in it. Great will be our guilt, and not small our danger, if we fail in these duties. At present the prospect is hopeful. The twenty millions of money have wonderfully facilitated the working of the machine. Let us avail ourselves of the halcyon moment; and let the Church of England in particular rise to her high destinies, as the responsible spiritual instructor of the people. She is at present thwarted in her Missionary labours by some regulations in her polity which were never designed for a sphere of Missionary exertion. We trust that these will be fully considered, and arrangements made by which all obstacles to her usefulness as a Missionary to the Heathen in our own colonies and elsewhere, shall be effectually overcome *. We plead earnestly with our fellow-churchmen to promote these enterprises of Christian love among nearly a million of their fellow-countrymen rescued from the most galling slavery the world ever saw. We give them earthly liberty;—yes, and we would not disparage the precious boon, for Christianity is not hostile to civil rights, and for want of these rights, the slave was as much enthralled in soul as in body;—but, after all, what is the liberty which poets have sung, orators eulogized, heroes fought for, and patriots shed their blood to obtain, if the man continue enslaved to sin and Satan? But there is a liberty which is infinitely valuable. "Where the Spirit of the Lord is, there is liberty." "If the Son shall make you free, ye shall be free indeed." Let us pray and strive that by the Divine blessing upon the means used these late unhappy outcasts may be brought into the glorious liberty of the children of God, and made Christ's freemen for ever.

Mr. Buckingham endeavoured last month to bring in a Bill to prevent Duelling; but the members of His Majesty's Government, and other chivalrous spirits of the House of Commons, frustrated his intention, by absenting themselves on the occasion; so that there were not forty members to make a house. It is grievous to find Lord Althorp in particular so often

* In connection with this important subject we strongly urge our readers, especially the members of the Church Missionary Society, to peruse a pamphlet just published, entitled "The Missionary Obligations of the Church of England." The title expresses less than half the subject; for the chief object of the publication is to shew the serious impediments which lie in the way of our Church rising to the standard of her duties as a Missionary to the heathen, especially in our own colonies; where the introduction of the details of our home parochial system, without the means of making that system equal to the necessities of the place in reference to the heathen part of the population, is a serious barrier to Missionary labours. We had read with much interest the first private edition of this pamphlet, and we are thankful that it is now given to the public, as the importance of its subject demanded. It contains a mass of urgent facts, which ought to be seriously weighed by every friend of the Church. The writer has shewn great diligence and ability in collecting his materials and conducting his argument; and his publication, we are persuaded, will make a strong impression among the friends of Christian Missions in the Established communion.

While alluding to the approaching jubilee, we may recommend, as appropriate to the occasion, a very elegant and interesting publication, "The Bow in the Clouds," being a collection of original contributions, in prose and verse, illustrative of the evils of slavery, and commemorative of its abolition; and also a work entitled "African Sketches," by Mr. Pringle, the Secretary of the Anti-Slavery Society. It is the least of the merits of Mr. Pringle's publication, that it is very entertaining, though entertaining it is; but it is a publication of solid importance, on account of the information it gives respecting the long-oppressed natives of Southern Africa, whose cause the amiable and gifted author pleads with much eloquence and pathos, both in prose and verse.

absent, silent, or hostile, where questions of morals or philanthropy are concerned; as if ministers contemptuously left any straggler to discuss Sabbath bills, drunkenness, or trifles of that sort, while statesmen have higher things to think of. We have heard also, that some who ought to have supported where right, and amended where wrong, this attempt to get rid of the anti-Christian practice of duelling, declined their aid because the matter happened to be taken up by Mr. Buckingham. This is an unhallowed spirit. If Mr. Buckingham was right, he ought to have been supported. We said the same respecting his efforts against impressment; and we say the same of the committee which he has carried against his Majesty's ministers, to inquire into the fearful increase of drunkenness, and the best means of preventing its spread. We would not reject good, come it from Whig, Radical, or Tory. The committee on drunkenness is collecting a vast body of most important facts, which we trust will lead next session to some important measures. Why give our soldiers and sailors an insatiable thirst for spirituous liquors, by affording them as portions of their ordinary beverage, and then flog them like beasts when they get drunk? Country lads, who scarcely know the taste of spirits, soon acquire a fondness for them when they enter his Majesty's service. The United States Government allows no liquid poison to its army and navy; and why should Great Britain? There have been of late strong, and we think just, public expressions of indignation at the barbarous system of military flogging; but why is it forgotten that spirit-drinking is the almost invariable cause of the offences that bring down that punishment? And what has been done, in the way of religious instruction, to prevent offences, instead of merely punishing them? The Dean of Salisbury says, in his Life of Swartz, that Swartz assured the Society for promoting Christian Knowledge, in 1786, as a proof that their labour in behalf of India had not been in vain, that the officers of the Tanjore garrison all confess that corporal punishment had ceased from the time that the regiment began to relish religious instruction." Would that our statesmen, instead of wasting the time due to the public in party bickerings, would attend a little more to matters of moral and religious import.

We rejoice to state that the Poor Laws Amendment Bill is passing the ordeal of the House of Lords in safety. Our readers know for how many years we have contended, and with no little odium, especially from our clerical friends, against this demoralising and pauperising system; and it gladdens our hearts to think that our beloved country is about to be emancipated from its tyranny; for though the Bill speaks only of amendment, it is obvious that it is a gigantic stride towards utter extinction: and the sooner this can be effected with humanity and prudence the better.

Mr. Poulter's scant Lord's-day Bill, after being ridiculed, mangled, and at length rendered positively injurious and obnoxious, instead of beneficial, by legalising on the day of sacred rest the sale of a variety of articles before prohibited, and authorising and encouraging cricket-playing and other sports, even, we presume, to fox-hunting, was rejected, as it well deserved to be; thus reading a monitory lesson to statesman to legislate upon principle, and not according to the maxims of short-sighted compromising policy. The moderate Bills, as they were called, have been as much ridiculed and opposed by the Radical and Infidel party as Sir Andrew Agnew's; but without the same consolation to their owners, of having taken that high and broad ground of Scriptural principle upon which alone they could repel every attack. Sir A. Agnew has given notice of another Bill for next session.

The Religious Assemblies Bill has been rejected in the House of Lords. The Bill was, perhaps, too hastily drawn up, and needed amendment; but something effectual ought to be done to protect the members of the Church of England, who are now exposed to severe penalties for kneeling down at a committee meeting, or in a charitable society, or at a cottage lecture, if twenty-one persons happen to be present.

We earnestly wish that our Prelates, instead of rejecting the Bill, had endeavoured to amend it; so as to protect what ought to be protected, and yet at the same time to maintain due ecclesiastical discipline and good order; which are important means to an end, but were never intended to supersede the end itself.

We hope speedily to invite the attention of our readers to the very important and valuable report of the House of Lords Committee upon Oaths.

The Financial Statements for the year are very favourable; and the country appears, through the mercy of God, notwithstanding every drawback upon national happiness, caused by our national sins, divisions, and discontents, to be enjoying almost unexampled blessings.

ANSWERS TO CORRESPONDENTS.

W. T.; M. J. M.; A COUNTRY CORRESPONDENT; S.; MINIMUS; W. L.; ZENAS; E—D—D; J. M. H.; T. W. J.; DELTA; S.; and M. W. are under consideration.

We are much obliged to the Rev. GEORGE BUGG for favouring us with several extracts from his work on Geology, in proof that, although he considers the system upheld by the Professors at our Universities and other modern Christian geologists to be mischievous and anti-scriptural, he did not impeach the motives of the individuals, or insinuate that they have any intention of opposing Divine Revelation. It is with much pleasure we afford each party the justice of this disclaimer.

We cannot understand why B. D. should consider the sentiments which we have expressed, respecting the necessity of adding a course of devotional and clerical study to the usual academical cycle in the case of candidates for Holy Orders, as a notion or fancy entertained only by a particular section of the members of the Church, lay or clerical. If in any one point eminent divines of all classes among us have for centuries concurred, it is in this. B.D. will not, we presume, consider the Rev. Dr. Burrow, late Secretary of the Society for promoting Christian Knowledge, and whose animadversions upon the doctrines of the Rev. William Marsh are not forgotten, as being tainted with the alleged prejudices to which he alludes: and is he not aware that Dr. Burrow instituted a theological seminary to supply this very defect: a defect which we submit ought to be supplied by the Church in her public capacity, and not left to the casual efforts of irresponsible individuals. Dr. Burrow, a few years since, procured a large house at Epping, near London, where he proposed "to form a society of students in divinity, who shall have graduated at either of the English universities, for the sole purpose of preparation for the Church: a preparation not merely having a reference to the (Bishop's) examination of candidates for orders, but embracing every branch of study and of practice, tending to produce the qualifications which a conscientious man would wish to possess before he enters on his ministry."—"It is very generally admitted," remarks Dr. Burrow in his prospectus, "that many ill effects have arisen, and do constantly arise, from the want of some situation in which candidates for holy orders can uninterruptedly devote themselves to serious consideration of the solemn engagements into which they are about to enter; and at the same time enjoy every advantage requisite to the due preparation of themselves for executing faithfully and beneficially the important commission they are to receive. It has been found extremely difficult to provide for the profitable employment of that period, which is perhaps of all others the most pregnant with good or evil to the future character of the minister of Christ: the period of one or two years which immediately precedes his ordination."—"That no systematic measures indeed have been taken to supply the want which has been so repeatedly experienced and acknowledged, is perhaps to be accounted for, but has long been a subject of regret to those who most anxiously regard the welfare of the Church." Dr. Burrow also informs us, that "he has been sustained and encouraged by approbation the most valuable to him, and by the most unanimous concurrence of those members of the clerical profession to whom he has imparted his designs, and from whom he has sought advice with regard to the mode of carrying them into execution."

Dr. Burrow, in forming the above establishment, proceeded upon the notorious and generally admitted need of a course of clerical instruction to be superadded to the usual academical studies. We agreed with him as to the necessity, but differed as to the mode of supplying it. We would have such establishments formed by ecclesiastical authority, and upon a well organized plan, at several of our cathedral towns, or at such other places as may be desirable. Our own feeling would be in favour of altogether detaching the theological seminary from the Universities, and making it an addition to the college course; by which means the time between taking the first degree and receiving Holy Orders would be most beneficially employed. Such establishments should, on every ground, be as simple and economical as possible. The Missionary Institution at Islington is perhaps the best model in the kingdom for such a seminary. Study, devotion, plain food, sober apparel, and regular hours, would not require a large pecuniary expenditure; and our cathedrals could well afford a few of their sinecures for buildings, salaries, and other incidental expenses. We heartily wish that any one of our Prelates would at once make the experiment in his own diocese.

The Rev. CHARLES CATOR, Rector of Carshalton, has sent us a remonstrance in answer to two lines upon his Visitation Sermon in our Number for February, p. 125; in which we said that he had read his Diocesan a severe admonition, and had also affirmed that "the voice of the clergy had been suppressed by their superiors in office." It is hardly worth while to go back to detail the circumstances of a passing remark written half a year ago; but we would readily do so, and with an explicit acknowledgment of our error, if we could see that we had made an incorrect statement. The second clause of our remark was merely a reprint from Mr. Cator's own words; but in what way the voice of the clergy had been suppressed, or by what superiors in office, we knew not, and know not now. If Mr. Cator had some fault to find with his Archdeacon, or any other ecclesiastical officer, and stated so in print, he should not be displeased with us for having quoted his own words, and that without note or comment. He was not requested to publish his sermon by the Bishop and clergy: so that his obtrusion of the alleged delinquency of his superior officer upon the world, was his own act, not theirs or ours.—As little do we see reason to accuse ourselves of any mistatement as to his having read his Diocesan a severe admonition. The Bishop of Winchester, for his vote on the Irish Church Bill, might richly deserve the castigation he received; but a castigation it undoubtedly was. For example: Mr. Cator says "blind error, pestilent superstition, perilous hypocrisy, and infidelity.... are seen in the fair protestation of the powers that be.... who, joined by a small number of the Bishops of the Church" [to wit, the Bishop of London, the Archbishops of York and Dublin, the Bishop of Winchester—his own Diocesan then sitting before him—the Bishops of Bath and Wells, Lichfield and Coventry, Chester, Llandaff, Chichester, and Hereford], "and these opposed directly to the Primate and the rest, have assumed the power," &c. &c. Then follows, as might be expected, a severe rebuke in the matter of the Irish Church. Mr. Cator's reply is, that he did not know that his own Diocesan was one of the parties rebuked; but how were we to be aware that he did not know what every other person present doubtless knew? At all events, he might have inquired before he published his sermon. Again: a considerable portion of the discourse is a reprehension of a certain Bishop, who does not take heed that baptism is administered in the way in which Mr. Cator administers it; and as we presume that it is not so administered in the diocese of Winchester, we conclude that most hearers and readers of the discourse would apply this admonition to the Bishop then present; for what had Mr. Cator's Visitation Sermon to do with some other unnamed diocese? But he now informs us that he did not mean his remarks for the Bishop and clergy then before him: nor did we so apply them; though we certainly thought he so meant them. We made only the remarks above mentioned, and they were strictly true. Mr. Cator adds, that he has gained some reputation for being "a high churchman," and "he glories in the title, as explained by Bishop Horsley." He cannot, in our view, be too high a Churchman; but let him not, as he does in the passage above quoted, divide our Prelates into two hostile factions; as certain high-churchmen have of late been too ready to do, whenever any of the Right Reverend bench have not chanced to keep to the letter of certain far-famed Oxford Tracts, or to vote as their censors considered was their duty. We are quite sure that Mr. Cator spoke his mind honestly; nor was there the least occasion to take offence at his earnestness. We need scarcely add, that he expresses, both in his letter and in print, his highest respect and affection for his excellent Diocesan. Our objection was not that he thought those bishops wrong who gave the vote they did respecting the Irish Church, or even that he expressed his sentiments in a Visitation Sermon—though the propriety of introducing such topics may be doubted;—but we objected to that new-fashioned, lop-sided, High-churchmanship, which makes episcopal authority a very sacred matter when it is on your own side, but speaks very differently when it is on the other. Suppose that in the very next parish the clergyman thought "the Primate" wrong, and the above-named bishops right; would Mr. Cator have been pleased that the tables should have been turned in the next Visitation Sermon? We have so high a respect for Mr. Cator, that we should have preferred not reviving the matter, lest we should say any thing that might disoblige him; and we should have sent him a private reply, but that we almost invariably find that when we do so, in cases of this kind, our correspondents insert a long ex-parte statement in some other publication, complaining that we have suppressed their remonstrance.

A Writer without signature reproaches us with a serious neglect of duty in that we do not happen to have reviewed *Professor Burton's Sermons*, and exposed "their abundant errors;" which had we done, our castigator thinks his "career of heresy" might have been checked; whereas he fears, that for want of timely exposure, "Dr. Burton may become Bishop Burton, and enforce upon candidates for Holy Orders the same anti-scriptural and anti-ecclesiastical tenets which he now in-

culcates upon those who are compelled to attend his Lectures." Our reply is, that, among the vast multitude of books now published, we have not chanced to see Dr. Burton's Sermons; but that ourselves, and several of our correspondents, have had occasion so frequently to animadvert upon some of the learned Professor's tenets, that we certainly did not expect to be charged with a failure in duty in this matter, whatever may be our defects in others. Dr. Burton is one of those men from whom we differ with pain; but it were insincere to deny that we think the theology of his publications seriously defective; though we may not happen to review every thing that falls from his pen for the purpose of reiterating our statement; or use such cheap pungent words as "heresy," in expressing our objections.

We cannot see, with AN ADMIRER OF THE OXFORD TRACTS, how the inculcation of the doctrine of Apostolical succession in the Church of England, though we fully believe that succession, is to silence the objectors to our National Ecclesiastical Establishment. Those objectors affirm that all national church establishments whatever are unlawful: nor would they acknowledge their lawfulness because their doctrines were sound; nay, they expressly say, that if our Church is as scriptural and apostolical as we believe it to be, it has the less need of such assistance, for that assuredly God will defend his own truth. This argument admits of an obvious and satisfactory reply; but the doctrine of apostolical succession is not that reply, nor even the soundness of our doctrine, or the lawfulness of our rites and ceremonies. The Dissenter says to the Churchman, grant that yours is the only true church of Christ in the whole world, and that all others are left to uncovenanted mercies, still your alliance with the State is unlawful. The replicant should address his answer to this particular. The general question of Episcopacy and so forth, is beside the mark.

J. P. S. intimates that we are incorrect in our statement, made last month, p. 447, that Homerton and Highbury use tests; and that the doctrinal code which is required to be subscribed by the young men is even stricter than the Articles of the Church of England. Our Correspondent informs us that at Homerton no subscription to articles of faith is now required. That institution comprises two foundations—the one having originated about 1690, and the other in 1730. The former never did require subscription; but the latter, from its commencement till about twenty years ago, he says, "invariably demanded of each student on its foundation, when admitted (upon the close of his three months' probation), subscription to a Declaration of Faith in the most important articles of revealed religion, as understood by Calvinists." But, besides this, both the foundations always required "the fullest information upon the moral and religious character of the candidate, and a statement, *drawn up by himself*, of his views upon the chief doctrines and duties of Christianity, and of his motives for desiring to enter upon a course of study for the holy ministry." All the documents and other evidence are submitted to examiners; and if they approve the application, the papers are preserved for future reference.

"The strictness of these indispensable credentials, and the care with which they are considered," our Correspondent adds, "had long been supposed to be a sufficient guarantee, so far as human precautions can go, for securing the evidence of vital piety and competent talents in those who are admitted to the course of study, which is usually for five, but often six years, with a vacation of two months in each year. It was thought that the signing of any declaration composed by other persons added nothing of real weight to the evidence obtained in the other more personal and specific way; and that reliance upon it rather tended to diminish than to strengthen the efficacy of the other requirements. This regulation was, therefore, abolished, but not after some years of consideration."

"The religious principles of the institution," says our Correspondent, "are further indicated by the name which it bears, and by its rules of discipline. The description of the principal, though the later, foundation (and the other is in perfect harmony with it) is, 'The Society for Educating Pious Young Men for the Work of the Ministry, in their College at Homerton—holding the Doctrines of the Reformed Churches, as they are summarily expressed in the Catechisms of the Westminster Assembly.'"

Concerning Highbury, our Correspondent says, that he has good reason for believing that no signature to articles of faith is required there, and that the method of admission is similar to that at Homerton.

To these statements we need only reply, first, that we meant no disparagement whatever in imputing tests to Protestant Dissenting Colleges; on the contrary, we think that they ought not to be without them: and, secondly, that the whole ordeal described by our Correspondent is in fact a test, and one "even stricter than the Articles of the Church of England." We thought that we spoke upon the best

authority as respects Homerton, since we had actually examined a printed copy of the Articles to be subscribed; nor could we be aware that within the last 20 years the requisition of the founders had been set aside. But even now the test virtually remains; for the candidate must himself draw up his views of the chief doctrines and duties of Christianity; and the subscription is waved only because it is superseded by this more stringent verification. And then again, is it not a test, and one stricter than the Articles of the Church of England, that the candidate must hold "the doctrines of the Reformed Churches"—How? as they are taught in the Bible, without note or comment? No; but—"as they are summarily expressed in the Catechisms of the Westminster Assembly?" We again state that we find no fault with all this; quite the contrary; it is meet and indispensable; but why should not the Church of England enjoy the same advantage? Why should not Oxford and Cambridge have the same indispensable guarantee?

Numerous Correspondents, who address us to aid them in the *building of churches* and other local objects of Christian obligation and charity, will perceive that, from the great number of such cases, it is impracticable for us, consistently with our duties to our subscribers, to insert their statements in the body of our work, which would soon be filled with appeals and advertisements. We are not, however, indifferent to the importance of their objects, though our limits confine us chiefly to general principles and large public institutions. We observe a powerful appeal among our advertisements this very month, relative to Bishop Wilson's Church in the Isle of Mann. The name is connected with so many interesting associations, and the circumstances of the case plead so powerfully for the object, that no aid is required from our recommendation; and we doubt not the contributions will be such as to gladden the heart of the Right Reverend Prelate of the diocese, who has devoted himself to the building of churches with a zeal and liberality worthy of his illustrious predecessor. We have just heard also, that in the large and populous diocese of Lichfield and Coventry a Church-building Society is being formed, similar to that which we lately mentioned in that of Chester; and we doubt not but that in every part of the kingdom where new churches are wanted the zeal and liberality of the friends of the Church will be stirred up to supply the want. It is perfectly astonishing to witness what has been already effected during the last few years. The "voluntary principle," as it is called, has been displayed among us to an extent which shews the fallacy of the notion that established churches must of necessity be athetic. We would not indeed willingly risk the permanent national supply of religious instruction upon such spontaneous efforts; but as additional aids they are invaluable, and we trust they will be greatly extended in every part of the country.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We rejoice to see, from the Supplement to the Monthly Extracts, that contributors are coming in liberally to the Negro Fund. We would, however, put the Auxiliary and Branch Societies on their guard against supporting this fund at the expense of the other urgent and important claims of the Society. We make this remark in allusion to the letters from Cheltenham and Tewkesbury. Surely, with due efforts 20,000*l.* might be raised without drawing upon the general fund. Besides the members of the Society, every individual who signed a petition to the Legislature for the abolition of Slavery seems bound to contribute, as far as in him lies, to the object. It was the law of the ancient year of release: "When thou sendest him out free from thee, thou shalt not let him go away empty." (Deut. xv. 13.) In the present instance a similar principle ought to be recognised; and whatever else is given, the word of life ought not to be withheld.

There is a passage in a letter, p. 152, which ought to have been differently worded. The Society does not recognise Socinians, or any other sect, in regard to membership: it merely rejected a proposition for imposing a partial test. It says to every person upon entering, "Are you a Christian?" If the reply is in the affirmative, it admits the applicant; leaving to the Searcher of hearts to determine its truth. Much to the same effect is the Apostle's injunction in regard to the Lord's Supper: "Let a man examine himself" (for it is to his own Master that he stands or falls), "and so let him eat of that bread and drink of that cup."

The ordinary Extracts are full of interest.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON MEMORY:—"*AULD LANG SYNE.*"

To the Editor of the Christian Observer.

I NEVER knew any person capable of enjoying sweet sounds, who did not love the pleasing air the title of which I have borrowed to denominate the subject of this paper. The cause I believe to be this, that the pensive pleasure of the sentiment which these words embody inspired the imagination of the composer, and is congenial to every feeling mind. Dr. Johnson, in a well-known and eloquent passage on local emotion, truly says, "Whatever withdraws us from the power of our senses; whatever makes the past, the distant, or the future, predominate over the present: advances us in the dignity of thinking beings." This statement is as just as it is eloquent: but its parts admit of separation and distinction. The operation of those various principles of which Johnson speaks, and the emotions which they respectively excite, are various. The remembrance of the past—the great spring of *sentiment*—gone as it is for ever, clouds thought, even in its happiest mood, with a shade of melancholy. And though, when indulged in due proportion and under perfect controul, the recovery of the past calms and softens and refines the mind; if permitted disproportionately to occupy and powerfully to absorb it, it destroys its tone and energy, and produces nothing but what is morbid, gloomy, and depressing. On the contrary, the anticipated future—the great spring of *action*—energizes the mind, and invests every object with the brilliant beams and cheering promise of a rising sun. Hence what is called *sentiment*, which acts chiefly upon the past, and which is in fact "the religion of nature," softens the heart; and if suffered to degenerate into morbid feeling, romance, without a tendency to action, and mere spiritual dissipation, effeminates it; while true religion, which acts chiefly upon the future, braces the mind, and quickens in it all that is elevating, invigorating, and cheerful.

The buoyant and elastic feelings of activity and cheerfulness which the newly risen sun elicits, are not more different from the meditative, pensive, and sometimes morbid sentiment, into which the mind subsides as it contemplates the mild lustre of the fading day, than are the moods of mind to which the predominating contemplation of the future, or of the past, respectively gives birth. If the mind in its happier frames, and under its more prosperous circumstances, is fond of recurring to the past, and of hallowing the present by *its* sacred memories, the exercise will tend much to purify it from the selfishness and sensuality of the present, and to mellow its asperities into all that is gentle, tender, and amiable. But just in proportion as the mind, in its less happy moods, and less prosperous

circumstances, when dissatisfied with the present, yields itself to the retrospects of the past or the prospects of the future; feeds upon regrets or hopes; gives reins to imagination amid the sepulchres of buried joys, or the visions of anticipated hopes and happiness: in that same proportion is it morbid or cheerful, a capable subject of happiness or of misery. The bankrupt, who, amid present destitution, looks back upon past days of comfort, credit, and affluence, can derive but pain and paralyzing melancholy from the review—far greater than his present circumstances intrinsically warrant, or than they would produce, were memory extinct, or had he been born, "not *brought*, to a low estate." But let him look forward to the prospect which hope opens to renewed effort, and a ray of comfort is let in, which illumines, if it cannot altogether dispel, the present gloom, and which awakes the slumbering energies to healthful, vigorous, and cheerful action.

There is an instinctive tendency in the human mind, and against which we should carefully watch in seasons of gloom and depression, to "think upon the days of old and the years that are past;" and in present heaviness to "call to remembrance our song;" not as did the Psalmist, in order to inspirit dawning hope, and from past mercies to draw an argument for blessings yet to come, but merely to nourish morbid regret and repining sadness. We are but too apt, with Israel when in captivity, by the waters of Babylon to sit down and weep, and remember Zion: and as for our harps, whether of gratitude or of hope, to hang them up, silent and unstrung, upon the withered branches of the trees that are therein. Against this tendency we should carefully guard. Hopeless discontent sailing forward upon its interminable voyage, and ever wistfully casting a "longing, lingering, look behind" upon the fading past, like Marius feeding upon the ashes of extinguished glory amid the ruins of Carthage, furnishes the most gloomy, and perhaps just, image of a lost soul which it were possible even for imagination to conceive.

Unless the mind be rightly poised and securely balanced; or unless it possess a sufficient portion of buoyancy and cheerfulness to neutralize what is deleterious in the influence of the past; or unless the finer sensibilities have been quenched in sordid and monotonous worldliness, or degraded to the base level of a coarse and selfish sensuality; the exercise of memory in gloomy seasons can be but depressing. It is not merely that the past is a cemetery, and that in it we walk amid the tombs of the departed. It is not merely that "distance lends enchantment to the view," smooths down all the ruggedness of the by-gone path and causes it to disappear in the review, and gilds every object with the rich but fading light of a setting sun; while in the same moment it convinces us that those cherished objects are far away—lost to us for ever. It is not merely that we view past objects by the delusive light of past feelings; but it is also that *all the objects of the past did actually possess a freshness and a charm which no objects can ever again possess*—not indeed intrinsic, but adventitious; not real, but imaginary—and which beamed upon them from the young and inexperienced eye that viewed, the lively imagination that associated, and the warm and unseared heart that enjoyed them. The objects to which memory recurs were the first love of young Hope; and their youthful freshness and fascinating charms were arrayed, on this day of their espousals, in the wedding robe of novelty —a vesture the richest and the loveliest which even the wardrobe of imagination can furnish.

I. To him who cannot look beyond the present, the silent flow of time; the ceaseless change of circumstance; the frequent disappearing of cherished objects; the constant breaking up of social or domestic scenes,

in which the heart found a resting-place and the affections full development; the testimony which every day inscribes upon every object, and especially upon the mind and person of the individual himself, that all is frail and fading, must be unutterably painful and depressing. When some grace of feature, or more solid advantage, in his own or in the person of some valued friend, is touched by the withering hand of time, the painful conviction rushes upon the mind that time never retrogrades; that the march of this resistless enemy is ever in advance; that his progress, fixed as fate, ever is, from youthful spring to vigorous summer, from mature summer to mellow autumn, from faded autumn to hoary winter. And when

> "decay's effacing fingers
> Have swept the lines where beauty lingers,"

the thought flashes upon the mind that we have entered upon a downward course, from which there is no return; that nature has no laboratory which can generate a panacea; that no power of nature can restore the bloom and colour which time is now fading from the cheek; can blanch or re-set the teeth which are now beginning to exhibit the first symptoms of decay; and smooth again the brow of beauty, upon which years, or cares, or sickness, have just begun to trace the first line, as yet indeed visible only to the close observer, but which will shortly deepen into the first deforming furrow.

I do not here speak of the distress which the fading of beauty and the decrease of strength and vigour produce from their tendency to wound vanity and to mortify pride. I speak of them in their more real and solid character, as withering members of a dying man, and decaying parts of a perishing system. I speak of these symptoms of decay as converting each fondly-cherished object into a sepulchral emblem; and as daily exhibiting before the eyes of him who would rest in earth and its enjoyments, this gloomy inscription, which, like the funeral mute, conducts to and buries hope and imagination in the tomb—MEMENTO MORI!

II. It demands, we know, an exercise of the judgment to correct the erroneous impressions which the vision of distant objects conveys to the understanding, and to paint the natural landscape, in perspective, upon the mind. Nor will a lesser exercise of judgment be sufficient to remove the saddening delusion, as to the character of the past, with which men are but too apt to impose upon their own hearts, and to cheat them out of happiness into gloom and depression. How frequently do we see persons robbing themselves of the calm and solid enjoyment which they might derive from the scenes and circumstances, the friends and connections, of mature life, by morbidly contrasting them with the more ardent loves and friendships, the brighter suns and happier scenes, of the days that are past. They never seem to perceive that the change is not in the object, but in the faculty; that the deterioration, whatever may be its nature or value, is not in the things or persons with which they are now conversant, and which they contrast disparagingly with those which are gone, but in themselves: that they do not enjoy with the appetite and relish of former times, not, as they fancy, because there is nothing now, "in these degenerate days," worthy of their lively and ardent affections, but because their affections are no longer thus ardent and lively, because their own sensibilities have become blunted by time and use, their own animal spirits become torpid and sluggish, their own imaginations dull—in fact, their own hearts withered. To ask for the selfsame objects with which the young mind was conversant, in the hope of kindling by their flame the warm and lively feelings of former times, were vain. The aged man might as reasonably fancy that he was robbed of all the enjoyments of vision, not by any de-

fect of his time-worn and sightless orbs, but by their converse with faded and uncongenial objects. He might as reasonably sigh after "the good old times," and that pleasant land upon which sun and moon and stars shone brightly; whose trees were clothed with graceful drapery; whose lawns were carpeted with verdure and enamelled with flowers; whose rivulets sparkled as they flowed; whose every voice was embodied in a visible human form; and every thought and feeling, "uttered or unexpressed," could be read, traced legibly upon the tablet of "the human face divine."

Our feelings and emotions are far less the creatures of present circumstances than we are disposed to imagine. Nay, they are far less *elicited* by present circumstances, than *associated* with them. The instrument must first be formed, and strung, and tuned, before the fingers of Providence can elicit its sounds; and even then they can call forth from it but the tones innate within. Prosperity *makes* no man either proud or generous; poverty, discontented or resigned; provocations, meek or violent: these circumstances but *prove* him to be such. Their utmost power is to develop, and convert into a habit, the latent passion. There is not a more large variety in human countenances or human voices, than in human hearts. The same circumstances excite far different emotions in different individuals; and not only so, but even in the same individual at different times. In fact, feelings embody themselves in circumstances, not circumstances create feelings. The summer or autumn morning's ramble, the winter evening's social circle, the mountain or the glen, the lake or the rivulet, which perhaps formerly would have elicited from the youthful heart, attuned to harmony, a pleasing and melodious chord; when the note which each struck is unstrung, when the feeling to which it appealed is extinct, is met by the mute silence of apathy, or answered by the jarring discords of repining memory.

This faculty of memory, to recover the past depurated from all the pains and annoyances which accompanied it when present, furnishes one among many illustrations of that general principle, "To him that hath shall be given, and from him that hath not shall be taken away even that he hath." Happiness—as wealth, as dignity, as matter itself—obeys the great law of attraction: its tendency is to accumulate. Upon the mind in an unhappy frame, this faculty of memory heaps a tenfold and intolerable load of depression and melancholy. To the mind in a cheerful and happy frame, it is a most powerful instrument in preparing it for, and in supplying to it materials of, the most exquisite and intense felicity. Were memory to cull only the weeds and briers, and to treasure up but the miseries of the past, with what a horrid wilderness would progressing years surround the desolated soul of unhappy man! But this faculty, which acts upon the deformities of the moral world as distance upon those of the natural world—distance that

> "lends enchantment to the view,
> And robes the mountain in its azure hue"—

when exercised by a well-regulated and intrinsically happy mind, must be in it an unfailing principle of the most exquisite enjoyment.

Feelings, I said, embody themselves in circumstances, rather than circumstances create feelings. Hence we find by experience, that far more frequently do feelings recal the memory of facts, than facts of feelings. The storehouses of memory are limited: she therefore extracts essences, and lays up facts in feelings. How often does music, which is but the key of feeling, recal past scenes:

> "And when pleasure's dream is o'er,
> Its memory lives in music's breath."

In reverie, too, how often does the mind, in any particular mood, run back to infancy by a track of illuminated spots in the memory of the past. All the prominent features in the history of life, which had been associated with a sympathetic mood, start into view in quick succession, linked as it were together by this thread of common feeling. And at each step of the progress along this firm footing of facts, memory presses chords of feeling all in harmony with that emotion from which it started: and were it to yield itself passively to this spiritual dissipation, the mind would revel in a series of ecstatic feelings and remembrances, melancholy or joyous, pensive or exhilarating, of gilded hope or mellowed sadness, as the key-note of the mood had determined.

There are certain mysterious and ineffable emotions, which it were vain to attempt at describing, but with which every feeling mind is experimentally acquainted. They are ingredients never wanting in the formation of a character of sensibility, tenderness, and sentiment. These emotions impart its softer and more refined charms to early life, and serve to chasten its boisterous sports and restless activities. In early life, they are a compound of memory and hope, of novelty and mystery, of animal spirits and imagination. In the recovery of these emotions it is, that the peculiar pleasure derived from the remembrance of days long past is centred. And they never fail to shed a softened light, with somewhat of a tinge of soothing melancholy and pleasing sadness—I had almost said, a sanctified halo—upon the objects and circumstances which in after life may happen to be associated with, or to recal them.

Whence the pure yet pensive pleasure with which you recognise the person or thing, the sight or sound, which was a feature, however unimportant, in the scenes of early life?

"'Tis distance lends enchantment to the view,"

and, by interposing its mellowing atmosphere between you and the asperities of the distant past, gives inexpressible sweetness to the recovery of those loved and long-lost friends.

These more interior emotions are incommunicable, and indescribable. They lie in a region far beneath that superficial level at which hearts can be brought into contact. They belong, in fact, to a hidden life; and not only is it impossible to exhibit them, even to the most intimate bosom friend, but they are rather vaguely felt than distinctly seen and accurately analysed even by ourselves. They are, at once, uncontroulable and evanescent: they can neither be summoned nor detained at pleasure. Their subtile and volatile essence eludes the grasp of intellect, which would hold them in order to analyse and define them. We may, indeed, in moments of enthusiasm fancy that we can see the perfect image of our inmost soul, with all its ecstatic emotions, in the glistening eye or beaming countenance of some idol friend; and that we can distinguish the very echo of the voice of our own heart, in the beating of that sympathetic bosom. But this faith is the creature of fancy, not of fact; and when the fever of passion, which conjured up and fed this sweet but fond delusion, has subsided, these ineffable emotions, thrown back from "eyes that see them not, and ears that hear them not, and a heart that cannot understand them," will recoil, in bitter disappointment or paralysing apathy, upon the sensitive and deceived heart.

With the nature of these emotions every one is more or less conversant; though language cannot utter their voice, nor any human modes of expression paint their lights and shades. They form the language of a world of spirits; and can never be satisfactorily expressed, while, through this veil of flesh, "we see as in a glass, darkly," and until "we know even as also we are known." The minuteness of the objects with which they may have

connected themselves, detracts nothing from the gratification which they afford: each is the expression of a deeply-seated sensibility quickened within the soul, and depends as little on the object which evoked it, as the note upon the hand which struck its key.

I seldom, even now, on rising in the morning see the earth unexpectedly clothed with its first winter robe of white; while a clear frosty sun, bracing every nerve, glistens in diamond coruscations from the feathered spray or pendent icicle; and the birds with unwonted and unnatural tameness parade themselves in nearer view, as if courting a closer intimacy with man in this hour of strange and mutual calamity—perhaps the bold robin, pecking at the window, claims, as it were, the rights of hospitality, and demands admission into the ark—I seldom, I say, witness this, without recovering, not indeed the thoughts, but the emotions, of that morning of early childhood, when a similar scene, the first not merely of the season but of my life, burst unexpectedly upon my amazed and delighted view. This first miracle of nature actually witnessed, this first tale of wonders actually verified, conjured up from my well-stored memory, and gave me faith to credit, the wildest legends of the nursery—not the modern nursery, of which Mesdames Sherwood, and Cameron, and Whyte, and Charlotte Elizabeth, are the preceptresses; but the nursery of days now past; whose mysterious twilight and awe-inspiring darkness were peopled with giants and fairies, goles and elves, genii and witches; through which, to enforce wholesome discipline, ghosts were continually flitting,

> " Black spirits and white,
> Red spirits and grey;"

and which, instead of suffering little children to come unto Christ, and addressing to their unsuspecting confidence and impressible tenderness of heart the *real* miracles, the interesting parables, and pathetic narratives of Scripture, imposed upon their credulity the wildest reveries and most unnatural fictions: thus confounding truth and falsehood, before reason had expanded to comprehend and distinguish them. This was a regimen—for I cannot call it discipline—which dissipated the mind, and intoxicated the imagination, in very infancy, with its Arabian Nights, and Fairy Tales, and false or foul Adventures: and, far worse than even this, it was a system of training which debauched the simplicity of the youthful mind with low sentiments, artificial feelings, and base principles.

A " white world," and created in a night, as by the enchanter's wand, evoked all the associated marvels with which this system of training had furnished me. I saw, in the wanderings of memory and imagination, armies on their march instantaneously petrified by the ice-blast of Siberia, and, like Lot's wife, standing motionless, in unbroken rank, amid interminable wastes of snow; as if to centinel these awful deserts, and guard from the prying eyes of man the mysteries transacted in nature's secret chambers. I saw islands of ice, tenanted alone by bears, and wolves, and amphibious monsters, visitants from the vasty deep, and whose home was " under the roots of ocean," floating in mountain masses through the Northern Sea, to the horror of the circumnavigator and harpooner; seeming as if they would break prison, and escape into our world of light and life from the terrific glooms of a six months' night, illuminated but by aurora borealis, lightning flashes, double suns, and the various meteoric miracles of nature. Continents, too, of this beautiful, and to me extraordinary, substance, towering to the skies, and surrounding, as with bulwarks of adamant, the anxiously sought but inaccessible and mysterious Pole; Russian palaces of ice, rivalling, in gorgeous and glittering splendour, Arabian palaces of marble, gold, and gems, such as Aladdin and fancy alone could build. All these facts and fables—some of them then for the first

time heard; some of them, particularly the whale-fishing and bear-hunts, represented in a camera lucida by highly coloured prints which I can never forget, whose rainbow skies were of every variety and shade of colour, as if the many suns which occasionally enlighten the Pole shone all, and ever through a prism:—all these facts and fables were elements of that emotion of surprise, and vagueness, and mystery, and magnificence, with which imagination strayed, from the novel wonders of the present, to revel in the vague sublimities and mysterious magnificence of the distant and the past. These emotions, like that morning's snow which excited them, have long since melted and flowed away with the stream of time. But they are occasionally recovered; and their simplicity and freshness, contrasted with the hackeyed and blunted feelings of common life, operate as a reviving cordial upon the heart; just as the sparkling crystal of the living fountain in the desert refreshes the wearied caravan, whose parched thirst has long endured to slake itself with muddy draughts from the skin bottle or the camel's pouch.

I know not what physiology may have to object, but to me it appears certain, that most, if not all, of our idiosyncracies are the creatures of associated emotions. It will, I am aware, be said that those idiosyncracies are frequently the results of constitutional temperament and constitutional derangement—of innate and latent disease. But let us remember, that these latter causes do not necessarily exclude the former; and that even madness, the most powerful of the latter, works by those associated emotions as its most efficient instrument. The peculiar pleasure which different persons derive from different colours, scents, and sounds, I can resolve but into this cause. The pleasing emotion which I experience in the first glance of a rich purple or violet, I can distinctly trace, by a congeniality and sympathy of emotion, to the radiated purple enamel on the back of an old and venerated miniature; and my gratification in looking upon a bright golden yellow warmly glowing in a brilliant sun, I can, in the same manner, trace to the morning visit of a dear friend, who wore, tied around her neck, a silk handkerchief of this colour, with which as a child I was delighted, and whose fringed border memory never fails on such occasions to recal vividly, as at this moment, to my mind.

That peculiar pleasure of which I speak, and which each person derives from some particular perfumes, tones, or colours, is rather a *memory* than a *sensation*. Let it be subjected to its appropriate sense *after a protracted interval*, and the fact that it is will be immediately perceived. It carries back into the past, sometimes the thoughts; always, though frequently unperceived, the feelings; so as to alter, during the continuance of its impression, the tone and character of the mind. It reverses the great law of fallen nature,—that the creature, with all the enjoyment it ministers, perishes in the using. It causes the stream of time to ebb, and bears us back upon its smooth and placid bosom amid past and long-lost objects. It is not the modesty of the pale and drooping snowdrop; it is not the unostentatious retiring humility of the lowly violet, which, itself unseen, diffuses odours all around; that constitute their peculiar charm. No: these moral attributes are but sentimental fictions. They are abstract analogies; the artificial reflections of the poet's mind, not the instinctive and spontaneous emotions of nature. It is the other springs, which they ushered in and adorned; it is the old associations, of which they touch the hidden keys; it is the long-lost and pleasing emotions which they revive, that invest those simple flowers, the harbingers of spring and first-fruits of the resurrection of nature, with a peculiar charm to every feeling mind.

"But these are very trivial objects, and simple emotions." They are: and yet, in despite of all that wisdom of the world which, scorning nature's

simple delights, would build its fabric of happiness from the more costly materials of cities sacked and battles won and treasures hoarded, these simple emotions are principal ingredients of those frames of mind in which man's more elevated happiness consists.

Did Buonaparte, think you, experience a more exquisite and enviable emotion, while as its presiding genius he launched the thunderbolts of war, provided for all the contingencies, and, as if its animating spirit, directed and controuled every movement of the battle-field of Lodi or Marengo; or when, his battles over, he started into subdued and pleasing reverie at the tolling of Brienne's college-bell, which often had summoned him, when a student, to the simple exercises of his early days; and which now summoned, as by magic spell, such a powerful array of images and emotions, as routed from the warrior's mind even his own victorious host? That moment might have taught him, if ambition could endure to learn wisdom even from experience, that happiness is not grasped with the mural or the civic, the triple or the imperial crown; nor secure and imperturbable repose enjoyed beneath the laurel's, the bay's, or ivy's shade. Philosophy might have taught him, as it did the heathen poet, that happiness must be sought for, and found, within the breast; that the *summum bonum* of mortality is the "*mens sana in corpore sano.*" And if, just then, a ray from eternity had shed its profounder light into his soul, he might have learnt to evangelize philosophy, and convert the poet's wish into the Christian's prayer for man's chief good—a sanctified body, enshrining an humble, pure, devout, and loving soul;—that only being a truly sane mind which has been taught to find its happiness in God, as a Friend and Father in Christ Jesus, and the portion and exceeding great reward of the soul through eternity.

In a word, these frames and emotions of which I speak are the *faculties* by which the soul receives felicitating impressions from external objects. And hence it is, as I have already observed, that the same objects do not produce similar impressions upon different individuals, or even upon the same person *in different moods.* In the recovery of these emotions, the alloy of circumstance, which originally accompanied them, is purged away by the refining processes of memory, and only the pure and unmingled essence is left, relieved and heightened by its contrast with the present. And without those frames and emotions, as its percipient faculties—if I may so express it, its *spiritual senses*—the richest bounties of Providence would fall blunted upon the sluggish soul; as the sun-lit landscape, or the starry firmament, upon the sightless eye; or music, upon the dull, cold ear of death.

III. But besides the faculty which memory possesses, of recovering the brighter and losing altogether the darker spots in the distant past, it possesses also another faculty, which sheds a delusive light and an unreal charm on all its retrospects. In fact, memory views objects, not in the light of *present,* but of *past feeling,* infinitely opposite as those feelings may be. When a pleasing combination of circumstances, and the illuminating light of a happy frame of mind, exhibited some scene in its highest beauty, imagination caught the favourable moment to paint upon the heart that copy of the moral landscape, which has ever since been laid up in the storehouse of memory. There the picture hangs, finished and complete; and however suns may set in darkness, and moons withdraw their shining, and clouds obscure, and circumstances and principles and feelings change, the picture is unaffected by these vicissitudes of its original, as the miniature of youthful beauty by the furrows of age and the ravages of decay. With the few exceptions of the thinking and reflecting, memory will ever look upon the scene, *not* in the point of view in which judgment and

feeling would *now* present it, but in the light and colours which the pencil of imagination *formerly* imparted to and left upon it.

This vagueness and inaccuracy, with which men review rather the *feelings* than the *facts* of their past history, is a very material source of the delusions of memory; and often invests with a melancholy charm a past, which if present would be unmingled misery. We constantly see even those who have experienced the *great change*—who have been born again, and become new creatures, and in whom old things have passed away, and all things become new—yet ensnared in this delusion by an error of judgment. After the great change, it is by no means sufficient to review and re-examine our *principles:* it is also necessary to review the *feelings lodged in memory,* so far as they are *connected there with circumstances.* Not adverting to the important practical distinction between the pleasure of a past emotion and the source and character of that pleasure; forgetting that the same objects must produce exactly opposite impressions upon the same individuals in two opposite moral states; we hear men, to the offence of weaker brethren, and to their own manifest discomfort, sighing at the memory of former days and scenes, from which, if now placed in them, they would revolt as from hell itself—speaking with a tenderness of feeling which casts a shade upon the present, of former companions and friends, whom, with their present principles and tastes, they would shrink back from, as vapid, libertine, and unprincipled—remembering with pensive regret, and languishing to recover, the pleasurable emotions of the past, which, if analyzed, would perhaps be found, at the best, ebullitions of the animal spirits; very probably but the excitements of sensuality or vanity—the short-lived pleasures of sin. "When ye were the servants of sin," says the Apostle, "ye were free from righteousness." Every feeling and every enjoyment was tinged and tainted by sin. The Circean cup of forbidden pleasure—the object which, though unknown to yourself, you sigh after—even then had its dregs and its alloys, as well as its guilt, though all these have been dropped by memory in the Lethé of the stream of time; but one drop of it, if tasted *now,* awakened and enlightened as you are, were poison to your soul: it would harrow up conscience: it would grieve, if not quench, the Spirit of holiness and peace: it would desolate the heart of the Divine presence; and, at the best, prostrate you in the bitter agonies of remorse before the Throne of Grace.

(*To be continued.*)

DIFFICULTIES OF RELIGIOUS YOUNG PERSONS IN WORLDLY SOCIETY.

To the Editor of the Christian Observer.

You have sometimes animadverted in your pages upon the insincerity which too much prevails in social intercourse—as for instance, in the practice of saying "not at home," when a person is within, but does not choose to be seen. It is argued, that this is not a falsehood, for that it was not *intended* to deceive, and that it had not that effect, as every person knows it to be only a civil mode of saying that you do not wish to appear. The strong language, however, in which I have heard this practice, and others of the same kind, condemned by those whom I most respect, has made me *very uncomfortable*—not so much in reference to this particular instance (against which I had long had objections), as in regard to various expressions of civility of every-day occurrence.

I have determined to state the circumstances which give me so much

pain; for, indeed, I know not how to act with the plain sincerity I would desire, and yet with Christian *courtesy*. Were I altogether under my own controul it would not be difficult, as neither my principles nor my inclination would permit me *voluntarily* to associate with those who live "after the course of this world:" but I am a young person, and my parents, and indeed all my relations, are strongly opposed to those views of Scriptural truth which are currently summed up in one word, "Evangelical;" and I think it my duty to obey them in every thing that is not, so far as I can judge, positively sinful; and I am anxious to add no needless offence to that which religious principles must of necessity produce. They have permitted me to abstain from *public* amusements *, which I really believe to be wrong; but I do not think that it is my duty to refuse to accompany them occasionally to a dinner party, or to spend a day now and then with the worldly-minded people among whom I am situated.

Real Christian love, I sometimes think, should supply the place of that artificial politeness which is inconsistent with *strict* principle. I feel, with regard to my neighbours, that if I could *innocently please* or in any way benefit them by my society, I would *willingly* give it; that if they were sick, or in affliction, it would gladden my heart to be of the least use to them. In society, however, as a *young* person, I have not the opportunity that others might have of leading the conversation to improving subjects; and however it may be with the veteran soldier of Jesus Christ, I find, as one who is but just beginning the "fight of faith," that my own heart requires such instant and incessant watchfulness, that it seems to occupy my whole attention, that I may by Divine grace escape unhurt from the baneful atmosphere of the world. I know that my principles render *my* society as irksome to others as theirs is to me (for there are scarcely any persons in the neighbourhood who think as I do); and that civility alone to my parents and relatives, together with the feeling of friendly regard which amiable people naturally cherish towards those they have known from their earliest childhood, prompt their attentions to me. I cannot but feel grateful to them for their *intended* kindness; but still, when Mrs. R—— hopes for the pleasure of my company at dinner, and I reply that "I shall be *happy* to wait upon her," or, in case of a *prior* engagement, that "I *regret* it is out of my power;" or Miss C—— expresses her intention of calling upon me, and I reply that "I shall be *glad* to see her;" I feel that I am speaking *deceitfully*—for the society of those who think so *very* differently from myself on the most important of all subjects, never can be *pleasing* to me—and yet, much and often as I have considered the matter, I know not how to avoid this mode of reply, without being absolutely uncourteous. Once or twice I have (awkwardly

* Our correspondent does not specify what public amusements she alludes to. Ball-rooms, race-courses, the theatre, operas, concerts, oratorios, the walks and libraries at places of popular resort, military reviews, exhibitions, bazaars, dioramas, zoological gardens, the drives round the Parks, and so forth, are all more or less included in her general description; and those who are "lovers of pleasure more than lovers of God," sometimes avail themselves of the ambiguity of the phrase "public amusements," to denounce all spiritually-minded persons as cynics who think it wrong to enjoy any "*innocent* gratification." Our correspondent's general description will, however, be sufficiently intelligible to those who *wish* to understand her. We presume that she alludes more directly to such "public amusements" as several of those first specified in the above enumeration; not meaning to shut out any really proper and rational recreation enjoyed in due time and mode, and measuring each by its general character and effects. A Christian will, however, prefer, even in indifferent matters, to be on the safer side; and will take heed lest even scenes of occasionally innocent resort should be made, through the corruption of the human heart, to minister to pride, vanity, passion, idleness, dissipation, or inordinate indulgence.

enough) replied, in answer to proffered civilities, "Thank you;" "you are very kind;" and endeavoured to turn the subject: and one lady actually said, "You did not *say* you should be *very happy*, so I suppose the truth is you had rather not see me." My parents would think my scruples on the subject the height of absurdity; and I am desired by them to answer notes of invitation in the usual manner. I would not encourage over-scrupulousness; and it was once observed to me, that no where do we meet with more popular and general language than in the Bible: for instance, where St. John says to Gaius, "I wish *above all things* that thou mayest prosper and be in health," we cannot suppose that this was nearer the Apostle's heart than the *spiritual* welfare of himself and his friend. I hope, if I saw it to be my duty (which as yet I do not) I should decline *all visiting*, and implore wisdom and strength from above meekly yet boldly to avow my reason for so doing; but, young, ignorant, and weak, hardly knowing what is right myself, though ready to own my views *when asked*, I should tremble to make so open a profession, which by my inconsistencies I might afterwards disgrace; and I shrink from the *spiritual* pride (as it seems to me) of, tacitly at least, condemning all round me as being in the wrong, and presuming to judge of the spiritual state of numbers of my acquaintance, as being "of the world," and therefore such as I cannot associate with. Hoping, sir, that you may be induced to assist me with your advice, I am, &c.

GERTRUDE *.

* Though Gertrude appeals to us, we should prefer leaving her inquiry, after our usual manner, in the hands of our experienced correspondents. With regard, however, to the general solution, what can we say, but that it is her duty to obey God; and that it is her duty to obey her parents also; but that, should a parent enjoin what is clearly and "positively sinful," it is a duty to obey God *rather* than man. These general truths are simple; but their Scriptural application depends so much upon the minute circumstances of each particular case, that it would be impossible to lay down any specific rules upon the subject. We should grieve to distress the sensitively tender conscience of any young Christian; yet we would remind such, that there is much, very much, to be long and maturely considered, and prayed over, and endured, before such a serious issue should arrive as a deliberate non-compliance with a parent's commands, more especially in the case of a very young person. But even the youngest person ought not to utter a falsehood, as assuredly he ought not to be desired to do so. A servant is to obey his master; but he would be justified in declining to say, though ordered, that he was not at home when he was. In such a case he must be willing to suffer for righteousness' sake. The same remark applies to the case of a child, with this difference, that in proportion to his youth and inexperience he should, in coming to a conclusion, be diffident of his own understanding, and feel a conscientious reverence for the opinion of his parents. He is not to sin, or to violate his conscience; but he should be very distrustful of his own ability to judge of all the circumstances of a difficult case. A man would ill deserve the name of a parent who would command his child to say that he was not at home, if, after all his explanations and refinements, the child was still oppressed with the feeling that he would commit a sin in so doing. Up to what age, or under what circumstances, the child might without sin conclude that his parent knew better than himself in the matter, and act accordingly, beseeching his Heavenly Father not to impute to him guilt if in obeying his parent he was misguided, it is not for us to decide. And so of all similar cases.

With regard to the complimentary expressions alluded to by our correspondent, no spiritually-minded person could honestly express regret at not being able to attend Newmarket or Doncaster Races; for no such person would willingly be there, if every circumstance were favourable. It would therefore be an unjust and cruel act upon the part of a parent to urge a son or daughter to write to that effect, after a conscientious objection had been modestly but firmly expressed; and if a young person acted with due meekness and wisdom, with patience and affection, and with habitual self-denial and filial deference, few parents, we presume, would have the inhumanity long to inflict pain by insisting upon such a compliance. The probability would be, that the parent would rather seek to overcome the young person's scruples by explaining away the difficulty. He would say, that such conventional expressions are intended only to shew your grateful sense of the kindness of your correspondent, who

ON THE FAMILIAR USE OF SCRIPTURE PHRASES.

To the Editor of the Christian Observer.

YOURSELF and your correspondents have often adverted to the sin and evil of a profane, trifling, sarcastic, or facetious use of Scriptural expressions —such, for example, as may be found in Sir Walter Scott's novels or Lord Brougham's speeches—but I would remind your readers, that even religious persons may be guilty, and perhaps unconsciously, of the same offence; for Scriptural expressions often recur to the mind in mere secular discourse, upon occasions when they are not meant to be expressly quoted, and to which they were not designed to apply. Thus introduced, they often add to the beauty, dignity, or pathos of a remark; but if they are wrenched from their context, and employed for the mere purposes of embellishment, they are desecrated by the adaptation. A writer may some-

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meant you a civility, and not an insult; and that the great majority even of Christian persons do not think it their duty to adopt the principle of the Society of Friends, so as to refuse to employ the usual titles of courtesy, or to "have the honour" of writing to you, or to sign themselves "your obedient servant;" and that the expressions under consideration are only in the same spirit. All this, and much more, might be said; but it would not convince us that the particular expressions mentioned by our correspondent can be used without palpable disingenuousness, where the mind does not go along with them. It may, however, be asked, Might not a young person lawfully comply, as it were, under protest: as though he said—not perhaps in words, but in spirit—"I cannot myself see how these phrases can imply less than the sincere expression of what I do not feel; but my parent, who is wiser than I, says that they mean only so and so, and may be innocently used even with my views of the subject matter; for the present, therefore, diffident of my own judgment, and rather than violate filial obedience, I think I ought to yield?" As to the *lawfulness* of such a proceeding, it is evident that mere children must in numerous cases be guided, and even overruled, by the judgment of their parents; and that the age and understanding of the parties, and the various circumstances of each particular case, can alone decide when and how this implicit deference is Scripturally superseded by independent action.

We sympathize with religious young persons whose elder relatives oppose their conscientious feelings; but let them remember that these things are among the trials of their faith and patience; let them live in hope that it will please God to bring their friends also to the knowledge of the truth; let them earnestly pray for that object, as well as for much of humility, wisdom, and consistency upon their own part: and let them endeavour to avoid all *unnecessary* occasions of collision; all idle scruples in matters of little moment; and a pertinacious carriage, which often draws down opposition that Christian prudence and meekness would have avoided.

We insert the above letter, not as a private case—which were perhaps better privately advised upon by a discreet Christian friend, with a full consideration of all the circumstances—but to elicit information as to the principles which should apply to the general question, with such heads of advice as may be useful to many young persons similarly situated. It should, however, be understood, by those who oppose warm, earnest, and Scriptural piety, that the friends of religion are as far as possible from cherishing in young persons who have set out upon a religious course, a forward, self-opinionated, or pharisaical deportment; on the contrary, that they never cease to urge upon them that their religion should make them more exemplary and lovely in every sphere of life, the conduct of their Redeemer being their constant example; and that they should use unceasing efforts to maintain a conscience void of offence towards God and towards man. Let them especially shun all ostentation, all appearance of setting themselves up as a mark for persecution; and endeavour, by the exercise of Christian wisdom and meekness, to avoid all unnecessary occasions of domestic difference. Where a clear point of duty arrives, the Christian, however young or inexperienced, must make a firm stand: "one is his Master, even Christ," and no human relationship must intervene between him and his allegiance to his Lord: but let him beware of making difficulties for himself by his own conduct; of blazoning, as it were, his trials; and of needlessly drawing the eyes of persons upon him with a latent self-seeking, which may be quite as seductive a snare of his spiritual enemy as more obvious temptations.—We say not this in reference to our correspondent's letter, which is judicious, Christian, and unassuming.

times be in a strait as to whether a Scriptural allusion in a particular case is justifiable; but in all such instances he had better keep in the narrow way, and on the safe side, expunging the allusion where he is not sure that it is for the use of edifying. In the sentence just written I have purposely introduced three Scriptural phrases, as illustrative of my remarks. The first expression, "in a strait," is so obvious an allusion to a solemn passage of Holy Writ, to which the sentence into which it is foisted has no reference, that its introduction there would be painful and irreverent. The third phrase, "the use of edifying," is employed, I think, legitimately: it strengthens the sentence by a Scriptural quotation introduced with due aptitude to the occasion. The middle phrase, "the narrow way," is doubtful. It might be employed seriously, with a view to point out in a striking Scripture phrase the narrow path of duty, which it is always easy to miss and sometimes difficult to find; or it might be used with a sort of levity, as if in forgetfulness that we are quoting the words of the Son of God, which we ought not to apply, either playfully with wit, or with the most felicitous rhetorical adaptation, but only with gravity and for a Scriptural purpose. Upon the whole, therefore, I should prefer altering the phrase, so as to convey the sense without any possible appearance of lightly quoting any portion of the words of eternal life. I would not say of the glorious First of August that it rose upon the captive with healing on its wings; or that in the great measure which then came into operation, mercy and truth met together, righteousness and peace kissed each other; though no words of my own could be so expressive.

I would not wish to make a man "an offender for a word;" but I see the rule above laid down so often transgressed, even by religious persons, that I consider the caution not superfluous.

C.

ON THE PHRASE "THE COMMON PEOPLE."

To the Editor of the Christian Observer.

Could any of your readers inform me who are "the common people?" I suppose a high-born nobleman, or our Cheshire squire (a country gentleman of some thirty thousand a-year of hereditary landed property), considers me one of the common people; whereas I perhaps mean by the term, middling tradesmen, and so forth; but the daughter of a small shopkeeper lately used the phrase in my hearing, and upon my asking her who the common people were, she said workmen, mechanics, labourers—in short, "common people." But I was much amused in reading in the newspapers the other day, that an itinerant vender of perishable commodities for the sustenance of the canine and feline portion of society, on being asked if he had voted for Mr. Wakley for Finsbury, replied, with much disdain, that only the common people voted for "Vakley," he voted for Mr. Duncombe.

When I read in the word of God that "the common people heard our Saviour gladly," I can well understand the expression, both by the context, and by the general declaration that to the poor the Gospel was preached, and that not many of the rich or mighty or noble had embraced it. But when I hear the phrase used in the manner above described, I can attach no meaning to it, but that the speaker considers all who are a certain number of links in the scale of society below himself as included in this degraded class. But is there not something of pride and affectation in this use of the expression? Might not one more descriptive, more precise, more English, and more Christian, be employed? I detest the Radical and levelling spirit of the age; for it is God himself who has ordained various

gradations in society, and I should be infringing upon His appointment if I were discontented with my own comparatively humble sphere, or failed to give to all men their due—"honour to whom honour, fear to whom fear, custom to whom custom." But this is a very different spirit to that of making my own rank the test of what is, I suppose, *un*common, all below me being accounted common. There is one Scriptural rule, which is, that the subordinate is to be humble, but the higher is not to be proud. The phrase to which I allude, as it is currently applied, is often ridiculous; but my objection to it is that it savours of scornfulness, and I do not think it consistent with the Scriptural command to "honour all men." It implies a system of *castes*, under another name; and it always offends the party to whom it is applied. Could we not call persons by some name that is distinctive without being degrading? We know what is meant by a man's being a labourer, or a mechanic, or a chimney-sweeper; and there is no offence in calling him so; but the poorest man does not like to be called a common person.

A FRIEND TO CHRISTIAN COURTESY.

ON SUNDAY FUNERALS.

To the Editor of the Christian Observer.

ALLOW me, through the medium of your pages, to present to the consideration of the clergy the subject of the interment of the dead on the Sabbath. In London, where the funerals which take place on that day far exceed in number those of any other, and where the number of men employed therein as a mere trade is very great, the custom is the cause of an extensive violation of the sanctity of the day; leading many to disregard that authority which has commanded us to keep it holy, and some, by almost unavoidable associations, into habits of intemperance and immorality. By all who are thus engaged it is felt to be a grievance; for those who can appreciate the Christian Sabbath are in a great measure deprived of its privileges; and others, who regard it only as intended for a day of rest, are denied that cessation from their ordinary occupations which they consider they are entitled to enjoy. The benefit resulting to the survivors from the circumstances of a funeral being on that day above others, is questionable; and the policy of perpetuating a sinful custom for the accommodation of the poor, is indefensible; but, death being of so unfrequent occurrence *in one family*, and not the poor alone, nor the poor always, availing themselves of the accommodation, the practice is as unnecessary as the policy is unsound.

With you, sir, and your readers I leave these hints, conceiving the subject to deserve the serious consideration of those to whom is entrusted the moral and religious welfare of the community, and from a persuasion that it is in their power to suppress this growing evil.

It might perhaps be considered some apology for the practice, if funerals were generally made an occasion for those solemn and religious lessons which the spectacle of mortality should impress upon the soul, that men might so learn to number their days as to apply their hearts to wisdom; but I fear that experience proves that they are not usually so conducted as to minister much spiritual profit to the attendants. Might not the Reverend Clergy do something in this respect? Are there no little tracts or papers suitable for the occasion, which might be advantageously distributed? And might not the minister, in his visits to the house of mourning before the day of the interment, exhort the family and friends to endeavour to make it a truly religious solemnity; that so those who went to it with thoughtless

minds might, by the blessing of God, learn by profitable experience that "it is better to go to the house of mourning than to the house of feasting?" In many religious families these affecting occasions are rendered scenes of much edification and heavenly consolation.

A FURNISHING UNDERTAKER.

ON THE EVIL OF ENCOURAGING EMULATION IN CHILDREN.

To the Editor of the Christian Observer.

ENGLAND is covered with schools. The liberality of their supporters, and the zeal of those who superintend them, among whom the clergy are highly conspicuous, are beyond all praise. But it is matter of notoriety, that the liberality of some and the zeal of others is perpetually mortified by disappointment: in short, that this universal education is not rewarded by a corresponding improvement in the general character and conduct of our lower orders.

The most obvious and most common cause of this failure I believe to be, that our schools are not conducted upon Christian principles; more especially that they are for the most part founded upon one principle that is totally at variance with the spirit of Christianity—the spirit of *emulation*.

How far this spirit may be useful as a stimulus to exertion in the acquirement of worldly knowledge, I shall not stop to inquire; but I am quite sure that it is sufficiently inherent in our nature, and needs by no means be excited in the course of education as a principle of action: I am quite sure that it is not necessary, and cannot be right, to make use of such an instrument for inculcating feelings among which it should have no place: I am quite sure that it is not mentioned in the list of the fruits of the Spirit, from which it is even expressly excluded; and I am quite sure that, as it is a tare amongst the wheat, it must be an enemy that is sowing it.

But if we will sow the wind we must expect to reap the whirlwind. The inevitable results of an education so conducted must be envy and pride. Six days in the week these feelings are worked upon, for the purpose of advancement in knowledge; and on the seventh day the children are taken to church, to pray that they may be delivered from pride, vain-glory, envy, hatred, and malice. Surely this is an inconsistency as absurd as it is fatal.

The interest which I feel in the education of the poor leads me to look into schools wherever I have an opportunity, with the hope of learning something that may be useful; but I cannot express the dread which I feel on entering, that my ear will be immediately assailed with the perpetual "next," and "go up," which are now the "*open sesame*" to the doors of young minds. On such occasions my thoughts revert to the quiet invitation given in Divine language—"Friend, go up higher"—and I cannot help thinking how little is thus being inculcated of that humility which leads to the taking of the lowest place.

I know that on this point I am at issue with the great majority of those who superintend schools; and I am afraid but little attention will be paid to the opinion of one who would reject a stimulus which has been found, according to the expression of the day, "to work so well" all over the country, and which we have, with the best intentions, sent out with the National and British systems to distant lands.

Yes, it does work well; and our spiritual enemy must be much pleased to see it working so well; but it is precisely because I see no reason for our uniting our efforts to facilitate his labours, that I wish to call attention to

this point. I say then plainly, that if the object of our schools is to bring up subjects for Satan, we are right to persevere in our present system; if the object is to make fluent readers and quick arithmeticians, without reference to character, then the present system may be excellent: but if the object of desire be to see our children become true followers of the meek and lowly Saviour—Christians, and because Christians, good citizens—if we wish to reap a harvest of the fruits of the Spirit, we must cast out of our schools altogether the stimulus of emulation.

It is said that emulation is a necessary instrument to keep up attention and open the understanding; but I know the fact to be otherwise: I know a school in which it is not used, and I have had the fullest opportunities of watching the effect. A few years since, this school was conducted upon the universal system of *taking places*, and its walls echoed to the perpetual "go up," like all others; but it struck the superintendant, that, however exciting this system might be, there was a sad inconsistency in its application to the exclusively religious instruction of the Sabbath; that it could not be right to teach the Christian graces at the sacrifice of those very graces: it was therefore relinquished upon that hallowed day.

But, this change being adopted for the Sunday, a little further reflection upon the part of the superintendant necessarily pointed out, that what was wrong in that species of instruction must be wrong in principle; and the emulative system was therefore entirely laid aside in the school.

Now, sir, of the general advancement of the children of this school, under the new plan, I shall content myself with saying that it is as great as that in any school which I know for children of the same ages; but how can I describe to you the change that has taken place in the feelings and disposition of the children?—the love, the union, the harmony, the softness of character, the patience, the readiness to assist each other, the sympathy in misfortune and disgrace, the common regret at the error of a schoolfellow, which have grown up in the place of all the most opposite feelings? This change is the object of observation to the parents of the children, and to all their neighbours; and this new character beams so in the countenances of the children, that no person of any observation can enter the school without being struck by their appearance.

With this experiment before me, you will not wonder that I am not to be beaten from my position, and that I am anxious to draw the attention of your readers to a point so deeply interesting to the mind of every real *Christian observer* of what is passing around him.

I am aware that many difficulties will start up in the minds of those who are disposed to give even a candid consideration to my argument, as to how the attention is to be kept alive, and how the naturally idle must be persuaded to exertion; but if the truth of my assertion be admitted—namely, that we are working upon an unchristian principle—many abler heads than mine will be found to suggest safe substitutes for that dangerous stimulus of *emulation*.

A FRIEND TO CHRISTIAN EDUCATION.

LORD TEIGNMOUTH AND SIR WILLIAM JONES ON THE INJUSTICE OF PUBLIC SCHOOLS.

To the Editor of the Christian Observer.

IN reading over again the late discussion in your pages upon the subject of public schools, and your remarks upon the injustice and severity of their system, I wonder it did not occur to you to fortify your strictures by the

following passage in your venerable friend Lord Teignmouth's Life of Sir William Jones. Your statements upon the gross unfairness of a system which does not condescend to take account of the health, capacity, temper, or endeavours of a child, but settles the whole matter summarily with stripes, are most painfully corroborated by the following narrative. I give Lord Teignmouth's own words, which require no comment.

"In his ninth year young Jones had the misfortune to break his thigh-bone, and this accident detained him from school (Harrow) twelve months. After his relief from pain, however, the period of his confinement was not suffered to pass in indolence; his mother was his constant companion, and amused him daily with the perusal of such English books as she deemed adapted to his taste and capacity. But his progress in classical learning during this interval was altogether suspended.....and the little which he had gained in his first two years was nearly lost in the third."

"On his return to Harrow he was placed in the same class which he would have attained if the progress of his studies had not been interrupted. He was, of course, far behind his fellow-labourers of the same standing, who erroneously ascribed his insufficiency to laziness or dulness; while the master, who had raised him to a situation above his powers, required exertions of which he was incapable; and corporal punishment and degradation were applied for the non-performance of tasks which he had never been instructed to furnish.....Punishment failed to produce the intended effect."—"The behaviour of the master to Jones," continues Lord Teignmouth, "made an impression on his mind which he ever remembered with abhorrence. Little doubt can be entertained that he might have been stimulated to equal exertions if encouragement had been substituted for severity, and instruction for disgrace. The accumulation of punishment for his inability to soar before he had been taught to fly (I use his own expression) might have rendered the feelings callous; and a sense of the injustice attending the infliction of it was calculated to destroy the respect due to magisterial authority, and its influence over the scholar. It is a material, and perhaps unavoidable, defect in the system of education at public schools, that the necessity of regulating instruction by general rules must often preclude that attention to the tempers and capacities of individuals by which their attainments might be promoted."

Had Lord Teignmouth employed all the sarcasms of the Westminster or Edinburgh Review he could not have said any thing half so severe, because so mournfully true, as these few quiet but impressive remarks. My only wonder is, that any Christian parent, *who really knows what a public school is*, can consign his child during his tender years, and at the most important season of life, to institutions of which the above may be asserted and cannot be repelled. I do not think that private schools are faultless—very far from it—but I cannot agree with those who think them worse than public schools, for this reason among others, that the master of a well-conducted private school knows more of his boys, and has every inducement, for the sake of his own interest, to make himself acquainted with their tempers, capacities, moral qualities, mental character, and bodily health. They live under his eye, and he feels constrained to superintend their conduct out of school-hours, as well as merely to sit and hear them repeat their tasks. I may add, that he would never dream of applying indecent, degrading, and demoralising corporal chastisements to pupils approaching to manhood.

But the whole system requires revision, and will, and must ere long, receive it. Our public schools were, several of them, founded in barbarous ages, and the later ones followed their example: it remains for the present age to make them what they should be, both as regards mental

culture and the training up their inmates in the nurture and admonition of the Lord. It was the tyranny of a public school that made Sir William Jones so sensitively abhorrent of the very name of oppression, that he became in after-life in danger of sacrificing the reality of liberty to its specious semblance; and other men have I known who from the same cause have incurred the same danger. The extreme in this case might be on the right side; but how many on the other, from being oppressed, have become through life oppressors in their turn? It is impossible that the meek and amiable graces of Christianity, or "the spirit that was in Christ," can flourish in our public schools under their present system. Till all the masters, beyond the mere task of hearing lessons and punishing delinquents, shall condescend personally to superintend the character and conduct, and to form the principles of the pupils with parental vigilance and affection, our public schools will not be a safe nursery for Christian youth.

ONE OF YOUR OLDEST READERS.

ON THE ORDINATION OF M. NEFF.

To the Editor of the Christian Observer.

PERHAPS most men have to lament their yielding to the fallacy of expecting a more convenient time for the performance of acts which appear to be duties, but which are not of immediate obligation. By this sinful procrastination, I at least have often been betrayed into a length of delay by which some act, which might have been useful, has become impracticable or out of time. This has been the cause why I have not, some years ago, either written privately to the late Prebendary Gilly, or communicated to the public through your valuable pages, a remark upon the following passage in his *Memoir of Felix Neff:*

"It was on the 19th of May, 1823, that Neff, to use his own terms, 'received a Diploma in Latin, signed by nine ministers, of whom three were Doctors in Theology, and one was a Master of Arts; and was ordained in a chapel in the Poultry, in London.'" (p. 64, 3d edition.)

It is possible that some readers of that interesting book may hence conclude that Dissenting ministers, when officially assembled, usurp the prerogative of the Universities, by admitting to degrees of some description. Such a mistake would be mortifying at any time; but it is especially so at the present, when so much grievous misunderstanding prevails on almost all sides. The objectionable representation would probably not have been made had Mr. Gilly been aware, that, in the modern French use, the term *Diplome* signifies any document that is signed and sealed, and which possesses any kind of public or official character. The instrument referred to by M. Neff was nothing more than the usual testimonial of ordination, which is generally written in Latin when the person ordained is likely to exercise his ministry abroad. A copy of the testimonial may not be uninteresting to your readers.—

"Hæ literæ commendatitiæ, omnibus quibus in manus pervenerint, testimonio sint, Felicem Neff, Genevensem, inquisitione pietatis, morum, et dotium facta, perlecto quoque debita cum observantia testimonio perquam honorifico Venerandi Consistorii Ecclesiæ Reformatæ Gallicæ in oppido Mens Provinciæ Isarensis constituti, sacris ordinibus adscriptum, et ad munus ministerii evangelici fungendum, consecratum esse, ritu in Ecclesiis Reformatis usitato, precibus scilicet fusis et manibus Presbyterorum impositis, Londini, die Maii undevicesimo, annoque MDCCCXXIII."

I beg leave to add, that Mr. Gilly's narrative appears likely to convey

the impression that the ordination of M. Neff took place in a hasty and almost disorderly manner, and with scarcely sufficient knowledge on the part of the ordainers. Now I can attest that this was not the case. Mr. Wilks of Paris, who bore a principal part in the service (the delivery of the Charge, that is, a solemn address to the ordained person), had ample previous knowledge of M. Neff's character and qualifications, the results of which he communicated to the London ministers who were associated with him in the act: and they had the most satisfactory recommendation from pious ministers and others in the department of the Isère. As M. Neff did not understand English, the parts of the service which most immediately respected himself (the Ordination Prayer and the Charge) were in French. The other parts, which consisted of prayer and praise, and an address to the congregation, were of course in English. The place of this solemn service was Mr. John Clayton's meeting-house.

S.

ON THE CRITICAL READING OF THE CHURCH SERVICES, &c.

To the Editor of the Christian Observer.

I DO not [do *not**] remember that the injurious effect of false emphasis in the reading of the Scriptures and the Liturgy, has been particularly noticed by you. If not, permit me to observe, that the emphasis too frequently laid by readers upon the several parts of the auxiliary verb "To be," is greatly opposed to the proper effect of Scriptural and liturgical reading, by constantly affecting the connection, and sometimes even rendering the meaning itself obscure. Permit me to observe, that the instances are comparatively rare when any stress whatever is necessary to be laid upon the subordinate and suppletory words "am," "is," "are," "shall," "may," "were," "hast," "have," "be," "been," "was," "should," "could," "would," "might," "had," &c. &c.; and it is not too much to assert, that, where the emphasis is thus unnecessary, either the whole force of the more important verbs (to which these auxiliaries are only so many indiciæ of time) becomes enfeebled, or else is completely lost, by the meaner words of the paragraph having such an undue importance attached to them.

In many cases, occurring in the Bible and Testament, the auxiliary words to which I refer are printed in Italics, as not even found at all in the original languages; and in cases where they are most properly inserted by our Translators, as necessary to the sense, they are not so essential in a primary degree as those parts of the same sentence which convey its real meaning, either for doctrine or practice; and I am persuaded that the same remark will apply to all theological, and indeed to all other, reading. For want of attention to this particular, we frequently hear ministers whose learning and piety are unquestionable, both neutralize the effect and injure the sense of our invaluable Liturgy. Nothing, for instance, is more common than to hear the pronunciation of "thou *shalt* have none other gods;" "thou *shalt* do no murder;" "thou *shalt* not steal;" and so of all the remainder of the Decalogue in succession; when the slightest reflection must convince any one of the injustice done to the passages in question by so vicious a mode of enunciation.

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* We have put in brackets two or three of our correspondent's own words, by which the reader, as he passes on, may try his rule—reserving some remarks for the conclusion.

In all these cases it is obvious that the emphasis, if laid at all, should be divided between the word of prohibition, "not," and the sin prohibited—namely, "adultery," "theft," &c. The experiment needs only be tried, in order to secure for the reading recommended universal adoption, in preference to the imposition of any particular stress on the auxiliary word "shalt;" which, after all, is merely subsidiary to the real sense of the prohibitions in question. It would be endless to multiply examples, but we can in fact refer to no part of the Liturgy where, for want of the necessary attention to so simple a rule, similar mistakes are not [are *not*] frequently occurring, in certain hands, from the beginning to the end of that beautiful and Scriptural service. I might refer also to instances in the reading of the Holy Scriptures. Thus 1 Sam. xii. 15: where the common reading is, "Then shall the hand of the Lord be *against* you, as it *was* against your fathers;" while the stress ought to be on the words "*you*," and "*your fathers*," this being the proper antithesis of the passage; and the words "*it was*" (on which the incorrect reader places the emphasis) not being even found in the original. And again, John xv. 22: "If I had not come and spoken to them, they *had* not *had* sin," is the reading usually given, instead of the emphasis being laid on the words "*not*" and "*sin*," the superiority of the last of which readings will be discernible at once.

I have really felt so unwilling to induce any person to foster a critical or censorious spirit, that I confess it has been a matter of some doubt with me whether certain disadvantages might not possibly attend the notice even of so common and general an error; but feeling satisfied, as I have long been, that the inattention of many excellent ministers in this particular is much to be regretted, and that a very little attention on their parts will correct it, I have been unwilling to withhold my humble quota towards the improvement which I think cannot [can *not*] fail to follow an amended system of reading. Should any one be disposed to consider this subject as beneath attention, let him remember that Dr. Johnson has said that "nothing is too little for so little a creature as man;" and should any minister imagine that the observation does not [does *not*] apply to himself, let him only suspend his judgment until he has an opportunity of further consideration; and if he shall then find that he is in fault, the remonstrance will at least have done him no harm: if otherwise, it may possibly have been of use. Z.

*** In reply to our correspondent's remark, that we have not particularly noticed the injurious effects of false emphasis in reading the Scriptures and the Liturgy, we beg leave to state, that our not having done so has not arisen from indifference to the subject, or from not considering it of importance; but, first, because our pages have reference rather to mental conceptions than to their physical expression—to the doctrines and meaning, than to the oral enunciation of the Bible or Prayer-book; secondly, because there are so many works extant upon the subject, that most of those readers who are interested in it, may find ample information elsewhere; and, thirdly, because we should despair, in a few pages of a miscellany like ours, and without *viva voce* explanation, of expressing even our own imperfect conceptions upon the matter. For the question is not confined to the meaning of a particular sentence, and the best practical mode of conveying it; but it goes deeply into the principles, both *mental* and *anatomical*, of oral expression: and how can these be briefly and popularly discussed in an intelligible form, when, to a large number even of classical readers, the first principles of oral enunciation are unknown; so that there are many men of general information and scholarship who attach no specific meaning to the very terms of the art; and who would be at a loss to exemplify orally what is meant by a spoken syllable being *high* or *low*; *loud* or *soft*; *long* or *short*; *accented* or *unaccented*; *falling*, *rising*, *circumflex*, or *monotone*; to all and each of which affections, and to various others, every spoken syllable is subject. Unless the mind conceives and the ear appreciates these distinct affections, there

are no common terms by which the character and quality of sounds can be conveyed in writing; any more than a musician could intelligibly convey upon paper his ideas respecting a piece of musical composition, to an individual who is unacquainted with the usual terms of musical notation. It is for this reason, we believe, among others, that written discussions upon the art of enunciation are of little popular service; for, in truth, scarcely two individuals attach the same meaning to the terms employed by the writer. Ask a person to pronounce a syllable, first, in a manner at once high, loud, long, accented, and rising; and then, on the contrary, low, soft, short, unaccented, and falling; and, thirdly, with various interchanges and mixtures of these affections—as, for instance, high, soft, long, unaccented, and rising—for if he cannot mentally appreciate, if not orally effect, these varieties, it is impossible to convey to his mind upon paper what a writer really means when he says that a passage should be pronounced in any particular manner. The two parties are attempting to converse without a common language.

That we have not digressed from the points proposed for our consideration by our correspondent may be shewn by the differences of opinion among rhetoricians respecting the celebrated dispute between Dr. Johnson and Garrick upon the proper delivery of the Ten Commandments. Scores, perhaps hundreds, of elocutionists have discussed, in writing or in oral argument, how Dr. Johnson pronounced them, and how Garrick pronounced them; and all confess at last, that, for want of an accurate elocutionary nomenclature, they cannot from the written account catch those shades of enunciation which are requisite to convey a correct idea of the meaning of the grammarian, or the actor. To say that the one "laid emphasis" on this word, and the other on that, affords no accurate notion of their real pronunciation. The whole alleged "emphasis" might be so modified by the varieties of tone, inflexion, quantity, accent, suspension, loudness, and so forth, upon every syllable in the sentence, as wholly to alter the impression conveyed by a rough unscientific statement that a certain word or syllable was made *emphatic*. A syllable may be rendered what is popularly called *emphatic*, in many ways: as, by length, by percussion, by accent, by inflexion, by loudness (all which are perfectly distinct matters); or by various combinations of these, according to the shade of meaning in the speaker's mind: but which of these Garrick or Johnson intended, cannot be gathered from the popular terms of the story. We mention this, because much offensive and unnatural reading is heard, which the reader fancies he learned out of some book of orthoëpy; whereas the probability is, that, owing to the indefiniteness and confusion of terms, he has not the slightest notion of the manner in which the writer really meant a given sentence to be pronounced.

We had no intention of rambling thus far; but having so done, we will, in reply to our correspondent, suggest one rule, which is, "Fix in your mind what is *your* feeling of the passage, and then with perfect simplicity express it." The rule may seem common-place, but it contains more than appears upon the surface of it. Take, for instance, the first opening sentence from Scripture in the Liturgy. The predication of that sentence is, "He shall save his soul alive;" and the passage is to be read with rising or suspensive tones till this is fully brought out. It admits no falling inflexion till then. So far we have arrived at the grammatical meaning; but still we have not embodied the "feeling" of the passage, or rather the feeling of the person who recites it. Now, one reader may give it in a sort of town-crier's declamation or recitative, announcing little more than "I am now commencing reading the prescribed service." The feeling of another, as indicated by his tones, might be, "I am reading to you a passage of Sacred Writ, and must do it in a certain set and solemn manner." Another seems to express his own warm emotions, and to say, "What a blessed promise! my very heart glows while I read it!" Another seems chiefly desirous to convey its full meaning to his audience; he wishes them to enter into its spirit; he utters it didactically, as the last ejaculated it pathetically. Another reads it authoritatively, as if indicating "I am an ambassador for God, and deliver this my message to you." Another is overpowered with the goodness and condescension of the Almighty, and feels bowed down in self-abasement while he reads so undeserved a declaration of mercy. Of these last four, the first reads to his own heart; the second and third read to their auditors; and the fourth to his God.

This is but a specimen of the varieties of feeling which may be expressed in the enunciation of a single sentence, and by the expression of which it takes a perfectly new meaning; for the several meanings above mentioned are as distinct as if different words had been employed to convey them. It may be a question which is the best mode; but it is no question that each speaker should, without affectation, convey that impression which forces itself upon his own mind and heart—unless he is content to utter words like a parrot. He is not of necessity wrong in his reading because another person may feel, and consequently read, the passage differently: each man has his own gift.

Now if our correspondent will apply these remarks to such a passage as "Thou shalt not steal," he will see that it may admit of various enunciations, according to

the feeling of the speaker at the moment. No person would lay an "emphasis" (emphasis is not the right word; it is rather a circumflex inflexion, falling-rising) upon *thou*; for this would be to say that some other person might steal, though *you* may not. Nor would any make the *not* emphatic; unless either an objector had first declared that he *would* steal, or the reader saw him about to do it, or wished merely to say, as it were in a reasoning tone, "Thou shalt *not* do so foolish and wicked a thing as to steal." There remain only the two words, *shalt* and *steal*. Now if the reader mean merely a declaration, or as it were a statement, that it is the command of God, "that you shall not *steal*," then the emphasis is doubtless upon *steal*; and the more strongly so in order to distinguish it from the other acts prohibited. But if the reader consider himself not merely as giving an oblique statement that such is God's law, but as directly pronouncing or proclaiming the law to the people as God's ambassador, and standing as it were in the place of God, then it takes the authoritative form; in which case the *shalt*, which is the expression of *injunction*, comes to have some considerable force.

But, besides this, it is the character of our language to lay the emphasis on the verb, and not on the negative. Let us take as an example another passage mentioned by our correspondent, "They had not had sin;" or, to avoid the perplexity with the two *hads*, let us take the Apostle's similar phrase, "I had not known sin." Our correspondent says that the emphasis should be on the *not*, and not on the *had*: but in all such cases, and they occur in every page of the Bible, and of every other book, the mode which our correspondent condemns is the natural, vernacular form, just as it is used in conversation. The negation may indeed, in theory, be attached either to the verb or to the predicate; but it is the idiom of the English language in such cases to join it with the verb, and not with the predicate. Thus we say, accenting the verb and not the negation, I cannot walk; I will not go; you dare not ask; thou shalt not steal; I had not known; I went not; I spoke not, &c.: and it would be stiff, unnatural, and, what is worse, incorrect, to say, accenting the negation, I can *not* walk; I will *not* go; you dare *not* ask; thou shalt *not* steal; I had *not* known; I went *not*; I spoke *not*, &c.; which, in fact, is not a simple negation, but supposes that some one had said that the party *had* done or would do those things. Our Lord's words, if read as our correspondent considers they ought to be read, would imply that some person had asserted that even if our Lord had not come and spoken to them they would still have had sin, which is not the meaning. In truth, we have almost uniformly observed, upon patient consideration, that the ordinary reader or speaker is right; and that the accent given to passages by students of elocution—unless they get far beyond the surface, and drink deeply—is wrong. This is one cause of the general dislike to the reading of persons who are "taught elocution." For want of seeing far enough, they take up crotchets, and their reading becomes offensive both to the ear and to the mind. Elocutionary art is not in fault, but hasty and erring criticism.

"Thou *shalt* not—steal," accenting the *shalt*, means, Thou shalt not do any thing that is included in the predicate steal; but "Thou shalt—*not* steal," accenting the *not*, means, Thou mayst do various *other* things, but not steal. The first is a universal *prohibition*, "thou shalt *not*," in relation to all that bears the name of stealing; the second is a universal *injunction*, "thou shalt," and the thing enjoined is "not stealing." We are not sure that we make ourselves intelligible, as, for want of the popular adoption of the accurate nomenclature which we have alluded to, no two persons would perhaps read the examples exactly alike. It is more a matter of quiet inflection than of "emphasis:" all violent stress is misplaced.

If we were to write these words, "You must not walk upon the wet grass," they would admit of many meanings; and if they stood detached, like the prohibitions in the Commandments, it would not be just for one person so to adhere to his own impression that he could not allow for that of another man. One speaker might look round upon the invalids of the party, and say, "Whatever others, who are older or stronger, do, *you* at least must not walk upon the wet grass." Another, laying down the order authoritatively, would strongly accent the word *must*, like *shall*. A third, seeing some of the party already transgressing or about to transgress, would say, "You must *not* do that." A fourth might distinguish walking from riding; a fifth might construe the prohibition as pointing out its own limits, and indicating that you may go in any other part of the garden except that; a sixth would distinguish the wet grass from the dry grass; while a seventh would take the whole proposition *as one thing*, giving to every word a general and to no one a striking emphasis; thus conveying the complex idea of authority, prohibition, the thing prohibited, and a warning against violating the injunction.—And so in the instance of the Commandments, this complex idea we think should be marked, as easily it may, in the quiet solemn enunciation of them, without any outrageousness or display of emphasis or inflection, than which nothing can be more irreverent or offensive.

An illiterate man would shew our correspondent the real idiom of the language, by

saying, "The Commandment says, You *shan't* have false gods; you *shan't* steal; you *shan't* covet; you shall do no *murder*," &c. So far from the negative being rightly made prominent, as our correspondent suggests, it is only of late years that it has even been orally detached from the verb, in phrases of this familiar occurrence; for the date is not very remote at which, on the Stage, at the Bar, at Court, in the Senate, in the Universities, and in current conversation, the verb and the negation were blended: as, for example, I cannot or can't beg; I mayn't ask; I didn't see; I won't tell; I shouldn't be surprised, &c. There is no reason to adopt the vulgarism; but it were almost worse to go to the opposite extreme, and to accent the negative, especially as by so doing we alter the sense. Let our correspondent try the experiment on the passages bracketed in his own paper: and why should the Church Services be read differently?

We have taken the shortest Commandment, but we need not follow our correspondent over the rest. With regard to the readings which he so justly reprobates: "Thou *shalt* have no other gods;" "Thou *shalt* do no murder;" we were never so unfortunate as to hear them, and can scarcely conceive them possible. The negative here is *no*, and not the adverb *not*; and it belongs to the predicate, and not to the verb. If in the former instances the word *no* could have been grammatically used, as little children and foreigners use it, with the predicate, it would have belonged to it, and have been accented: "Me tink—no evil;" "thou shalt—no steal."

In the passage of Holy Writ mentioned by our correspondent, "Then shall the hand of the Lord be against you, as it was against your fathers;" the delivery, as in all other cases, depends upon the speaker's idea of the meaning of the words. Our correspondent says that there is an antithesis, and that the antithetical words are *you* and *your fathers*; which antithesis the speakers whom he complains of destroy, by laying the stress upon *against* and *was*. But the truth is that these speakers construe the antithesis differently. Their idea of it is, that it is an antithesis of *time* or manner, and not of persons: it *shall be* in future as it *was* formerly: the dealings of God have not changed: "as it *was* in the beginning it is now, and ever shall be." Like judicious umpires, we must say that we think *both* methods faulty. With regard to our correspondent's antithesis, "Then shall the hand of the Lord be against *you*, as it was against your *fathers*;" we appeal to himself, whether, if he heard the passage so read in the course of the chapter, he would not feel his attention turned from the subject to the reader—a sure proof that something is wrong. This mode of reading the passage would not be natural, and we do not think it would be correct; and we notice the matter, because this antithetical way of reading the Scriptures wherever two expressions as it were jingle upon the ear, is one of the greatest offences of what are called oratorical readers. No man would read the passage so *the first time*; he would simply read, "Then shall the hand of the Lord be *against* you;" so as to make it declarative of God's wrath against those who did such things: and why, when he sees the subsequent clause, should he go back and alter what he had asserted, with a view to make "*you* and *your fathers*" sound antithetically; thus submerging the chief and most solemn part of the declaration—namely, the hand of the Lord being *against* them?

We submit to the consideration of our correspondent, whether the additional clause, "As it was against your fathers," be not an appended and enhancing circumstance; or as we should say if we were speaking of a human writing, the author originally intended to utter the first clause only, and the second came into his mind as a strengthening circumstance while he was speaking the first. We would therefore lay the stress on the words *against*, and your *fathers*. "Then shall the hand of the Lord be *against* you—(just) as it was against *your fathers*." There is more of simplicity and solemnity in this mode than in the strong antithesis of *you* and *your fathers*; it also brings out the true sense of the passage, which our correspondent's antithesis does not. Our correspondent's antithesis goes to say that the punishment should be *precisely the same* in both cases—what I did to *them* I will do exactly the same to *you*;—but our idea of the passage is, that it means rather, *So sure as*, or, Take warning by their example; not that the punishment should of necessity be the very same, but that it should be as certainly inflicted. If this be the correct view, it is also faulty to lay the main stress upon *was*, rather than on *your fathers*; but there is still some force upon *was*, which our correspondent perhaps mistook for the *chief* stress in the reading he complains of.

The above remarks will not have been written in vain if they shall in any measure console any hearer—such as our excellent correspondent, whose many zealous and Christian virtues are well known to us—with the general feeling, that, though the meaning brought out in any given instance may not be that which his own mind would have suggested, yet that the reader might still *have* a meaning, and possibly the right one. We have said thus much, because we have observed that students of elocution are often led astray by an appearance of extraordinary accuracy in reading, which upon further inspection is not solid; and hence frequently arises

much that seems like peculiarity, or affectation, where nothing of the kind was intended.

We said, in our general rule in a former page, that the speaker, having determined his own view of a passage, should resolve to express it. We specified this, because there are many impediments in the way of so doing. In the first place, few readers have the courage to read in public as they would speak in private. It is much easier to adopt a sort of conventional tone, which passes for proper and decorous delivery, and under which the sense almost slips out of sight, while no particular offence is committed upon the ear. The reading is not strikingly bad, because *it means nothing;* the hearer being obliged to collect the sense as he may from the words, not the enunciation.

It is perfectly true, as our correspondent affirms, that readers are very apt to mar the sense by placing a *stress* (we use this equivocal word because *emphasis* is not the right one; the Greek word *thesis*, as distinguished from *arsis*, conveys the true idea; *accent* being in Greek a word expressive of sound, not percussion—inflexion, not stress; though in English it has come to be so generally used for the latter, that is, as equivalent to *thesis*, that it were vain to attempt to bring it back to its classical use; for when persons say, popularly, that the *accent* [thesis] is on the first syllable in *father*, and on the second in *remote*, they mean, not in the classical notion of the word, for which some such term as inflexion is used, but in the English misuse, meaning a sort of *percussion*—that is, the anatomical *stroke* or *action* of the organs, the unaccented syllables being the *back stroke*, or *remission*;—which is as distinct from acuteness or gravity, and from rising, falling, monotone, or circumflex, as it is from long or short)—It is very true, we were about to say, that our correspondent is right in asserting that readers often mar the sense by laying a stress upon words not entitled to it; but he has not perhaps fully considered the *causes* of their so doing; without ascertaining which it were in vain to seek a remedy. Sometimes it arises, as he justly observes, from mistaking the really important words in the sentence; though it may often be a matter of controversy which words are entitled to this rank, as in the instances in which we have had the misfortune to differ from him in opinion. A second cause is, being led away by the mere jingle of sounds, so as to sacrifice sense in order to avoid cacophany; as, for instance, in the Nicene Creed, where many clergymen, and all parish clerks, rob our Divine Saviour of that article which affirms that by him "all things were *made*," by laying an emphasis upon *were*, instead of *made*, merely in order to avoid the jingling recurrence to the ear of the word *made*; thus relegating the making of all things to the Father, who had been mentioned just before. There are also many other causes of false emphasis; but there is one which prevails in nine instances out of ten, and which therefore deserves specific mention. Ask a child, or any person who does not think of what he is repeating, to read the following popular lines:

Jesu, lover of my soul,
Let me to thy bosom fly.

In most instances such a reader as we have just mentioned will lay a stress upon the prepositions *of* and *to*. In this case our correspondent will not say that the error arose from mistaking the meaning; it was merely a sacrifice to rhythm. The unfortunate syllables coming in the place of the first or accented (English verse takes no account of quantity, long or short) portion of the trochee, the reader accents them, without thinking of the matter, or not knowing how to humour the lines so as to keep the musical feet or bars and yet not violate the grammatical accents. The *principle* involved in this error applies, we have said, to nine-tenths of the cases alluded to by our correspondent.

But the one, it may be replied, is poetry, the other prose. True; but this, though it affects the details, does not alter the *principle*. If each of the lines were given separately, or were worked up with other words into a prose sentence, a child or careless reader would still have the same tendency to accent the *of* and the *to*, though in conversation he would speak it rightly. And why is this? Let us take a prose sentence; and the first in our correspondent's letter will do as well as any other. He says: "I do not remember that the injurious effects of false emphasis in the reading of the Scriptures and the Liturgy has been particularly noticed by you." In common conversation this whole sentence would be repeated rapidly, in one consecutive flow, with more or less suspension of voice, to the word *noticed*. But let a person unused to public speaking try to read it solemnly and distinctly, in slow time, to a thousand people, and he will probably hack it into shreds, in the following manner, or worse: "I do not remember—that the injurious effects—of false emphasis—in the reading of the Scriptures," &c. The same number of syllables which are easily enunciated in one impulse in conversation, are not so easily swelled out in solemn speaking; and therefore, to avoid cluttering or familiarity, the speaker makes various impulses. He thus gains slowness, euphony, and an appearance of solemnity; but it is at the expense of sense; whereas he ought to have learned to gain them without

this expense. Now some of the most common faults in solemn reading arise from this source. The anatomical necessities of the organs of speech require alternate action and remission, and the ear has conformed its perceptions to this necessity. The foot after kicking, or the arm after striking, cannot kick or strike again till it has returned to its position; the heart or the pulse after beating cannot beat again till it has come back to its first place; the lungs, the larynx, the epiglottis, the tongue, the lips, and every muscle are under the same necessity. Now, in speaking or singing, the accent (properly, thesis) is the stroke or action; the unaccented part, or arsis, is the return. Every part acts and re-acts. But it often happens, that instead of two or three unaccented syllables, which may be easily enunciated during the return of the organs to make the next stroke, there are in prose four, five, or more; which must therefore be hurried and cluttered, unless some device can be found to keep up the euphony. In conversation the matter passes off glibly; but not so in slow and solemn reading. Children get rid of the difficulty in the manner above described, by keeping to rhythmical accent, whatever the sense may require. In poetry and in music the accented and the unaccented portions (that is, the stroke and return of the organs, vocal and enunciative) occur regularly, according to the law of the metre; each bar or foot occupying the same time; the variations, except by licence, which unskilled readers never allow for, are only some such small matters as putting two syllables for one, but still keeping the same time; the two longs of the spondee being equal to the long and two shorts of the dactyl, that is, the two crotchets to a crotchet and two quavers. In the line above quoted, the organs make the stroke upon the syllable *Je* in *Jesu;* and they return for a new stroke while articulating the syllable *su*. They make the next stroke upon the syllable *Lov;* but instead of having, as the metre requires, only one syllable, *er*, to pronounce in returning for a new stroke, they have (if they follow the sense, not the metre, and turn the verse into prose) three—*er, of, my*—before they get to the next stroke, *Soul;* and these three, from the time-beat of the verse, must be cluttered into the time of one unaccented syllable; besides robbing the line of a foot. This is the poet's fault; but a good reader avoids the difficulty, so as to make both sense and metre, either by allowing an almost imperceptible stroke or accent to fall in a lingering murmur on the *r* in *lover;* or by a musical rest after *lover*, during which a *silent* stroke takes place, and the organs take up the *of my* in returning; shortening the time of each of the syllables by one-half, so that the two come into the length of one, and with the *silent* stroke make up the regular foot. A child, knowing nothing of these niceties, keeps the foot in due course; making the *of* the stroke of the trochee, and the *my* its return. And this every reader finds himself inclined to do, in prose as much as in verse, when reading without carefully attending to the sense, and allowing words to trickle off by a short passage from the book to the eye, and the eye to the tongue, with going round by the brain.

As we have mentioned the difficulty we may as well suggest a remedy; which is, to attach every syllable to that which it belongs to grammatically, without heeding what it belongs to in sing-song. The preposition *of* and the pronoun *my* belong to *soul*, and not to *lover*. In the same manner the *to* and the *thy* belong to *bosom*. This grammatical adherence may often in prose bring together more unaccented syllables (some belonging to the last stroke or accent, and some to the next) than can be conveniently taken in one effort, especially in slow and solemn reading; and in a faulty verse it may chance to run two feet into one, and mar the metre. To avoid this, there is a temptation to accent some trifling syllable, such as those alluded to by our correspondent, so as to break the group or bar into two groups or bars, at the expense of the correct emphasis. In prose there are two ways of avoiding this evil: either by a smart effort of the organs to get the whole of these unaccented syllables into one re-action; or, if that prove too rapid and inarticulate, then, as above shewn, by interposing a suspensive rest, murmur, or silent beat. In verse, the requisite number of feet in each line confines us to the latter course; which is in most cases the best in prose also, in solemn reading, and is generally used in natural earnest speaking.

While on the subject we will mention a practice which is often introduced into the reading-desk, and we believe no where else; we mean that of endeavouring to give to a vowel, when not under the accent, its proper sound as heard when accented. The letters *ed*, when under the accent, rhyme with the word *bed;* but not so when the syllable is not accented, as at the termination of the past tense of verbs; in which case it sounds much nearer to *id*. The right sound is not *precisely* "the wick*id* man;" but it is much nearer to this than to the wick-*ed* man." And so of all the other vowels. The endeavour to make *e* sound like *e*, rather than *i*, in "pardoneth and absolveth," gives to the speech a childish or affected air; and it were better at once to use an *i*, though it is not quite correct (only making it as rapid as possible), as is done perhaps by the very same speaker in familiar conversation. This grievous fault runs through the reading of many young clergy-

men; and it would cause literally as many imperfections as there are unaccented syllables, were it not that nature and colloquial habit revolt at the practice, and redeem unobserved the large majority. There are no signs to represent the sounds of the vowels when not under the accent, but every correct ear appreciates the difference. It could not be endured to read the word *and* several times as rhyming with *band*, instead of giving to it its non-designated unaccented sound, somewhat resembling (not precisely) *und*; yet this is but one syllable and one vowel among many. Every vowel, when not under the accent, is more or less ill-treated by this habit of looking at letters instead of *feeling* sounds. We said to an eye-reader, read the following words, and he read them "He pardon-*eth* and absolv-*eth*." We then asked, "What did you say?" Our friend, as nearly as we can give the sounds in writing, replied, "He pardonith and absolvith;" and so on several times, from book to mouth, without even knowing that he changed the sounds each time. This book-reading is intolerable. A man who had a prayer or chapter in his memory, and spoke it from his heart, thinking, or rather feeling, only the sense, and heeding nothing of the mechanical letters, would not easily fall into these errors. The evil is, that we learn them at school and college, and never perhaps know how to unlearn them. It were, however, easy to prevent them before habits are formed. Why should not a man read in his natural manner? why should he read with affected solemnity because he happens to be a clergyman, or even a bishop? His natural manner, if his heart and understanding are engaged with devout solemnity in what he is about, will be his best manner.

ON INJUDICIOUS INTERPRETATIONS OF SCRIPTURE.

To the Editor of the Christian Observer.

HAPPENING some time since to be at a fashionable chapel (I say not where), I heard a very extraordinary sermon about Joseph and his brethren. The text was Gen. xli. 42, 43. The preacher informed us that Joseph was a type of Jesus Christ; that Joseph's being sold to the Ishmaelitish merchants was typical of the delivery of Jesus Christ into the hands of the Romans; that Joseph's imprisonment in Egypt prefigured Christ's death and descent into the grave; and, finally, that the advancement of Joseph to the second place in Pharaoh's kingdom was designed to represent beforehand the resurrection of Jesus Christ, and his exaltation to the right hand of the Father, when all things in heaven and earth were put under him, He only being excepted which did put all things under him (1 Cor. xv. 27): whence, by necessary inference, we must conclude that Pharaoh was typical of God the Father, as well as Joseph of God the Son.

The above interpretation may, for any thing I know to the contrary, be a very old one. Whenever I have met with a book that seemed to be written in this style, I have always put it away at once, as being convinced that the writer's mind must somehow be differently constituted from my own; and that his interpretations of things would necessarily appear as absurd to me, as mine might probably seem to him. The consequence is, that I am not well acquainted with the particular forms of typical interpretation which have been forced upon the histories of the Old Testament. But however common this extravagant kind of interpretation may have been in former times, I thought that it had been long ago discarded by persons of education and good sense. Indeed, one might have supposed that a very moderate portion of plain sense would be a sufficient security against such strange delusions. As to the reference which is commonly made to the example of St. Paul, in support of this system of interpretation, I am quite content to follow where he leads the way; but we shall not find any thing in his writings which is contrary to truth and soberness; neither of which qualities is very prominent in the above typical exposition of the history of Joseph. In truth, the sermon which has occasioned these remarks was

not worth noticing on its own account: but when such expositions are given in places of worship that are frequented by the rich and the great, all who wish well to our religion must mourn over such incapacity in any of its teachers. The honest inquirer who comes amongst us in search of truth, is likely to be disgusted and to turn away; and the infidel will be well pleased to disparage Christianity through the injudiciousness of some of its advocates. But, what perhaps is worst of all, the simple-minded Christian, who wishes for spiritual instruction or consolation, is bewildered with ingenious allegorizings, instead of being fed with plain and solid nutriment; and perhaps learns to estimate his own or other men's knowledge of Divine truth by their facility in discovering fanciful meanings, making him to be the most "mighty in the Scriptures" who can detect what no person ever discovered before. Why could not the divine whom I have alluded to "take of the things that are Christ's," setting before us such particulars as I have mentioned, without mixing them up with, to say the least, conjectural parallels? It may be reasonably doubted whether we ought ever to make or find a type where God has not expressly revealed one; and then to go no further than Scripture leads us by the hand, since even a true type is not of necessity a type in every minute detail. M. J. M.

ON THE EFFECTS OF EVANGELICAL PREACHING.

To the Editor of the Christian Observer.

"An Elder," in your July Number, has opened an inquiry of deep interest: his letter is brief, but his queries are home-searching, and deserve serious consideration. With great respect for one of the three names quoted, Rowland Hill's, does not the "Elder" weaken his position by classing him with Whitfield and Wesley? Useful as his labours have been, can he be placed on a level with the two former, either in personal exertion or extended usefulness? for both of which Whitfield and Wesley stand unequalled in modern times.

The Elder observes, that "the arm of the Lord is not shortened," &c., and that, therefore, "we must infer that there is some peculiar cause for any apparent deficiencies in the supply of His life-giving influences;" and he adds, "let us at least consider the question, Is all well?"

In adopting the question, "Is all well?" I fear we begin at the wrong point, and take for granted that the difference is in the altered circumstances of the times; but may it not be in the different quantity or quality of the labour now bestowed, by even the "Evangelical preachers" of the present day, as compared with these two individuals? As to quantity, two, or at most three, sermons in the week, at some stated place, are the extent of the usual labours of a clergyman of the present day; and as to quality, should there exist all the warmth and powers which characterized Whitfield and Wesley, they are restrained by the attention now considered necessary to be devoted to composition.

But the great point to which I wish to invite consideration, is the quantity of labour now bestowed, contrasted with that of the two individuals above-named; and it would be well if every "Evangelical preacher" seriously reflected, whether, in every department of life, success is not always proportionate to the measure of well-directed labour bestowed upon it; and our Saviour retains in his discourses this similitude, of vineyard, field, and harvest labourers. If so, is the vineyard of Christ on earth an exception? or does each labourer consider that the measure required of him is diminished in proportion as the number of labourers is in-

creased? Is there any Scriptural ground for such an opinion? Is there any Scriptural support for the reasons sometimes assigned in favour of a limited sphere of labour, from considerations of prudence or delicacy in supposed trespassing on the patrimony of others? In the times of Whitfield and Wesley there was little cause for delicacy on this point; but it well deserves the consideration of every zealous labourer of Christ, how far his Divine Master will accept this as an excuse from him at the great day of account.

There are still proofs in the present day which strongly corroborate the Elder's view that the blessing is in proportion to the labour; and there may be many cases in which zeal and energy somewhat approaching to that of those two great men, Whitfield and Wesley, have been blessed with *somewhat similar results.*

SENEX.

THE REV. JOHN SCOTT ON PROFESSOR ROSE'S STRICTURES UPON MILNER'S CHURCH HISTORY.

To the Editor of the Christian Observer.

IN "the Terminal Divinity Lecture," delivered before the Dean, the Chapter, and the University of Durham, in April last, "by Hugh James Rose, B.D., Chaplain to the Archbishop of Canterbury," occurs the following passage:—

"It would be unjust, in answer, to say that a work like Milner's is still worse and more useless than Mosheim's, though the observation would be perfectly true: but it is true, not because Milner loved Christianity too much, or was too blind to the imperfections of those whom he thought false Christians; but simply that he was a man of feeble powers and limited views; conscientiously, I am sure, but bigotedly, attached to certain opinions, and quite resolved to find or make them every where; and to give the history—not of Christianity, but—of certain opinions which he deemed to be the whole of it. His history, as well as Mosheim's, keeps its ground, only because there is no better to drive them from it. Mosheim's, indeed, will always be valuable as a book of reference, because he is accurate in his facts. But when a book of purer and wider Christian views than Milner's is written, his, which has no intrinsic value, and could never be appealed to by any person capable of judging for himself as an authority, will sink totally into merited neglect; with the exception of the admirable Life of Luther, written, not by him, but by his vigorous and powerful-minded brother." pp. 41, 42.

To say nothing here of the injustice of the sentence thus pronounced, ex cathedrâ (though I hope to demonstrate that elsewhere), the *rashness* and *impolicy* of it at the present crisis appear to me extraordinary. All eyes are turned upon new plans and new measures affecting education, and particularly the education of the clergy: to the new University of Durham, in particular, our anxious attention is drawn, as having been founded, at a great expense, by persons high in rank and station in our Church; and being designed, as it is understood, to uphold what are called "high-church principles." Hence any publications connected with this institution, and sustaining any thing like an official character, will be very strictly scrutinized, and their bearing and tendency very closely observed.

Among the first, then, come forth the Lectures of Mr. Rose, who is already, in other ways, very much put forward as a champion of the Church at this period: and in the second of these Lectures appears this

philippic against a man and a work which a large proportion of the members of our Establishment—and that a body which, it has been supposed, it was thought at this time peculiarly desirable to conciliate—regard with perhaps as great veneration as any man or any work of modern times. Mr. Rose may feel assured that this portion of his Lecture will produce a strong sensation, and not, it may be, quite of the kind he would have wished. To great numbers it will appear to more than counterbalance all the good things which his Lecture in other parts contains. It will be considered as indicating the character of the theological instructions which are to be delivered in the University of Durham. And by many it will be regarded as little less than an ill-timed declaration of hostilities against what are styled *Evangelical* men and *Evangelical* principles; for it will not be doubted that some, at least, of the *doctrines* of Milner are the real objects of condemnation.

For myself, I have been called upon to notice it; and connected, as I have had the honour to be, with Milner's flock and Milner's writings, I shall not decline the call. I shall hope to treat Mr. Rose with all the respect to which his talents, station, and services entitle him; but I shall hope also to shew that he has pronounced a rash and unjust censure upon a man and a work which demand far different treatment. I shall prove, that, in pronouncing Mr. Milner to have been "a man of feeble powers and limited views," he contradicts all who were ever acquainted with him, from his cradle to his grave. And here I shall produce the testimonies of men who need not shrink from being confronted, as to competency for forming a judgment, with Mr. Rose himself,—Isaac Milner, William Hey, William Wilberforce, Henry Thornton, William Richardson of York, Dr. Paley, and Bishop Wilson of Calcutta; besides the uniform sentiments of all who were his scholars, of whom I hope to exhibit a list which will do honour to his name. But, indeed, why do I speak of individuals, however distinguished, when the University of Cambridge itself gave to the work its special sanction, by printing the whole, except the first edition of the first volume, at its own cost? And concerning the *value* of the work, when that term is properly defined (according to the excellent instructions which Mr. Rose himself has given in his former Lecture respecting the term *utility*), I trust to be able to make an appeal which cannot reasonably be rejected. My pamphlet is far advanced in the preparation, and shall appear as soon as the state of my health will permit.

Hull. JOHN SCOTT.

ON A PASSAGE IN THE MEMOIR OF MR. NEALE.

To the Editor of the Christian Observer.

In your last month's notice of the very interesting Memoir of Mr. Neale, you quote Mrs. Neale as saying: "In the usual reading to me, something led to the mention of the first chapter of Genesis; when, to my surprise, he began attempting to prove to me, through all its parts, that the history of the creation, if inspired, was allegorical. I could not argue; the conversation was short: I was driven to one comfort and one resource."

There is no doubt that Mr. Neale, at the period when this conversation occurred, was far advanced in the road to infidelity, if he had not already reached that awful goal; but I think it very possible, that in the particular matter of the construction of the inspired record of creation Mrs. Neale may have somewhat misapprehended him. Might not Mr. Neale have alluded to the geological controversies with which he had been conversant at Cambridge; and expressed the opinion, at that period not uncommon

among religious men of science, that Mr. Faber's construction, of the six days being six lengthened periods of time, was the true solution of the Sacred Text, and the just way of meeting geological phœnomena? Mrs. Neale's reply would be, that this was "allegorizing" instead of interpreting; nor would her feelings be much tranquillized if her husband proceeded to inquire, with Mr. Faber, how there could be what we now call a natural day of twenty-four hours, from sun-rise to sun-rise, before the sun was formed; or how an inhabitant of the North Pole, whose day is six months and his night six months, or of the Polar Circle, whose day and night are forty-eight hours, would construe the narrative. Such things are discussed in college circles, among men who have no tendency to infidel or sceptical opinions; and perhaps sometimes (for I quite agree with the writer of the admonitory remarks in your Number for July, p. 404) in a manner not the most judicious; and with a freedom calculated to excite painful emotions in those who do not see that a man may believe and venerate the word of God, and yet not be satisfied with the popular interpretation of certain passages. I well remember how much my own mind was harassed when I first began to hear at college of "various readings," and "families of manuscripts," and "spurious texts;" and I seriously feared that all would soon be in ruins, and Christianity come to an end; and I am perfectly sure, that had I heard of the opinions expressed by Faber, or Chalmers, or various other individuals lately mentioned in your pages, in reference to geology, I should have concluded forthwith that they had renounced the Divine inspiration of Holy Writ. I do not think so now, though I should not interpret some things as they do.

I may be wrong respecting Mr. Neale; but I would at least give him the benefit of a charitable doubt: unless, indeed, the words "if inspired" were uttered by him sceptically, and not hypothetically; in which case there was indeed ample cause for Mrs. Neale's terror. But I have heard some of the most pious men living say "the Mosaic narrative, if inspired, must be construed so as to be consistent with facts;"—not meaning to doubt the inspiration, but only to shew their opponent what they considered the alarming alternative if he did not admit their interpretation; and I would at least *hope* that Mr. Neale meant nothing more.

X.

ON THE CONSTRUCTION OF THE CONVENTICLE ACT.

To the Editor of the Christian Observer.

I SHOULD be much obliged if you would inform me on what grounds you consider the penalties of the Conventicle Act of 1812 as capable of being applied to cottage lectures by a clergyman in his own parish; or to the case of prayer at committees and meetings of societies, the business of which is not "religious worship," to which alone the Act applies. It seems proper, before the next session of Parliament, to consider whether any alteration of the Act be really desirable; and, if so, what.

VIGIL*.

* We have received several inquiries upon this subject, in reference to Mr. Hardy's late Bill, which passed the House of Commons but was lost in the House of Lords. The Act of 1812 differed from former Toleration Acts in not being confined to Dissenters, but in employing the general term "Protestants," with an express view to include members of the Church of England in a portion of its indulgence. It differed also in the largeness of its concessions, affording facilities for religious observances, to Churchmen, as well as Dissenters, in cases in which they had before been restricted. To the Dissenter it gave all that could possibly be requisite; and so far from its having been conducted in a niggardly or grudging

ON THE CRITICAL INTERPRETATION OF LUKE XI. 47, 48.

To the Editor of the Christian Observer.

We read, Luke xi. 47, 48, "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres."—This is one of the few places where the English translators of the Bible appear to have gone out of their way in order to fix what they conceived to be the sense of the passage. "Truly ye bear witness *and* allow the deeds of your fathers," was, I believe, the reading in the Bibles of Queen Elizabeth's time; and the alteration of "and" into "that" is a manifest violation of the laws of legitimate translation. How far it has made the verse more intelligible, is another matter; but, considering the allowed difficulty of the passage and the proportionate danger of mistaking its meaning, the literal rendering ought on no account to have been departed from. Since, however, actions are mostly judged of

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spirit, the Archbishop of Canterbury, and all the other Prelates, concurred in it; and his Grace, in order to mark in the strongest manner his sentiments, sat as one of the Commissioners for signifying the Royal assent to it. It is unjust, therefore, to represent the Act as one of restriction; it was, on the contrary, one of enlargement. It legalized the exercise of religious worship in social circles by Churchmen as well as by Dissenters, provided that there are present not more than twenty persons besides the members of the family in whose house the service is held. If this number be exceeded, the place is considered public; the doors must not be fastened; the room or building must be registered; and the preacher, if called upon by a magistrate, must take out a certificate, subject to the oath and declaration required by the Act. As clearly as these forms are dispensed with where the congregation is under twenty, so clearly are they required *in every case* in which it exceeds that number. Hence, even a clergyman in his own parish is liable to an information, if he "teach or preach" where more than twenty of his parishioners are present, unless the room be licensed; and he must also, if called upon by any magistrate, either qualify himself as a Dissenting minister, or cease to officiate in the said room, even though it be licensed. It is thus within the power of any informer to put a stop to cottage lectures, religious addresses in school-rooms, or whatever else may come under the specification of teaching, preaching, and religious worship, if more than twenty persons be present. The Act proceeds upon the principle that Church people ought not to meet for Divine Service except in a church or chapel; and that no lay Churchman ought to pray or expound the Scriptures to more than twenty persons besides the family, or a clergyman in any place not consecrated or episcopally licensed. Lord Brougham expressly stated that such is the policy of the law; "for," said he, "if persons could worship God next door, they would not be induced to go a long way off to church;" which shews that his Lordship knows very little of the effect of cottage lectures, which is uniformly to fill the regular places of worship. It ought to be calmly considered what of good and of evil there is in the law as it stands; but it is in vain to argue that it is not what it is. Whether right or wrong, let us understand it; which is the first step towards amending it where faulty.

With regard to the meetings of committees and societies, it is only by misapplication that the Act can stretch to them; but if, as has been often argued, praying is teaching and preaching, or if only it be "religious worship," the Statute clearly applies; unless it should be contended, that though religious worship was transacted at the meeting it was not a meeting *for* religious worship, the worship being only incidental, and not the object of the meeting. This, we understand, is the construction of some learned authorities; but if Mr. Hume or Mr. O'Connell were to convene a periodical meeting at which sedition was regularly broached, it would not be considered a justification that the business of the meeting was, or was said to be, to sip coffee and discuss muffins; and that the sedition was merely incidental, the breakfast being the object, and not the sedition. We say not that any sound-headed and right-hearted magistrate would convict where the prayer was shewn to be only preliminary, and not the express object of the meeting; but he would have to exercise his discretion in the matter; and in case of appeal the question might be variously argued. Some lawyers lay down a maxim to the effect that what persons constantly do when they meet, the law presumes they meet to do. If so, a prayer at a public meeting is religious worship prohibited by this Statute.

by their consequences, the translation in question is likely to appear censurable or otherwise according to the judgment one forms as to the degree of correctness with which it expresses the meaning of the original.

The passage does not seem at first sight to admit of any other interpretation than that which the English translators have given to it. It is thus paraphrased by Dr. Doddridge: "Woe unto you! for [at a great expense] you build [and adorn] the sepulchres of the prophets, [as if you had a mighty veneration] and [affection for them, though] your fathers slew them. [But as you are regardless of the instructions that the prophets gave, and appear in your conduct to imitate your fathers], Truly you bear witness [to them, rather than against them,] and [in effect] approve [and vindicate] the works of your fathers; for [as] they indeed slew them, and you build their sepulchres [one would imagine that you erected these monuments, not so much in honour of the slaughtered prophets, as of the persecutors by whom they were so wickedly destroyed]."

As no one could seriously imagine that a monument was raised over a murdered man in honour of his murderer, we must, according to this view of the passage, consider our Saviour as speaking ironically; as if he had said,—'How are we to account for your building these sepulchres? It cannot be, as you pretend it is, to honour the slaughtered prophets; for your actions shew that, had you lived in the days of your fathers, you would have been partakers with them in the blood of these martyrs. Are not these decorated tombs meant rather to stand as trophies over the dead, to record and to celebrate their destruction?' I am far from thinking it impossible that our Saviour should have uttered this severe reproach against the hypocritical and unrighteous Pharisees; but, in the passage before us, the irony does not appear to me to be sufficiently obvious to justify us in adopting such an interpretation.

The German commentator Kuinoël explains the 48th verse as follows: "Truly you praise and approve the crimes of your fathers, although [you wish to seem to disapprove of them, because] they killed the prophets; whereas you build up their sepulchres." But there is no authority for making ὅτι mean *although*. Kuinoël refers, indeed, to Matt. xi. 25, and Rom. vi. 17. His translation of the former of these texts is, "I thank thee, O Father, because, although thou hast hid these things from the wise and prudent, thou hast revealed them unto babes;" and of the latter, "God be thanked, that, although ye were the servants of sin, ye have obeyed," &c. But it is manifest that in these passages the word *although* forms no part of the translation of ὅτι. Ὅτι belongs to the whole sentence; but the word *although* is introduced for the sake of bringing out the opposition between the two contrasted clauses within the sentence. Besides, with respect to the text in Matthew, the correctness of the above translation appears to be rather questionable.

There are two other expositors, Storr and Paulus, whose interpretations Kuinoël has considered worth his notice. The former of these explains the passage thus: "You [who wish to seem better than your fathers] are preparing sepulchres for the prophets [of *your* time]; and they slew the prophets [of *their* time]. In this way you praise and approve the works of your fathers; for they slew the prophets [of their time], and you prepare sepulchres for the prophets [of your time]." Kuinoël justly rejects this interpretation as "harsh and intricate."

He applies the same epithets to Paulus's exposition, but not, as it appears to me, with the same justice. This commentator explains the 48th verse as follows: "Truly [in repairing the sepulchres of the prophets, by that very act (ἐργοις, *re ipsâ*)] you bear witness against your fathers; and yet [in your hearts] approve their works (ἐργοις); [you bear witness,

I say, against your fathers] because they slew the prophets, whereas you repair their sepulchres." The double meaning which he gives to εργοις is, of course, utterly inadmissible, as well as quite unnecessary: but he seems to me to be right in considering the testimony of the Jews as being given *against* their fathers, not *in favour of* them. And this becomes more manifest, if we bear in mind that μαρτυρειν is used in this sense in Matt. xxiii. 31; which verse, in a Harmony of the Gospels, should follow the passage in Luke; for it is probable that our Saviour, after speaking of the testimony which the Jews gave against *their fathers*, would proceed to convict them of bearing witness also against *themselves*. In accordance, then, with the views of Paulus, I would translate the 48th verse as follows: "It so happens (αρα) that you bear witness against your fathers' works at the same time that you approve them: for your fathers killed the prophets, whereas you build up their sepulchres."

M. J. M.

FAMILIAR CORRESPONDENCE OF ST. BASIL AND GREGORY NAZIANZEN.

(*Continued from* p. 470.)

THE following is the answer of St. Basil to his friend Gregory Nazianzen (No. 1 in Basil's Letters), written from his retreat in Pontus, about the year of our Lord 358. I had written a few observations upon it, but upon re-consideration do not send them, as your readers will supply their own comment. The letter is curious, as furnishing a very early illustration of the principles upon which monastic institutions were founded. I need not add, how futile are all such external attempts for keeping the soul pure and in hallowed communion with God. Every Christian will desire daily to redeem some portion of time, even in the busiest scenes of life, for devotion, sacred reading, and holy meditation; and *occasional* seasons of larger and more special retirement are also profitable, to break, as it were, by a longer parenthesis, the ordinary course of action, and to afford opportunity to meditate upon our ways, and for both soul and body to recover their spring, weakened, and their edge blunted, by worldly pressure and attrition. But these are the exceptions, not the rule; for man was intended actively to discharge the ordinary duties of life; "not slothful in business," while "fervent in spirit serving the Lord:" and if he so live "in the world" as "not of the world," he will not be further from salvation and heaven in the busiest resorts of lawful occupation, than in the depths of a forest or in the wild solitudes of a lonely mountain.

R.

Basil to Gregory.

"I knew your last letter* to be yours, just as a man recognises the children of his friend by their being like their father; for your letter intimates that the external circumstances of this place have very little influence to induce you to come and live with us; and before you consent, you must be informed what sort of life we lead here; what our discipline is. Now this is a sentiment truly your own; perfectly congenial to a mind like yours, which values the blessedness laid up for us in God's promises far more than all the possessions of this world.

"As to what I am doing night and day here in this profound solitude, I confess I am ashamed to write it; for I have indeed escaped from the diversified employments of a city life—incentives to a thousand evils—but I

* See the Letter No. 7 in Gregory Nazianzen's Works.

have not yet been able to escape from myself. My case resembles that of a man at sea, who, being unused to that way of life, is distressed by nausea, and complains of the magnitude of the ship, as if it were the cause of the heavy swell that distresses him; therefore he gets out of the ship into some boat or skiff; but into whatever he removes he finds his sickness and restlessness not at all abated; the same bilious attacks, the same oppression of spirits, are sure to accompany him. Just so it is with me; for as I carry about with me all those passions which are quite at home within my breast, I feel the same tumultuous agitation of mind wherever I am; so that I have derived no great benefit from this solitary wilderness.

"But if you inquire (not what I *am* doing, but) what I *ought to be* doing here, and what means we have of treading in the steps of Him who is gone before us in the way of salvation—for he says, 'If any man is willing to come after me, let him deny himself and take up his cross and follow me'—I will endeavour to answer your inquiry at length.

"In the first place, it is requisite (or it is a standing rule with us) to endeavour to attain composure and tranquillity of mind; for as it is impossible to see very distinctly when the eye is continually wandering—first moving obliquely to the right and left, then giving rapid glances upwards and downwards, whereas the light ought to be steadily fixed upon an object, to make its image clear and well defined—equally impossible it is for the mind of man to have a clear perception of truth when its attention is drawn aside by a multitude of earthly cares and avocations. The man who is at present free from the bondage of connubial life is distracted by fierce passions, by unruly affections, and by a frantic species of love. Cares of a different kind—a tumultuous throng—invade the man who is bound by conjugal ties: if childless, he is exceedingly desirous of having children; if he have children, then he is full of anxiety about their education and maintenance; about the protection and security of his wife, the general superintendence of his household, the governing of servants, losses and injuries sustained in business, disputes with neighbours, suits at law, dangers of foreign trading, and the drudgery of agricultural labour at home: in short, every day turns up some vexation of its own to perplex and darken the soul; even the night adopts the cares of the preceding day, and rehearses them in fantastic shapes, to delude and mock the understanding. There is but one way of escaping from all these evils; and that is, retirement from the whole world. But this withdrawing must not be merely external and corporeal; the soul must forcibly withdraw its sympathy from the body: the man must cease to be the citizen of any city, to have any house, any thing he can call his own: he must divest himself of attachment to his former companions; strip himself of his possessions, even of the means of sustaining life; must be disengaged from business, and from all interchanges of social life; must abstain from all instruction that man * is the author of, that he may be fully prepared to receive into his heart the impressions produced by *Divine* instruction. This preparation of heart must be effected by unlearning those lessons which had previously got possession by the force of evil habits and associations; for it is not possible to write any thing on a waxen tablet, if the characters and marks before inscribed in it be not first obliterated by smoothing [the wax with the flat end of the stylus] . . . no more can the soul have Divine doctrines imparted to it, if the previous habits and prejudices be not first effaced.

"Now [our] solitary retreat is of very great use to us [in effecting this

* αμαζη ανθρωπινων διδαγματων. I insert the Greek, lest I should be thought to have made some addition to these extravagances.

transformation of the heart], since it lays our passions asleep, and gives reason leisure to root them out of the soul completely. For as wild beasts are easily restrained when once they have been handled and tamed; so appetites and angry passions, and fears and sorrows—those poisonous emanations of the soul—having their active virulence abated by the tranquillity [of such a retreat as ours], and being never exasperated by the incessant irritations of public life, are the more easily restrained by the power of reason. Wherefore the place [of retirement] should be suitable to these views (as indeed ours is, being cut off from all intercourse with mankind); it should admit no external affairs that might interrupt the regularity of religious exercises, for such uniform discipline administers nutriment to the soul, by suggesting a train of Divine meditations. Now, what greater blessedness can be conceived, than for a man to imitate the choir of angels even while he is upon earth; hastening at the break of day to his devotions, to honour his Creator in psalms and hymns; and then, after the sun is risen, betaking himself to his [manual] labours; a devotional spirit still attending him every where, his works being seasoned as with salt by sacred melodies—for hymns have a happy effect on the temperament of the soul; they expel grief, and restore hilarity.

"In this process, by which the soul is to be purified, tranquillity is the very first step; the tongue being no longer suffered to speak of what is doing among men, nor the eye to survey the bright colour and symmetry of their limbs and features, nor the ear to slacken the tone and vigour of the soul by listening to delightful harmony, or to that facetious wit which has a still more fatally relaxing tendency: for the understanding, when not diverted by a variety of external objects, nor led away by the senses into diffuse worldly speculations, returns from its wanderings, and penetrates into itself, and by itself ascends to the contemplation of God; by whose glory shining around and within it, it comes to forget its very nature, and no longer drags the soul downward amidst anxious cares for food and raiment; but, being disengaged from earthly ties, reserves all its energies for the acquisition of the good things of eternity, [contriving] by what means its sobriety and fortitude may be established, and how justice * and prudence may be successfully cultivated, and all other virtues, whatever those various species may be (derived from these genera) which qualify a diligent man for discharging rightly all the duties of life.

"One of the most effectual means of discovering what is *right*, is to meditate on the Holy Scriptures, for in them are found the principles and precepts of right practice; the lives, also, of those blessed men who are therein described, are accurate and spirited likenesses, models of virtue and godliness exhibited for our imitation; so that, whereinsoever any of us find ourselves defective, we may (if we are watchfully intent upon it) be sure to find in that general repository some remedy suitable to that peculiar infirmity of mind. [As, for instance], he that admires and aspires after purity and abstinence, should be frequently meditating on the history of Joseph, and learn from him how to coerce and purify the heart; observing him as an example, not merely of continence, but also of habitual inclination to virtue in general. Fortitude he may learn from Job, who in the sad reverses that befel him, when he passed instantaneously from riches to poverty, from the society of affectionate children to the solitude of a childless state, nevertheless remained the same man as before; preserving

* Δικαιοσυνη και φρονησις. But what exercise can there be for these virtues, if a man be *literally* απολις, οικος ακτημων, αβιος, ασυναλλακτος, and so forth? Did Basil mean these words in a *qualified* sense, like St. Paul's εχοντες ως μη εχοντες, and κλαιοντες ως μη κλαιοντες, in 1 Cor. chap. vii.?

on every * occasion his usual firmness and composure of mind, and enduring without being exasperated what was still more painful—the ungenerous behaviour of his friends, who came indeed to comfort him, but only reproached him, and greatly aggravated his afflictions. Again: if a man desires to be at once meek and magnanimous; to be indignant against sin, and yet gentle towards the sinner; he may learn from the example of David how to combine these virtues, that seem to repel and be antagonists to each other: for David was a hero in exploits of war; but as to requiting his personal enemies, or retaliating upon them, he was gentle, and not easily provoked. Such also was Moses, rising up in great wrath against sinners that offended God, but bearing with great meekness the accusations brought against himself. And, generally speaking, as painters when they take copies of likenesses look frequently at that which is the original, and transfer thence to their own canvas with studious accuracy the lineaments they have observed; so ought every one who studies perfection in virtue and piety to look at the lives of the saints, as models that transmit skill and activity, and make their good qualities his own by imitation. Moreover, *prayer*, when it succeeds after [such] reading, finds the soul in a state more sprightly and vigorous, animated with fervent affection towards God.... That is genuine prayer which makes the idea of God within the soul to be distinctly perceptible; and this is the Indwelling of God, to have God firmly established within by the [power of] memory. It is in this manner that we become a temple of God, when the continuity of that memory is not interrupted by earthly cares, nor the understanding disturbed by sallies of passion. The devout man, escaping from all these snares, withdraws into the sanctuary, to his God; expelling the passions that urge him to intemperance, he adheres to his religious discipline with a persevering assiduity. It is more especially necessary that he should take great pains to regulate his *conversation*, that it may not be like that of an ill-instructed man; but, whenever he puts a question, it may be free from any thing contentious and captious; when he makes a reply, that it be not done to catch applause; neither interrupting the person he converses with (while he is speaking to the purpose), nor watching to thrust in ostentatiously some observation of his own, but keeping a due medium in speaking and hearing, as one not ashamed to learn, nor yet enviously reluctant to teach. Nor should he, when indebted to another for any [valuable remarks], conceal the source from which he derived them; he should candidly declare who the author was, and not take the paternity and authorship to himself, like those who pass off supposititious children for their own.

"[It is also with us a rule in discoursing] to prefer a moderate pitch of the voice before either extremes; so as to be neither too low to be heard, nor yet so loud as to be oppressive to the hearer. The speaker should also first reflect within himself as to what ought to be said, and then give utterance to his sentiments: he should also be affable in discourse, agreeable in social intercourse—not officiously so, by hunting for witticisms or happy turns of expression, but by cultivating habitual suavity, such as produces (without effort) a friendly and benignant address. And when he is obliged to reprove, he should divest himself of all asperity: by preoccupying your mind with some humiliating thoughts of yourself, you will be more likely to be well received by the person who stands in need of this service. Nathan's method of rebuking will be a useful precedent to us on many occasions of this nature; for when David sinned, the Prophet did not reprove him in distinct terms, delivered in his own name; but by

* An exaggerated statement; which observation will frequently occur to the reader.

using a supposed case as if it were a real one, he made the king sit in judgment on his own sin; so that he passed sentence, before he was aware, against his own self, and could not afterwards retract or throw blame on his reprover.

"Now the humble and chastized temper [which appears in this discreet style of conversation and manner of rebuking] ought to have every thing in keeping with it. The look, air, dress, and even gait, should be consistent: the eye should be sad and downcast, the mien negligent, the hair uncombed, the attire (somewhat) squalid. The airs which mourners put on should in us be spontaneous and natural. The tunic should be drawn close to the body by a girdle, which should not be above the middle (for that would be effeminate); nor should it be too loose, for to have flowing garments would be indicative of an indolent and slovenly disposition. The step or gait should not be sluggish, since that would betray the inertness of the mind; nor should it, on the other hand, have too much activity, like strutting, which might suggest the idea of some peculiar mental excitement. In dress let there be but this one aim, to protect the body sufficiently both from cold and heat: as to colour, let nothing gaudy be selected; nor as to texture, any thing of peculiar fineness and delicacy; for to regard in any vesture the beauty of its colours is little better than the frivolities of a lady's toilet, when busy in repairing the bloom upon her cheeks and the borrowed brightness of her hair. Moreover, the tunic should be so coarse and substantial as to be sufficient of itself for keeping the body warm, and not require any vest under it. The shoes should be those of a low price, but yet fit to answer the purpose for which they are wanted. In short, utility should direct the choice of every part of dress. And the same may be said of *diet* also: bread will satisfy hunger, and water relieve thirst, in a healthy man; and some [additional] food, made of leguminous vegetables, may very well sustain the strength of the body, in whatever works of usefulness or necessity it be occupied ... In eating, it is unbecoming to shew a ravenous avidity; on the contrary, steadiness and composure should be always preserved, and the pleasure of the repast should be moderate. Nor is the mind even then to be entirely unobservant of God's (operations), since the nature of the viands, and the adaptation of the recipient organs, furnish materials for praising Him; and the secret method of transmuting various kinds of aliment into the same corporeal essence is the contrivance of the Supreme Disposer of all things. Let prayer before meat have a suitable reference to the bountifulness of God in what He then bestows, and in what He has treasured up for the time to come; and let prayer after meals consist of thanksgivings for what God has just given, and petitions for what He has promised. One hour should be the time allotted for taking refreshment; and it should be the same hour, as it recurs periodically in the course of a day and night, in order that the same portion of time—namely, one hour in twenty-four, and no more—may be regularly spent in sustaining the body. The rest [of the day] an ascetic will devote to the mind, or to those manual labours that are agreeable to reason. His sleep will be light, easily broken, such as naturally results from so temperate a diet; and upon occasion of intent application it will be much interrupted by anxiety about the weighty things he has to think on. To be overpowered by profound lethargic sleep, whilst the whole frame is unstrung, and spectres absurd and fantastic revel in the imagination, is a species of death, which heavy sleepers daily undergo; devout ascetics are far from such indulgence. What the morning is to other religious men, *that* midnight is to *them*—a season of solemn stillness to the soul; when neither the eye nor ear transmits any injurious impression to the heart; when the mind in sacred soli-

tude holds communion with God; corrects itself, by calling its sins to remembrance; sets itself bounds, to keep it at due distance from every evil thing; and implores the co-operation of God for the perfect accomplishment of the great object it has so long and so ardently pursued."

PROFESSOR BURTON ON ACTS II. 8.

To the Editor of the Christian Observer.

THE Rev. Dr. Burton, in his Oxford Sermons, remarks upon Acts ii. 8:—"We are not to suppose that all these persons heard their respective languages all spoken at the same moment; but, as they conversed separately with the Apostles, they found themselves addressed in their several languages." Is this interpretation reconcileable with Acts x. 46? Or are we to suppose that the six brethren who accompanied St. Peter on that occasion were respectively of different nations, and could therefore bring into exercise the newly conferred power of speaking *with* divers tongues? If you *, or any of your correspondents, will clear up this question, you will greatly oblige

AN HUMBLE INQUIRER.

ON THE PECULIARITIES OF THE GOSPEL ACCORDING TO ST. LUKE.

To the Editor of the Christian Observer.

IT has been remarked, as a peculiarity which distinguishes Luke's Gospel from the Gospels of Matthew and Mark, that Luke does not content himself with a bare statement of facts: he constructs his sentences in such a manner as to express some opinion of his own, or suggest some inference that may be drawn out of his narrative. Mark is the most circumstantial of the three Evangelists in his relation of events, but he never stops to moralize or draw conclusions: he even omits the discourses of our Saviour himself. Matthew inserts these discourses, but seldom determines their chronology, or the occasions that gave rise to them: he seems to have set down every thing just as it occurred to his memory, with no regard to order or connexion. But in Luke there are traces of deeper thought, as well in the arrangement of the narrative as in the occasional observations introduced by the historian. It is to the latter point that I shall confine myself in the present paper.

In iii. 20, when giving an account of the imprisonment of John the Baptist, after stating that Herod was incited to this act by motives of resentment because John had reproved him for his evil deeds, Luke remarks, that in imprisoning John *he made a fresh addition to the catalogue of his crimes:* "He added this above all, that he shut up John in prison."

In verse 23 of the same chapter, he commences his account of Christ's pedigree by describing him as the son of Joseph. Bearing in mind, however, his miraculous conception, and the descent of the Holy Ghost at his baptism, and the voice which had pronounced him to be the beloved Son of the Father, he is careful to intimate that he only states what was "*supposed*" to be the earthly generation of the Saviour.

In iv. 13, he finishes his account of Christ's temptation in the wilderness with a remark which must have been suggested to his mind by fre-

* We cannot; for we do not clearly comprehend our correspondent's query.

quent meditation on our Saviour's history. "When the devil had ended all the temptation," says St. Luke, "he departed from him *for a season*."

In verse 15 of the same chapter, St. Luke says, that when our Saviour taught in the synagogues of Galilee he "was *glorified* of all." For to the historian it seemed that the admiration of the astonished multitudes was an unconscious testimony to that *glory* which belonged, as he well knew, to the higher nature of the Prophet of Galilee.

In ver. 17 it is said, that "on a certain day, as he was teaching, there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; *and the power of the Lord was present to heal them.*" We should naturally refer the last clause to the preceding context; but as it is not likely that Jesus Christ performed his miracles on the Pharisees and doctors of the law, we must suppose that the reference is to something which was passing before the mind of the historian. It is clear that he was thinking, not of the unbelieving Pharisees, but of the diseased persons who came to our Saviour to be healed.

In vii. 29, 30, there is a passage about which it is difficult to make up one's mind. In the English Bible it looks like a reflection made by the Evangelist, and it was so understood by the authors of this Translation; but the generality of modern critics consider these verses as a part of our Saviour's discourse, and expunge the initial clause of verse 31, which appears not to have sufficient authority from the ancient manuscripts. Whatever be the truth as to the latter point, I am still inclined to consider the verses in question as a comment introduced by St. Luke, who had observed that all those whom John had baptized with the water of repentance, shewed themselves ready to listen to our Saviour's teaching; whereas those who had rejected the baptism of John, rejected also the doctrine of Jesus Christ.

In ix. 51 it is said, that Jesus Christ "stedfastly set his face to go to Jerusalem," because "the time was come when he should be *received up.*" Luke speaks in the same manner Christ himself did, when, turning his thoughts away from the pain and misery which lay before him, he looked forward to the time of his exaltation and glory. "The hour is come," he said, "that the Son of man should be glorified" (John xii. 23).

In x. 21, Luke says, that "Jesus *rejoiced in spirit*, and said, I thank thee, O Father, Lord of heaven and earth." Matthew gives us the same thanksgiving, but does not notice the exultation of mind with which it was uttered; but it was this, as might be expected, which seemed to St. Luke to be more especially worthy of his regard.

It would be easy to proceed with this examination of St. Luke's Gospel: but the above instances will be sufficient to illustrate his habit of *considering* every event that came before him, and adding to the matter of his narrative a form and colouring indicative of the thoughts which had arisen within his own mind.

M. J. M.

CLANDESTINE MARRIAGES.

To the Editor of the Christian Observer.

When I ventured to communicate to you my opinion upon the facilities for clandestine marriages, I felt deeply the importance of what I expressed, and I was therefore thankful that you inserted my remarks. A "Parish Clerk," in your Number for July, feels distressed that the weight of the charge should fall upon his brethren, while the clergy are screened from imputa-

tion; but so far from screening them, I attached severe blame to those of the clergy who place too much confidence, as regards this matter, in their clerks; and I must again express my regret that they do not all of them enforce the provisions of the 7th section of Act 4 George IV., which is now their *law*.

I can pledge myself to the veracity of the following fact, which took place about three months ago in one "of the metropolitan parishes west of Temple Bar."—Two persons of my acquaintance had a fancy to be married in a parish where they were both unknown, and where they had never resided a single day. The bridegroom "put in" the banns, specifying all particulars, *except the residence*. The clerk received his communication with great courtesy; but, discovering the important omission, said to the *stranger* before him, "You will have the kindness to write down, 'both of this parish,' if you please, sir!" His request was complied with; no further question was put; and the marriage was solemnized in due course. I verily believe, with your correspondent B. D., that this is no unusual circumstance; for, as he truly observes, parish clerks are "not generally persons in that station of life in which the disinterested eschewment of fees is to be expected." In a few opulent parishes they may be persons in the rank of gentlemen; but these act by proxy; and the system alluded to is so general, that they do not consider it a point of duty to interfere.

If, however, any person doubt the accuracy of these statements, I will confirm them by episcopal authority; for the present Bishop of Chichester has found it necessary to send round to his clergy a circular, in which he says: "Complaint has been made to me concerning a practice, which is stated to be prevailing in this diocese to a lamentable extent. Marriages are said to be solemnized, particularly in the more populous towns, although the parties have not, either of them, had any *bonâ fide* residence in the parish where they are married. I need not point out to you how important it is that all my clergy, whether acting merely as surrogates, or actually officiating, should be put upon their guard in this matter. I feel it, therefore, my duty not only to call your attention to the directions of the Canons, Rubric, and Act of Parliament, but also to request that you will enforce upon your parish clerk the necessity of inquiring scrupulously, in every case where any doubt can possibly exist, respecting the real place of residence." His Lordship would not have issued such a circular without good reason. I am not aware whether any other Right Reverend Prelate has recently addressed his clergy on the subject; but I submit that it deserves the attention of their Lordships.

The question of profit and loss, on the ground of fee-gathering, I pass over, because, as B. D. observes, it "is a minor evil:" and as for the flimsy gloss with which a "Parish Clerk" would palliate "the irregularity complained of," it is at once refuted by the conviction that "Cæsar is to be obeyed wherever obedience to him would not involve disobedience to God." The law of the land very clearly points out the course to be pursued; and the *irregularity complained* of is a daring and palpable violation of that law: which surely a "Parish Clerk" must acknowledge to be "a sin before God, as well as a misdemeanour in the sight of man."

That the law in question is most salutary, and well calculated to attain the important end at which it aims—namely, "the better preventing of clandestine marriages,"—I will illustrate by a supposable case. A man has a thoughtless son, who but yesterday attained his majority. This youth is over-persuaded to become the lawful husband of some very disreputable female; and, through fear of parental interference, he is advised to "put in" their banns at some distant parish, where detection will be

improbable: he takes care, during the needful interim, never to absent himself from his paternal roof in any way that can excite suspicion: the nuptial day arrives, the contract is ratified, the youth disappears: the perplexed father discovers that he has been married to the notorious M. N.; but all remedy is hopeless, and a whole family is thus thrown into bitter distress.

MINIMUS.

ON THE REVERENCE DUE TO HOLY SCRIPTURE.

To the Editor of the Christian Observer.

PERMIT me, as one of "the weak brethren," to thank your correspondent "A.," in your Number for July, for his recommendation to those who are strong to bear our infirmities. I assure you I for one am much shocked with the language which I now perpetually read and hear in regard to Holy Scripture; and which, though it may be the current speech of "sound Biblical scholars" and "truly pious men," is to my eye and ear very distressing. Let me urge clergymen, let me urge Biblical critics, to shun, as most irreverent and pestiferous, this semi-Neologian style, which affects to speak of Scripture in the free language of literary criticism; which talks, with Paley, of St. Paul's habit of "going off at a word;" or of the "odd quaintness" of St. Peter's phraseology; or of the way in which one or other of the Evangelists "made up" his Gospel; or of "gnarled and unwedgeable" texts. I find nothing of this literary levity and flippancy, this free-and-easy style, in our old divines; and though no real harm should be meant by it, it is at least a foolish affectation, and may lead the reader or hearer to doubt whether the writer or speaker does really believe that all Scripture is given by inspiration of God. Let me implore those who undertake to treat upon sacred subjects, to expunge every word and allusion that may savour of witticism or pleasantry; ever speaking with devout solemnity, as in the immediate presence of God; remembering also how tender are the feelings both of the strong and the weak of Christ's flock; and how instinctively they recoil from the sportings of scholarship in matters which relate to God, the soul, and eternity. The actor Garrick once asked a young clergyman why he tumbled over the Bible and Prayer-book in the reading-desk as if they had been a counting-house waste-book and ledger? The young man might say, that he meant no disrespect; that the paper and leather were not the word of God; and that it would be affectation in an educated person to put on the reverential awe of Burns's cotter when he opened the "big ha' Bible." But Garrick was right; for sure I am that no man who is not reverent can be devout. Even a change of terms, where the ear is accustomed to a particular phraseology, often causes a recoil. Reading men do not know the feelings of the multitude; they ask for the most striking word, careless of its associations. Mr. Milman said that he meant nothing ludicrous by calling Abraham a sheik or emir; and another writer may have intended no levity in speaking of our Lord's "*perambulations*" about Jerusalem; but the effect in such cases, whatever may be the intention, is decidedly injurious. I would recommend some preachers and writers to read their sermons or books to their pious aunt, or wife, or sister, before they exhibit them to the public; and, where their unsuspecting auditor looked doubtful, freely to expunge.

ONE OF THE WEAK BRETHREN.

ALLEGED PROOFS OF ANCIENT HUMAN FOSSIL REMAINS.

To the Editor of the Christian Observer.

IN your observations in your last Number, on the Letter of "A Layman" on Scriptural Geology, you seem to entertain a doubt whether human remains have been found under exactly the same geological circumstances as those of animals of extinct species. Upon this point I might refer you to a recent work of Mr. Fairholme, where the subject is fully treated; and where I think it is proved, beyond a possibility of doubt, that human bones have, in many instances, been found in a really fossilized state *. Mr. Lyell himself acknowledges that in the French caves human bones have been discovered under exactly the same geological circumstances as those of animals of extinct species. These human bones, when applied to the tongue, adhere to it not less than those of the other animals; which is a decided proof of their being of the same antiquity.

You are also of opinion that the bones of animals found in caves belong either to those who had lived and died there, or had been brought in by other animals to be devoured. With respect to the first supposition, of

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* We are well acquainted with Mr. Fairholme's work, which is written in the spirit of a Christian and a sincere inquirer after truth; and we readily concur with our correspondent in recommending it to all who wish fairly to weigh and judge of what can be said in reply to the opinions of our University Geological Professors, and the great body of geologists throughout the world. We do not, however, think it conclusive upon the question under discussion, for reasons which we have already stated in part and in brief, and should be ready to open in detail, if we had not given a sort of pledge in our last Number to drop the discussion, lest it should prove wearisome to those of our readers who do not feel particularly interested in it. We therefore insert our present correspondent's well-written letter, leaving our readers to weigh it for themselves. There is not, in our apprehension, any one clear and conclusive case of human remains having been found "under exactly the same geological circumstances" as those of animals of extinct races. It does not weigh with us that a few infidel foreign geologists have affected to think the facts rather strong, with a view to disparage the Mosaic narrative, by arguing—not that irrational animal life has not extended six thousand years, but—that man has existed perhaps for millions. We should not willingly be beaten from the ground so strongly occupied by Cuvier, Buckland, Sedgwick, Conybeare, and other geologists, whose researches have remarkably corroborated the testimony of Holy Writ—though it needed no corroboration — with regard to the comparatively recent creation of mankind. Were it proved that the most ancient organic fossil remains and those of mankind are coeval, the Christian geologist would have, in our present apprehension, a serious task in replying to the infidel. We do not say that it could not be done: far from it; for the age of man is infallibly proved to us from Divine revelation: and if the contemporaneousness of the extinct genera with man were clearly proved from facts, we should feel assured that the latter did not exceed in duration six thousand years, however difficult it might be to explain the actual phenomena upon this reckoning. But if we could not explain, we should at least believe; for two things may be compatible, though we are not skilful enough to bring them together: and it is very likely that man should be ignorant, but "impossible that God should lie." To this alternative, however, we are not brought in the present instance, because we read the facts differently: but to this issue our friends on the other side have already advanced; and to them, and to every Christian, it is a question of considerable moment in what manner they can account for existing facts. In our present state of knowledge, they plunge us into a difficulty in arguing with the infidel: and as we cannot perceive that that difficulty arises from facts, but that, on the contrary, the facts point the opposite way, our friends cannot wonder that Christian geologists are zealous for what they consider important truth. Several of our correspondents have most properly urged the objection which lies in the way of the hypothesis of the protracted period, on account of its alleged contradiction to the Sacred Text—which, if really proved, would be fatal;—but none of them have grappled with the mass of facts which we condensed, and shewn how they can be accounted for upon the limited system.

the animals having lived and died in the caves, is it to be believed that in many of the bears' caves, for instance, where all the animals are assumed to have lived and died, animals of such dissimilar natures and habits as bears, hyænas, wolves, foxes, &c. could have associated together at the same time in the same cave? In many other caves, also, the remains of these and similar animals are found together. With respect to the second supposition—that some of the animals whose remains are found in the caves were brought in there to be devoured by others, as in the hyæna-cave at Kirkdale—could any number of hyænas extract the thigh-bone of a recently dead elephant from its socket, separate the head from the neck, gnaw asunder the vertebræ of the back-bone, and afterwards convey these heavy and clumsy materials (as the head and tusks of an elephant must more particularly have been) frequently up an almost perpendicular rock, through the narrow mouths of their caves? The thing would be physically impossible.

Again: in the Kirkdale cave the remains of hares, rabbits, water-rats, mice, ravens, pigeons, larks, and ducks are found. Can we suppose that the hyænas would have taken the trouble to bring any of these small animals into their caves, instead of devouring them on the spot where they were found; or, if they are so extremely fond of bones as they are stated to be, that they should not have swallowed the whole of these little animals, as I have seen a cat swallow a whole mouse?

How, then, it may be said, did the remains of these different animals come into the caves? I believe, with Mr. Granville Penn, that their carcasses, at the time of the Deluge, were carried off by the waters from a previous earth, which the animals had inhabited, and were afterwards sunk into the soft soils of the present earth, which was then the bed of the ante-diluvian ocean. For it is a well known fact, that the bones of man, or of other animals, are found in a fossilized state in the caves and fissures of those rocks *only* which, from the sea-shells and other marine substances embedded in them, are acknowledged, on all hands, to have been once in a fluid state, and to have formed part of the bed of the ocean.

You ask, How, upon the hypothesis that the remains found in caverns were drifted into them by currents, it is possible to account for the fact that the same caves are generally occupied by a vast prevalence of bones of some single species. I answer, that previously to the Deluge it was natural, as it is now, for animals of the same species principally to congregate together; and that, consequently, as the waters of the Deluge gradually advanced upon the former earth, these animals would probably be absorbed by the same waves, and be carried along by the same currents. Other animals would occasionally be mixed with them; but not, probably, in the same proportion as those of their own species.

One general, and I think unanswerable, argument against the bones found in caves having belonged to animals who lived and died there, or were brought in to be devoured by other animals, is, that this hypothesis supposes the bones to have gradually accumulated, during a long succession of ages, in open caves, without undergoing corruption. This is absolutely impossible. Nothing could have preserved the bones in the remarkably uncorrupted state in which they are so constantly found, but their having been entirely excluded from the outward air (as well as from any kind of disturbance whatever from other animals) very shortly after the death of the animals to whom they belonged.

You further state, that other alleged vestiges of the animals found with them, and the marks of erosion on the bones by the teeth of some carnivorous animal, forbid the idea of the animals having been drifted into the caves from a distance by currents. But might not these substances—

supposing them to be as alleged—have been contained in the carcasses when they were drifted in? and might not the marks of erosion on the bones have been occasioned by the bruises which they received in their transport by rapid currents, or been the effect of the gradual contraction and induration of the calcareous soils in which they were immersed?

That all caves in which fossilized bones are found had once an outlet to the sides or surface of the rocks in which they are embedded (which the hypothesis that the animals lived and died in them necessarily requires), is by no means proved. In many of the caves, as in the Banwell and Orestin caves, no actual outlet has ever been found; and it is too much to assume, with the view of supporting a theory, that there must formerly have been one.

T. D. A.

"O LORD, REVIVE THY WORK."—(*Hab.* iii. 2.)

To the Editor of the Christian Observer.

UNDER a conviction of the importance and necessity of united prayer for the diffusion of the Divine Spirit, I beg the favour of a small space in your widely-circulated pages for the insertion of a few remarks upon this interesting and momentous subject. In these days, when the means of grace are so numerous, and there appears to be a great willingness in the minds of men to *hear* the "word of the kingdom;" when it is an easy, nay, a creditable, thing to be a professor of the truth; it behoves every one, who has the best interests of Zion at heart, seriously and humbly to inquire, 'How far these advantages, in themselves so inestimable, have been appreciated and improved by us, as a people calling ourselves Christians?' I am aware that among the pious there are two opinions respecting the condition of the church of Jesus Christ at this time. Some hold that she is beginning to arise, and to put on her beautiful garments; that her winter is past, and the rain is over and gone; that the flowers already appear, and the time of singing and gladness is at hand: while others conceive her to be still in the dust, glimmering in the cold and sickly radiance of an age of "light without love," and are apprehensive that severe afflictions await her, out of which she will eventually come forth as gold from the furnace.

It is not my intention to attempt to decide whether of these two opinions is the more likely to be right. Perhaps there is truth, perhaps there is error, on both sides. On the present occasion, I am desirous of taking a ground on which I feel persuaded that all the friends of vital godliness will readily meet me, whatever may be their differences of opinion on minor and subservient points.

During this season of cessation from outward persecution and affliction, when it may be truly said that the "church hath rest," it is especially the duty of every Christian to be on his watch-tower; ready for all alarms; prepared for the day of conflict; taking to him the whole armour of God; having his loins girded, his lamp burning, and *oil* in his vessel: for who can presume to tell how long it may be ere the trumpet of war shall again resound among the towers of Zion, and the battle-cry be heard once more in the gates of Jerusalem? Amidst the peace and quiet in which the church at present reposes, the warning voice of Jehovah declares by his holy Prophet, "Woe to them that are at ease in Zion!" Surely we have cause to rejoice with trembling: we, who have been exalted to heaven with our civil and religious privileges. And in what way shall we be more likely, through the mercy of the Lord, to ensure these blessings, than by gratefully acknowledging the hand that has bestowed them, and by fervently

praying, not only for their continuance, but for their increase, that they may abound more and more?

To this latter subject I would earnestly call the attention of your readers. Let us not waste our time in cold speculation: we have had enough, too much, of *that* already. Now let us come to something practical. O my friends and brethren in Jesus, as many of you as shall glance your eyes at these observations, let me strike a chord of symphony in your bosoms. Let each one catch the spirit of the ancient Seer; and while he prays, "O Lord, revive thy work," let the burden be carried from heart to heart, till all our souls be quickened and inflamed as the soul of one man, and the loud chorus of supplication be echoed from every breast, "O Lord, revive thy work! revive thy work!"——I affectionately beseech you to pause as you read this; and in that pause let your aspiration ascend to the Throne of Mercy. Lift up your eyes to the hills, ye that love the cause of Jesus; and let your hearts also be lifted up in prayer for the peace and prosperity of Jerusalem. Have you five spare minutes, my dear Christian brother or sister? Go to your closet with Habakkuk's prayer, and there make it your own. Can you give ten minutes, or half an hour, or even more? Oh, then, speed to the presence-chamber of the King of kings, and through the blood and intercession of Immanuel make your suit before Him. He *will* hear the prayer that goeth not out of feigned lips: *for He has promised*, and His word is Yea and Amen. Wrestle in holy fervour with the Hearer of prayer, even if it be till the day breaketh. "Ask ye the Lord rain in the time of the latter rain."—"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Read Isaiah lxii.

Surely it is not unreasonable to hope that, out of the thousands who read your work, *ten* may be induced to breathe out a silent prayer to their heavenly Father, who seeth in secret. Perhaps *five* may be led to bow their knees at the footstool of the great King: and (oh, may I indulge the expectation!) perhaps some *one* humble follower of Jesus may be excited to pour out his soul before God, and to cry mightily unto Him to arise, and have mercy upon Zion. Should the least of these desires be realized, the end of my writing will be answered, and the glory shall redound to Him who alone can make our undertakings to prosper. I humbly subscribe myself your servant in the bonds of the Gospel,

GULIELMUS.

REVIEW OF NEW PUBLICATIONS.

SIDNEY'S LIFE OF THE REV. ROWLAND HILL.

The Life of the Reverend Rowland Hill, A.M. By the Rev. Edwin Sidney, A.M. 1834.

Had we been called to draw up a life of the late Rev. Rowland Hill, we think that we should have addressed ourselves to it under some such impressions as the following:—The man of whom a portraiture is to be executed, was confessedly of no ordinary stamp. The excellence of his character stood the test of three quarters of a century; his influence was remarkable; his popularity as a preacher, whether in crowded cities or in country towns and villages, was not impaired by long lapse of time: his talents must have been of a remarkable kind. Yet in some respects he

stood alone. United in the grand essentials of Divine truth with *all* who love their Lord and Saviour; in order and discipline he agreed with, or at least was joined to, none. That his religion was genuine, that his preaching was Scriptural, might have been shewn, to the refutation of any objector, by the fruits of righteousness in himself, and in thousands probably of others, who blessed God for his labours, and walked consistently with their holy profession. Yet who has ever been the reputed author, in sacred places, and on the most solemn occasions, of more humorous sayings calculated to excite the sarcasms of the irreligious, the levity of the trifling, and the grief of the sober-minded? Our object must then have been to have traced with accuracy the constitutional temperament and original cast of mind by which the individual was distinguished, as well as to have set forth the blessed effects of Divine grace upon his character; and while we exhorted all men to imitate his piety and Christian virtues, we should have warned them against imitating his peculiarities, as well as against negligently yielding to their own.

Such would have been our feelings, as strangers unconnected with Mr. Hill. But the task must have been far more difficult to Mr. Sidney,—a relative of the deceased, and one to whom Mr. Hill was greatly endeared as a kind and faithful guardian; and who, being a consistent Churchman and clergyman, and believing it to be a Divine precept that all things should be done decently and in order, must have had some difficulties to surmount in adjusting the claims of duty with those of his veneration for his honoured relative. He seems to have felt this very deeply. He reminds his readers that the character which he was called upon to pourtray was "unique." Truly solid excellencies were mingled, even in public, with a vivacity which was peculiar to himself. "Had I mentioned only serious facts," he says, "it might have been said, that, excellent as the individual appeared, this was not Rowland Hill." And most surely, on the other hand, may we add, that had he not described a man of "deep spirituality," notwithstanding many and great singularities, the person so depicted would not have been Rowland Hill. Under these difficulties Mr. Sidney has executed in a very satisfactory manner the office which was confided to him by Mrs. Hill, with Mr. Hill's concurrence; the latter having left his papers to be used at his discretion. In treating some particulars we should have used more pointed language than Mr. Sidney has done; but when on the one side, we consider the veneration with which he looked at the deceased, and, on the other, his own deliberate sentiments (which he has not at all concealed), as an attached and consistent minister of the Church of England, we cannot but think that he has, upon a fair view of the case, acquitted himself well. We therefore recommend his book with much pleasure: it is a work to benefit the heart; and it is also highly interesting, on account of the information which it contains respecting the times in which Mr. Hill lived, in connection more particularly with the history and progress of religion in our beloved country.

Rowland Hill was the sixth son of Sir Rowland Hill, Baronet, of Hawkestone in Shropshire. The ancient and highly respected family of the Hills of Shropshire is so well known to the public from the many remarkable and honourable names connected with it—(among whom the present generation has seen the subject of these remarks, and his brother Sir Richard; as well as five nephews who gathered laurels in other fields—all of them having fought and survived upon the plains of Waterloo, and one of them, Lord Hill, having obtained his peerage and present exalted station for his public services)—that we need as soon pause to notice the Wrekin itself, as the celebrity of this distinguished family. The circumstances, however, of Mr. Rowland Hill's parentage and early associations ought

to be kept in view throughout his history, since many of the most striking contrasts and affecting incidents are connected with it.

The following passage gives some information respecting Mr. Hill's natural character, as marked in his earliest years.

"When a boy in the midst of his family, little Rowland was much noticed for the liveliness of his manner, and that redundant flow of spirits which never failed him in his latest years. Once, when yet a child, he was brought into the room to his father and mother, and their company, when somebody said to him playfully—'Well Rowly, and what should you like to be?'—He looked archly towards his father, who was sitting in an arm-chair, and said, 'I should like to be a baronet, and sit in a great chair'—an answer altogether the reverse of his untiring activity in after life. Nothing ever escaped the observation of his bright and penetrating eye; persons and things were equally noticed by him, and his original and playful remarks were treasured up by his family for many years. He used, to the latest period of his life, to revert with the liveliest expressions of pleasure to the drolleries of his childhood, and would relate, in his own inimitable manner, the stories his mother had told him of his 'pranks' before he went to school. The actions of his earliest days were all indicative of a frank and open mind, and of a character perfectly transparent, with a disposition entirely free from any thing approaching to reserve or concealment; and it was the exceeding openness of his heart, joined to numerous qualities, such as are possessed by few persons in this life, that rendered him so cordially beloved and confided in by all his friends." pp. 8, 9.

From this notice of his natural disposition, Mr. Sidney proceeds to speak of one of the most interesting features in his history, his *early piety*.

"Young Rowland, as soon as he was considered of sufficient age by his family, was sent to school at Eton; and it was during the days of his boyhood that the first beams of that spiritual light, which he for so many years reflected in all its purity and brightness, were shed upon his soul. The opening flowers of his mind were consecrated to God; and his conceptions of the truths of religion, at this early age, were so luminous and distinct, that he never saw occasion to alter his first views in any essential particular; and in the midst of all the varied fancies of enthusiasts, which often surrounded and distressed him, he had never, he said, with the warmest expressions of thankfulness to God, been led away from the simple notions of the doctrines of grace he had adopted in the morning of his days." p. 9.

The letters of his eldest brother, Richard, afterwards Sir Richard Hill, and the Works of Archbishop Leighton, which Richard had sent to him at Eton, seem to have been means of much religious benefit to him when about sixteen years of age.

"In the midst of the carelessness and evil example of his school-fellows, agitated by the wavering of his brother Robert's mind on the subjects which most interested himself, in the pursuit of the attainments of classical literature, and surrounded on all hands by sneers and ridicule, he was running, while yet a boy, his race of glory with an unequalled ardour. To his school-fellows and to others he declared what God had done in his soul, and was made the instrument, even at that early period, of the conversion of some of them—the first-fruits of the rich harvest of success he reaped in his administrations in after life." p. 16.

It is added:

"Towards the latter part of his time at Eton, Rowland was surrounded by a number of fellow-Christians, old and young, some of whom had cast a stumbling-block before him by their inconsistencies. His brother Richard, in a very long letter, dated Sept. 30th, 1763, addresses him on this subject; and assures him that 'even they who are really the children of God by faith in Christ Jesus, have their spots, and do too often act greatly below the high dignity unto which they are called. Beware, therefore,' he continues, 'that you be not encouraged to go beyond your Christian liberty in any matter, because you see other Christians do so; but whilst you copy their graces, be very careful not to be led aside by their falls and infirmities.' Then he adds, with an excellent spirit of frankness and candour, 'I am in a particular manner bound to repeat this caution to you with regard to myself, from a consciousness that my example before you has not been such as becometh the Gospel; but be assured that this reflection affords me constant matter of humiliation, and that it is the earnest desire of my heart to be daily more and more conformed to the image of Christ, and more and more meet to be a partaker of the inheritance among the saints in light.'" pp. 18, 19.

In October, 1764, Mr. Rowland Hill entered on residence at St. John's College, Cambridge, as a student. Here he soon became acquainted with the Rev. John Berridge, Vicar of Everton, a parish within a ride of that university; at whose house he met with persons, "not perhaps the most judicious," as Mr. Sidney says, by whom he was encouraged not only in visiting the gaol and the sick in the town of Cambridge, but also in preaching in several places in Cambridge and in the adjacent villages. In this part of the Memoir is inserted a letter from the Rev. George Whitfield, strongly condemning all, masters, tutors, and others, who wished to dissuade Mr. Hill from a course which was quite incompatible with his duties as a student, and exhorting him to persevere in his proceedings. But what Mr. Sidney afterwards says respecting Sir Harry Trelawny, was as applicable to Mr. Hill, or to any other undergraduate at either of the universities:

"It cannot be doubted that he and others, when they entered the university, consented to place themselves under its discipline, and that, therefore, every irregularity was in fact a breach of their engagement with that body. The only excuse for their conduct, was the almost total dearth of vital religion which prevailed at that time. A similar line of conduct in the present day would be altogether inexcusable; and there is reason to believe that the career of Sir H. Trelawny would have been much more useful, had he passed in patience through his studies at Oxford, and entered the Church, of which his zeal and talents as a preacher, as well as his situation in society, would have rendered him in all probability a bright and useful ornament." p. 123.

Surely Mr. Hill would have acted far more consistently with every right and sound principle, if he had chosen one of two paths: either to have fulfilled the obligations to which he had voluntarily subjected himself at the University, or to have withdrawn himself from a society whose laws he was determined not to obey. Again: when we read of his seeking ordination in the Church of England, and of his being actually ordained, although he manifestly (by his actions) had no intention of conforming to the conditions subscribed and implied, we cannot but ask, Upon what *principles* he could have deliberately induced his own mind to take upon himself the most solemn vows, which from the first he habitually violated? The many examples of great irregularity at that time might in part have led to this; but it must, as we conceive, be attributed principally to the peculiar habit of his own mind; which *alone* can account for a similar extraordinary fact, that he never in after life seems to have condemned himself on account of this—we must suppose *not intended*—trifling with things so sacred. We say that we are willing to attribute these things, as Mr. Sidney does in effect, to something very peculiar in the formation of Mr. Hill's mind; and this view of the case may be supported by what Mr. Sidney has recorded of him in respect to Establishments. He observed, says Mr. Sidney, that

"'Even the outward profession of Christianity is no small blessing to any nation; and I should conceive, without deviating from the laws of liberty, or of Christianity, the rulers of the earth may, and ought to support and protect it.' Upon this principle he declared himself a friend to establishments; but they must be such as would permit him to have an 'uncontrolled right over his own pulpit,' and 'allow him the assistance of those, whose ministrations he believed would be to the spiritual advancement of the people of his charge.' He adds, after his own manner, 'but such admission, say some, would be *riding upon the back of all order and decorum*: happy should I be to ride upon the back of *such* order and decorum, till I had ridden them to death.' 'By this primitive mode of procedure,' in his opinion, 'a great number of valuable ministers have been raised up; some from the army, some from the navy. We bless God,' he adds, 'for the names of a Captain Scott, and a Captain Joss; for captains have tongues and brains as well as doctors.' That there are defects in all establishments can neither be doubted or denied; but once admit the principle, that *any individual* may infringe the rules and order of his religious community, according to his own views, and we introduce such elements of irregularity and confusion, as must eventually destroy all discipline, government, and real usefulness.

There are abundant spheres of exertion for every Christian; and it matters not much in what circle, within the pale of the Church, a man moves, provided he fully fills out its circumference. It was on this point of *preaching*, and the power of the stated minister to admit whom he would into his pulpit, that Mr. Rowland Hill differed both with the Churchman and the Presbyterian; nor could he see that an objection, which he raised himself against this mode of procedure, is amongst the many unanswerable arguments which are to be brought against it. 'I know also,' he says, 'that this view of matters will *considerably lessen the idea of ministerial importance, when the preacher is found promiscuously among all sorts of characters.*' This had, however, no weight with him, because he conceived the mode he adopted as consonant 'with God's own method of sending forth his labourers.' This *one idea* occupied such an immoveable position in his mind, that it became the hinge upon which all its motions turned, the centre from which they sprung, the point to which they reverted." pp. 191—193.

Yet Mr. Hill to the end of his life professed a strong attachment to the Church of England; and nothing hurt him so much as an insinuation that he was hostile to it. "No one circumstance," he declared, "would give him so much satisfaction, as to see the Church of England what she should be—the living temple of the living God—the palladium of British piety, and the glory of the land."

In the year 1822, a clergyman whose religious principles he approved being appointed curate at Wotton, his beloved country seat in Gloucestershire, and where he had long had a chapel, in which he officiated himself while residing there, he immediately directed his chapel to be shut up in the afternoon, and urged his congregation to go to church, himself setting the example.

But by what a rapid transition have we glided over seventy-seven years, from 1745 to 1822, of the long and eventful life of this remarkable man! We see him born to flattering worldly prospects, surrounded with connections who were able and willing to open his path to wealth and dignity, and possessed of talents and endowments to second all their efforts in his favour; the idol of all who knew him, in childhood and youth, at school and college; excelling in whatever he attempted, even to being the best rider, swimmer, sportsman, or whatever else was the object of ambition among young men of his own age and station; qualified to be a remarkable man and a leader, and to add to the hereditary renown of his family—unless he preferred enjoying life with rustic honours, in the ease, dignity, and conviviality of a well-beneficed clergyman, according to the fashion at that period not uncommon:—we see him, thus favourably circumstanced in regard to his temporal prospects, casting aside every thing to become—not what he appeared to the present generation, when, after a long life of unstained character, he had outlived reproach, and was every where venerated for his eminent virtues, even by those who least appreciated the principles from which they sprang; but—an outcast from his paternal home; the disgrace and reproach, in the estimation of his beloved parent, of an honourable house; a despised itinerant preacher; often houseless, pennyless, and needing the boon of charity to afford him a morsel of bread; bending his proud spirit to all that was accounted ignominious; jibed and sneered at; hunted down by mobs and magistrates; enduring privations and fatigues, under which even his iron frame and undaunted spirit were often bowed to the dust; and relinquishing the blandishments and amenities of polished intercourse, the thousand boasted charms of the higher walks of social life, to consort with the poor and ignorant and destitute, and to spend and be spent for their welfare. This is, we confess, a spectacle at which we gaze with admiration. If a man of the world expressed to us a doubt whether there is any reality or any power in religion, we would shew him Rowland Hill, as he might have been and as he was; we would take him round the walks and rocks and groves of

Hawkestone, and would thence transfer him to the lanes and meeting-houses and market-places where the poor had the Gospel preached to them, the rich keeping far aloof; in short—but we need not complete the contrast, or point the moral. We vindicate not all that Rowland Hill said or did; but the principle, the motive, the self-devotion, the love of God and the love of man, which excited him to action, and gave lustre to his erratic course—not lustrous *because* erratic—the zeal, the diligence, the charity, the ardour for the glory of his Divine Master, and for the souls of men, for whom he died—these shall be remembered when his eccentricities are for ever forgotten. But we pass by these reflections to add a few more notices from the memoir before us.

On the subject of Mr. Hill's *great popularity in the pulpit*, Mr. Sidney says,

"The great secret, perhaps, of the amazing effect of his preaching was, its being all nature. He generally chose the subject which impressed and affected his own mind at the moment, and discoursed on it as he felt, not as he had previously thought; and thus, on every occasion, whether joyous or grievous, he found his way to hearts whose strings vibrated in unison with those of his own. Sheridan used to say of him, 'I go to hear Rowland Hill because his ideas come red-hot from the heart.' Never was there a truer description of the preaching of any minister; he spoke as he felt; and the tears he shed, and the smiles that beamed upon his countenance, soon 'wakened up their fellows' in the listening throng that heard him. After one sermon, in which he had poured forth the experience of his pious soul in expressing the exulting feelings of the Christian's joy, Mr. Ambrose Serle came into the vestry of Surrey Chapel, and, seizing him by the hand, exclaimed—'Oh, my dear sir, if we are so happy now, what shall we be a hundred thousand years hence in heaven?' And on another occasion Dr. Milner, the celebrated Dean of Carlisle, was so worked upon, that he went to him and said—'Mr. Hill, Mr. Hill, I felt to-day—'tis this slap-dash preaching, say what they will, that does all the good.' The elements of our nature remain unchanged after the highest refinement and cultivation of the understanding; and the same genuine feeling which touched the hearts of these highly gifted men in Mr. Rowland Hill's riper age, was the secret which attracted the spell-bound multitudes who followed him in his youthful days." p. 96.

"'O my dear hearers,' he would say, 'may the Lord bring home his own precious word to your souls; may the sweet influences of Divine grace inspire you with all the tenderness of a Saviour's love, and lay you low at the foot of his cross. Many a poor man makes a bright Christian; God keeps him humble, that he may dwell in his heart, and that the beams of his grace may shine in his life. I love the poor, the lowly believer. See yon evening star how bright it shines; how pure, how gentle are its rays—but look, it is lower in the heavens than those that sparkle with a restless twinkling in the higher regions of the sky. God keeps you low that you may shine bright.' Then he would suddenly change his image—'where do the rivers run that fertilize our soil—is it on the barren top of yonder hill? No, in the vales beneath. If you would have the river, whose streams make glad the city of our God, to run through your hearts and enrich them to his glory, you must abide in the vale of humility.' Simple addresses of this kind were understood and remembered by his poor hearers; thus his ministry remained in their hearts, and his kindness engaged their affections.

"The anxiety of Mr. Rowland Hill's mind at times, before he entered on the solemn work of preaching, was very remarkable. He seemed quite lost in reflection, and every now and then ejaculated in a low tone, 'Lord help me to preach.' On such occasions too, he was absent in the highest degree, and scarcely knew what he did. A colonel in the Engineers, to whom his ministry had been made useful, was very anxious to be introduced to him. In the evening of the day on which they were made known to each other, Mr. Hill was going to preach at Woolwich, and asked his new acquaintance to accompany him in his phaeton. A favourite dog jumped into the carriage, and was suffered to go with them. The pious officer hoped for some conversation; but his companion appeared unconscious of his presence, and went on whispering to himself the arrangement of his sermon, pulling at the same time the hairs out of the dog's back, and spreading them on the colonel's knee! He was very much amused with the absence of the minister for whom he had conceived so great a veneration, but said he was glad his train of thought was not interrupted, for such a sermon he had never heard before, as Mr. Hill preached that night.

"His ascent of the pulpit stairs in his old age was most striking. His venerable figure, his slow and solemn step, the evident fulness of his mind wrapt up in his subject, his commanding air and perfect self-possession, combined to produce the feel-

ing that his people often expressed, 'it does us good if we can only see him.' As soon as he felt a Saviour's love when a boy, he rejoiced in proclaiming it to others, despising the shame; and his only grief when the feebleness of age came upon him, was that he could not be a more laborious labourer in the vineyard of Christ." pp. 208—210.

His sermons were *plain* and Scriptural; and he could not tolerate efforts of display in others.

"If the sermon had been elaborate and wanted unction, he would say, 'that *cut and dried stuff* never tells; it does not get hold of the people; it is too *fine* by half. There was once a man preached for me at Wotton, and used such hard words the people could not understand him. Some of the plain folks used to say to me when I came from London, 'we do know what we do hear, when you do preach; but Mr. —— do use so many *dictionary* words we can't understand his meaning—we don't know where he do get 'em, unless it be out of the almanack.'' On one occasion he said, 'It is astonishing what nonsense some people will talk in the pulpit. When I was out the other day on a missionary journey, I heard of a man who had been preaching on modern improvements, and amongst others, of the merciful way of making war since the invention of gunpowder, which proved so much *easier* a death than that inflicted by the ancient weapons. He got rightly served for his pains, for they have called him the *gunpowder parson* ever since.' Then he added, 'I preach Christ crucified; and when that ceases to be my only theme, may I cease from the pulpit.' Sometimes he remarked, 'I once heard a sermon indeed in Surrey chapel; it was from Dr. Chalmers—O what a man that is—O what a lustre his humility gives to the powers of his great mind, and to the grace that is in his heart.' He wrote in a volume of Chalmers's sermons, 'Many books I began to read I could not finish; but these admirable discourses so attracted my attention, that I could not take my eye from them, till after I had read the last page with supreme regret.'" pp. 180, 181.

In reference to *humour* in the pulpit, we quote the following, in proof how little he could have been gratified at being considered "the modern South."

"One of his most frequent observations was, that he never remembered to have left the pulpit without a humble recollection of his own unworthiness. His ebullitions of humour and fancy while preaching, were often succeeded by tears of contrite sorrow, and prayers for deeper solemnity of mind. He had naturally a keen sense of the ludicrous, which seemed at times to spread its influence over the entire surface of his mind: like a vapoury cloud, floating across the face of a luminary of the heavens, some comic idea would dim, for an instant, the lustre of his higher conceptions; but on its passing suddenly away, his imagination shone forth in all its splendour, and generally led him into the opposite expressions of pathos or sublimity. This is the constant characteristic of his writings, as it was of his sermons." p. 90.

"The reports that were in circulation of his odd sayings in the pulpit, brought not a few into his chapel, where they heard, instead of observations to excite their mirth, an awakening appeal to sinners, that sent them as trembling and weeping penitents to a throne of grace. Most of the anecdotes told of his eccentricities in the pulpit are incorrect, though it is certain that at times he did illustrate his meaning by introducing into his sermons what he often acknowledged afterwards he had better have left out—'but,' he would add, 'the queer thought came into my head, and out it came, and I could not help it; I wish it had kept in though.' It almost always happened, that whenever he had given way to his natural disposition for the ludicrous, or had been more than usually eccentric in his manner, there followed a lowness of spirits, and he then acknowledged the regret he felt at having been led away by any levity of mind, while engaged in the solemn service of the pulpit. A gentleman of his acquaintance once met him at Brighton, where he heard him preach a sermon, in which there was such a mixture of the humorous, that the congregation were excited by it to a considerable degree of laughter. This was followed by such an awful address to their consciences, and a pathos so deep and melting, that there was scarcely an individual present who did not weep. In the evening, the conversation at the house in which he was visiting was of a very lively nature. After Mr. Hill retired, the gentleman before alluded to thought he heard some one in the passage, and on going out found him at the foot of the stairs. He feared he was unwell; but on inquiring the reason of his remaining there, he discovered him to be in deep agony of mind, to which he gave vent in confessions of sorrow at having been such a trifler, and mourned over his unseasonable drollery with the simplicity of a child. Before he went to his room he said, 'I never wish to say a single word to excite a smile, which would prevent an immediate approach to God, in all the solemnity of spiritual prayer.' The scene was most affecting, and was a striking proof of his contrition when he reflected, that by giving way to the natural sprightliness of his disposition, he might have prevented his

real usefulness, or have forgotten for an instant the character of a messenger of the Gospel." pp. 169, 170.

"The real secret of Mr. Rowland Hill's preaching having been, at times, somewhat tinctured with the ludicrous, was, that he seemed as though he were unable to restrain the rapid succession of ideas which crowded into his mind, and tended to explain his meaning. It will be easily believed, that the majority of the stories told of his pulpit peculiarities, are without the slightest foundation; nor did he ever yield to the force of the *vis comica*, which had so great a natural power over his faculties, except for the sake of illustration. For instance, when he was preaching to very plain people, he said, 'I want you to have a holy aversion to sin. Do you know what I mean by aversion? Suppose any of you were to put your hand into your pocket and feel *a toad* there, you would draw it out instantly, from an aversion to the animal. Now my desire is, that when conscious of the presence of sin, you should have just such an aversion as this to it—a hatred of it, and disgust at its horrid nature.' One day, when speaking of vanity in dress, and the inconsistency of it in Christians, he looked archly and said, 'I am, like old John Bunyan, thankful to say, that I have only one man in my country congregation who wears a *pigtail*.' It is impossible not to acknowledge, as he did freely, that he was at times too ready to use expressions calculated to produce a smile on the countenances of his hearers. Still, while the truth of this is readily confessed, the exaggerations must be contradicted." p. 204.

"At this advanced period of his life [his 82d year], Mr. Hill's mind seemed, instead of losing its powers, only to be more and more matured; and his vivid, and, in former years, uncontrolled imagination, did not take less lofty flights, but gathered, in the wild range of its excursions, only heavenly fruits. The ludicrous was banished from his sermons, and his aspect and language wore all the solemn dignity of age; his manner too, was that of one who recollected that he must soon himself realize the importance of the truths he had, for more than half a century, been charging home upon a thoughtless and a sinful world. Whenever I happened occasionally to hear him, I was greatly struck with the increasing richness and method of his sermons; and on my remarking the latter to him, he said, 'I used to ramble a little, I know, but I believe I do stick to my text in my old age.' I never shall forget the power with which he preached about this time, on the words, *I know that my Redeemer liveth*, enlarging on the necessity of a *personally* felt and acknowledged interest in Christ. 'The older I grow,' he said, 'the more I feel my need of the Saviour, and the only evidence I have of my interest in him, is the life-giving influence of a living Redeemer on my heart—*we know that we are his, by the Spirit which he hath given us.* O fine expression! *Because I live, ye shall live also* —If Jesus lives in your hearts by faith, then, and then only, can you say, *I know that my Redeemer liveth.* This language belongs only to those who are dead *indeed unto sin, but alive unto God* through Jesus Christ, their living and life-giving Lord.'" pp. 327, 328.

On Mr. Hill's peculiar excellence as a *reader of the Liturgy*, Mr. Sidney says:—

"No reader ever gave a more solemn effect to the Liturgy of the Church of England; his deep feeling, brought out by the scene and the occasion, his powerful and melodious voice, and his thorough conception of the beauty and spirituality of the form of prayer he loved, combined to give a pathos and dignity to his performance of this part of the service, which has never been surpassed by any minister." p. 179.

He was a great admirer of the Liturgy.

"Can we conceive, he would say, a higher strain of devotion, than what we have in that prayer in the Communion Service, 'Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name;' and further—'that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit?' It must be confessed, that if we live consistently with such devotions as these, we cannot live according to the course of this world, but we must live unto God." p. 320.

Whence, then, his *irregularities?* We have already, in effect, given our own opinion of the cause. But hear Mr. Sidney.

"The profession of the London Missionary to unite in one great object, without reference to minor differences in views or in forms, peculiarly harmonised with the tone and character of his mind. He could never see that, except with reference to the universally acknowledged source of all truth, the word of God, such a union is, at least in the present state of the Christian world, impracticable; and that, as things are now, we shall probably act most effectually by arranging ourselves in separate companies under the same Captain of our salvation. When those who had united with them at first, retired to act with their own particular communities, he felt it as a desertion, and used to say, 'ours is a missionary society for *all*; why leave us?' In

fact, it was a peculiar feature of his plans, that he never believed a scheme which he had long cherished could not be reduced to practice, making no allowance for the nature of the minds of men; like the theorist, who, in constructing some machine, forgets to calculate on the friction of the parts, and the resistance of the air." p. 177.

Mr. Sidney here speaks with a faithfulness which does him honour; as he does also in the following passages.

"When Mr. Hill expressed his disappointment, that, though he came 'as near the Church as possible,' he could not satisfy her members, he ought to have reflected, that he as much dissented from the discipline, as others do from the forms or doctrines prescribed by her laws; and that the clergy were quite as much justified in rigidly maintaining their *order*, as he could possibly be in defending his own system." p. 391.

"That Mr. Rowland Hill was made the means of great usefulness, no person acquainted with his history can deny; nor can man dictate a course of action, to those evidently raised up of God, in sluggish times, for the purpose of awakening the dormant energies of the church. The danger is, lest others should imitate, in days totally different from those in which he first appeared, what in the present state of things would be much more injurious than beneficial. No mode of religion can be arranged by our finite and imperfect faculties, so as to suit the composition of every mind, or meet the difficulties of every case; but if individuals are generally to prescribe for themselves, and apply their own remedies to particular portions of the system, they will soon pay dearly for their interference, by the derangement of the whole body. Were every soldier to fight with the weapons he thinks himself best skilled to use, or to occupy such a post as appears most advantageous to himself, it is evident that single and irregular instances of courage would but ill atone for the want of combined and uniform effect in an entire battalion. Had Mr. Hill confined himself for these last thirty years to the community of which by ordination he was a member, his talents as a preacher, his exalted character, and distinguished family connexions, would have opened to him a wide and most influential field of action, and he would have been spared numerous trials and embarrassments in which he was involved, from want of a well-defined rule of action. His disinterestedness, true piety, fervent zeal, great success in conversions, the age in which he first became a preacher, and the peculiarities of his nature, will, however, form an apology for a course in which few would have the power, if they possessed the inclination, to follow him. He that presumed to guide himself in a similar path, would, like Phaeton in the fable, when he ventured to drive the chariot of the sun, be precipitated speedily from his position, and become, like him, in all but notoriety,

Infelix currûs auriga paterni.

"In one thing all may follow him—daily penitence before God; and never was a more beautiful idea, than that which he repeatedly thus expressed—'If I may be permitted to drop one tear, as I enter the portals of the city of my God, it will be at taking an eternal leave of that beloved and profitable companion, *Repentance*.'" pp. 413, 414.

His manner of pointing out the difference between the repentance of *fear* and *love*, Mr. Sidney says, was very striking.

But we must draw our remarks and extracts to a close. We will therefore advert to his *spirit in affliction*.

In 1811 two of his ribs were broken in Gloucestershire, by his horse falling with him; and afterwards a severe inflammation settled in his right eye. He came to London to Mr. Ware, the oculist, whom he saw before he went to his own home.

"When he reached his own residence, he rose into a frame of the most exalted piety, and walked up and down the room, breathing forth resignation to his chastening Father's will, in all the fervour of a sanctified use of affliction. A minister present observed, 'I never saw him in a more holy state of mind:'—in truth the Lord was with him in the furnace, and all that the fire destroyed were the ties which had bound him too closely to earth, and to himself. 'God,' said he, 'has laid me on one side, has incapacitated me for his work, to humble me, to make me feel that I am nothing in his cause, and that I may more justly value the privilege of labouring for his glory.'" pp. 238, 239.

In 1814, when ill, he said, among many other excellent things,

"All this is from the hand of God. One at my time of life can have no reason to complain, having been possessed of so much health and strength, for so many years. I have been favoured beyond most; God forbid that these light afflictions should excite the most distant murmuring, from one that has cause for the most abundant thankfulness before God." p. 246.

"During his illness, those who knew the restlessness of his temperament and im-

patience of confinement to the house, were surprised at seeing how he bore it. I remember the first evening on which he felt decidedly better. He was lying on a sofa in his drawing-room, and we were just going down stairs, having taken leave of him, when he said—'Stop, I will have the servants up here, ring the bell.' When they came in, he said—'We will go to prayer,' and, remaining on the sofa, he breathed forth a short prayer, full of expressions of gratitude to God, and earnest dedication of returning strength to his glory." p. 247.

The history of Mr. Hill's *declining days* is full of interest. We give a few extracts.—

"During the last eighteen months, or thereabouts, of Mr. Hill's life, he engaged in almost every cause with the impression that it would probably be the last effort he should make for it. His friend Mr. George Clayton, in a letter to me, thus strikingly depicted his manner and feelings on one of these occasions:—'The last time he occupied my pulpit at Walworth, when he preached excellently for an hour, on behalf of a charitable institution (it was in the winter twelve-month before his death), he retired to the vestry after service, under feelings of great and manifest exhaustion. There he remained, till every individual, save the pew-openers, his servant, and myself, had left the place. At length he seemed, with some reluctance, to have summoned energy enough to take his departure, intimating that it was in all probability the last time he should preach in Walworth. Charles [Mr. Hill's servant] went before to open the carriage door—the pew-openers remained in the vestry. I offered my arm, which he declined, and then followed him as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound, nothing indeed was heard, but the slow majestic tread of his own footsteps, when in an under tone he thus soliloquized,

'And when I'm to die,
Receive me, I'll cry,
For Jesus hath loved me, I cannot tell why;
But this I can find,
We two are so joined,
That he'll not be in glory and leave me behind.'

To my heart this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy which it originally awakened.' This description is not overwrought; no man could witness Mr. Hill's manner when he contemplated his departure, without an impression which probably will never be obliterated from his memory." pp. 392, 393.

"On Sunday, March 31, 1833, he preached for the last time, on 1 Cor. ii. 7, 8; and felt so well that he engaged to preach again on the following Tuesday, to the teachers of the Southwark Sunday School Union; but he became so extremely languid on that day as to be obliged to request his assistant, Mr. Weight, to officiate for him. At the conclusion of a short sermon from this worthy minister, Mr. Hill ascended the pulpit, and delivered, with unusual fervour and animation, a brief and affectionate address, by which he was completely exhausted. Feeble as he was, he told those who heard him, he rejoiced still to feel his heart in the work; and, after urging them to dedicate their youth to the glory of God, he ended with invoking the Divine blessing on their labours." pp. 401, 402.

He intended to preach on the following Friday (Good Friday) and on Easter Sunday also—for which day he had selected as his text 1 Pet. i. 3—but he was unable. On the Monday or Tuesday he said; "He" (the pious minister) "will not consider his own feelings, but lay himself out for the universal good of his Saviour's cause: he will spend and be spent for his Redeemer, and will die harnessed, as a good soldier of Jesus Christ."

"Reviewing his past doctrines, he declared, 'Were I to live my life over again, I would preach just the same. Looking upwards to eternal glory, he cast himself into the dust, and only said, 'I shall creep into heaven through some crevice in the door.' His view of his own personal interest in Christ seemed nearly lost at times, in a sublime contemplation of the Saviour's glory; and his servant heard him cry out, in the night,

'How soon will thy seat of judgment appear!
Prepare me to meet and welcome Thee there.'

Both when asleep and awake, his favourite lines, 'And when I 'm to die,' &c. were constantly on his lips. Sometimes he repeated part of his own beautiful hymn—

'Gently, my Saviour, let me down
To slumber in the arms of death.
I rest my soul on Thee alone,
E'en till my last expiring breath.'

And he was overheard saying to himself, 'Eye hath not seen, nor ear heard, neither

have entered into the heart of man, the things which God hath prepared for them that love him.' " p. 404.

To one person he said : " You have often seen me ill, and I recovered ; but this is an irrecoverable complaint. I shall not get over it—it is a solemn thing to die. I have no rapturous joys, but peace—a good hope through grace—all through grace." To another he said : " Christ is every thing to a dying man—but I want to be perfectly holy, perfectly like my dear Lord : without holiness there is no such thing as getting to heaven."

" The last sign of sensibility he gave was an evidence that he understood, though unable to articulate, his favourite verses—' And when I'm to die,' &c.—repeated to him by Mr. Weight. About twenty-five minutes before six, on Thursday evening, April 11, his happy spirit was released from the bondage of mortality, without sigh, or groan, or any other evidence of the agony of a last struggle." p. 406.

We thus lay down Mr. Sidney's Memoir of his venerable relative ; only repeating, that his work abounds with a variety of interesting, entertaining, and profitable matters. We quit it with a deep conviction and cordial admiration of the elevated piety of Mr. Hill; and not without sincere regret that any thing in his college course, and his conduct with reference to ordination, should have constrained us to make remarks which involve censure. Here we gladly drop the subject; looking to that better world, where light and love will be perfect, and where all disunion and disuniting tendencies will cease for ever.

VIEW OF PUBLIC AFFAIRS.

We need not inform our readers of the events which have occurred relative to the Church of Ireland, especially the rejection by the House of Lords of the Tithe Bill, which had been modelled after the dictates of Mr. O'Connell. The real practical difficulty in Ireland, as regards a National Church Establishment, is, that the religion of the Established Church is not the religious persuasion of the great majority of the people ; and the argument of ungodly statesmen is, that, all religions being pretty much alike—or, to use the words of Sir Francis Burdett, that " so far from not approving of the Church of England, he approved of all religions "—the State should choose that of the majority ; and this not the aggregate majority of the whole national confederacy, but the majority of each important division : so that, as we have Presbyterianism in Scotland, and Protestant Episcopacy in England, we ought to have Popery in Ireland. This doctrine we know is not confined to statesmen ; it is inculcated also by many divines. Thus even Professor Rose, in his work on " The Commission and consequent Duties of the Clergy," says : " Religion becomes a dangerous instrument in the hands of the factious ; and in this view church authority should be under the controul of the civil governor....It is his business to superintend all men and professions for the common good ; and he can do this more effectually by having the superintendence of religion. From the supremacy of the civil magistrate arises the provision of a legal maintenance of the ministers of religion. It would be *desirable* that all the members of the same commonwealth should profess the same religion ; but if that cannot be, the magistrate must protect, *not the best, but the largest* sect, and tolerate the others."—— Whoever may hold this doctrine, we reprobate it as wholly unchristian. It is the duty of the magistrate to establish *the true religion ;* it is not, and cannot be, his duty to establish that which is false. It is a miserable expediency to build ecclesiastical establishments on the low ground of secular policy ; just in order to check dangerous factions, and so forth ; or to inquire, not what is the best communion, but which is the largest. The largest sect in Judea, though not the best, was that which said, " Crucify him, crucify him ; " and a civil governor found it " expedient that one should die " to satisfy this popular craving. We never will admit that it is the duty of a government to make Mohammedanism the established religion of a country. But the magistrate, it may be said, knows it to be the largest sect, and perhaps considers it the best. To this objection we are not careful to give any answer but the above. With the conscience of the magistrate or the force of popular opinion we have nothing to do, so far as regards our present argument. We only say, that if the religion, so called, was unscriptural, it could not be a duty to maintain it ; what

it was wrong to hold, it could not be lawful, much less binding, to propagate. It may be replied, that "all men have not faith;" and that is true; but not to have faith is itself a sin, and is not to be made an excuse. The doctrine of the Eighteenth Article of the Church of England is that of the word of God. It is not numbers, it is not sincerity, that can make wrong right. The civil power is bound to uphold true religion, to promote the service of God and the spiritual welfare of the people: hence an important argument for National Church Establishments founded upon Christ's holy Gospel, and consistent with its doctrines and regulations. That a wicked or misguided magistrate may promote what is wrong; that there may be a Jeroboam, the son of Nebat, who caused Israel to sin, setting up two golden calves to worship at Bethel and at Dan, instead of upholding the service of the one living and true God; is no reason why a David, a Josiah, an Asa, or a Hezekiah, is to refrain from countenancing what is right and holy. Reversing, therefore, Mr. Rose's canon, we fearlessly assert that the magistrate is bound to protect the "best sect," and *not* the "largest," and "to tolerate the others." In Ireland the largest sect is that of Popery; but Protestantism we believe to be, allowing for human imperfections, the doctrine of Holy Scripture; and therefore to "protect" it, and to discountenance Popery, is the bounden duty of a Christian legislature; and this independent of the argument that the great majority of *the whole empire*, and of its Legislators, is Protestant; for if this last argument *alone* were sufficient, as regards Ireland, we ought to uproot Presbyterianism in Scotland, since the great majority of the empire, and of our legislators, is Episcopalian. We have no right to persecute Papists as they have often persecuted Protestants; we have no right to prevent their following the dictates of their own minds in relation to their worship; we ought to employ, with a view to their conversion, no arguments but such as are derived from the word of God, and are inculcated in its spirit; but if as a nation we are urged to set aside Protestantism, though professed but by a fraction of the people, and to set up Popery, as being the code of the largest number, we think it the duty of every man to stand upon principles, and not to succumb to political expediency. If all religions are alike, then for peace sake (not that peace there would be) establish Popery; but if there is a right and wrong, and you believe Popery to be contrary to God's word, then come out and be separate, and touch not the unclean thing *.

* Having incidentally alluded in the above paragraph to Mr. Rose's "Commission and Duties of the Clergy," a work which abounds with serious and earnest exhortations to the younger clergy and candidates for Holy Orders, we copy, while the book is in our hands, a few lines from it, relative to quite another topic, which has lately excited much attention—we mean, the importance and necessity of a specific course of training for the sacred office. Mr. Rose says: "The early age at which candidates for the ministry are entitled to admission into it, and the peculiar nature of English education, *which, by laying down the same course of study for all, whatever be their future destination, detains the student in divinity from professional studies and professional reflection till almost the time when he is to enter on his duties*, must, at least in some degree, necessarily prevent him from fully weighing the importance and dignity of his profession."—"I fear we pass not too harsh a censure on many who enter the Church, if we say, that they consider *the slight preparation, which alone can be made previously to ordination*, as the only preparation that is necessary; and that they deem the qualification thus acquired sufficient to render them able ministers of the New Testament."—In these views we fully concur with Mr. Rose. We are indeed aware, and we rejoice to know, that theological study is becoming an object of increased attention in both our Universities; and that even since Mr. Rose wrote as above, or Dr. Burrow as quoted in our last Number, great improvements have taken place; but, still, again and again we reiterate the complaint that our Church possesses no specific course of training for candidates for holy orders. If we elevate our Universities to the rank of direct theological seminaries we exact too much from those students who are not designed to become clergymen; and we deprive both them and the clerical candidate of the full benefits of that preliminary course of general education, which is eminently important, and to which the specific course should be superadded. There must in some way be special theological seminaries: the attempt to avoid this alternative by elevating the general course of university study will not suffice. Till of late, all pious and reflecting men seemed agreed upon this principle; but now, because we happen to have a controversy in hand with the Dissenters about the national Church and the national Universities, an attempt is made to represent the Universities as doing what they never undertook to do; and we are frequently told, that to acknowledge that they do not offer all that is requisite for a candidate for Holy Orders, is to strengthen the hands of the Dissenter in his endeavours to throw them open. We see no ground for such

The Irish Protestant Church Establishment is in the most imminent danger, and

if some well-timed and powerful effort be not exerted, it must speedily sink into ruin. The Tithe Bill in its original shape, though it entailed heavy sacrifices upon the clergy, was yet reluctantly agreed to by the great majority of the friends of the Church, as the less of two evils. It was hoped that the Establishment, though deprived of a portion of its revenues, might still be preserved, and become an instrument of increasing benefit, civil and spiritual, to the people; and a large sacrifice was not grudged, for the sake of securing peace and a hope of future repose from agitation and spoliation. But when his Majesty's government confided their judgment and their conscience to the keeping of Mr. O'Connell;—when, after a little coquetting upon his spoliatory proposition for quashing at once forty per cent. of church property, and a little well-feigned outcry for the sake of appearance—like the knight-errant's squire under a pretended castigation, whereas he felt no wound and shed no tear—they allowed themselves (for if not, why did they not throw up their places?) to be beaten by a majority of eighty-one to thirty-three in favour of this nefarious larceny;—when the provisions for the redemption of church property, by which in five years the clergy would have their tithes, though reduced, commuted into solid land or money, were thrown overboard, and even the remaining three-fifths were left in hazard, awaiting the next agitation, or the first reckless vote of Parliament for the destruction of the whole, or as much as unprincipled rapacity might see fit, or its diversion to secular uses or to the support of Popery;—when even the existing tithe compositions were to be broken up, and the clergy were to snatch what they could out of the flames of agitation:—when all this, and much more, had come to pass, and the object of the whole proceeding could not be mistaken, it was time to resist; and the House of Lords therefore, much to its honour, threw out Mr. O'Connell's Cabinet Bill with deserved indignation. That in so doing they have encountered other risks, of a most serious nature, is quite evident; for when, or by whom, or in what manner, the Irish clergy are to receive any portion of their income, or to find bread for their children, no man pretends to have discovered. There seems nothing but starvation before them, unless the Turpins of the exploit, like generous gentlemen-highwaymen, should throw them back the odd sixpence to procure a night's lodging. In God, and in the justice and the sympathies of their Protestant brethren, must be their hope; for there seems not the smallest chance of a fraction of tithe being collected for their benefit; and we see no reason to expect that the Cabinet which has deliberately wrought their ruin will strive to extricate them from it. It is most unjust to say that the rejection of the spoliatory Bill by the House of Lord's is the cause of the calamity. The Bill was too profligate to allow of its passing that assembly; but its guilt is upon the heads of Mr. O'Connell and his colleagues in his Majesty's cabinet, and of those in the House of Commons who supported it or did not oppose it. Well may the wily Agitator exultingly tell his countrymen that he has become a ministerialist; not, however, by his going over to his Majesty's government, but by their coming over to him.

To stem this combined torrent, some of the public men of Ireland connected with the Protestant interest have united themselves in a Conservative bond, with a view, among other objects, to raise funds to protect and enforce the legal claims of the clergy. We rather wish than hope that their success will equal their expectations. We are not great admirers of politico-religious agitation, even on the right side; but the present emergency is peculiar, and we shall rejoice if the Protestants of Ireland shall agree to forget their mutual jealousies, and to unite as a band of brothers around the altar of their God; not, however, with boisterous speeches and worldly weapons, but with such religious fervour and self-devotion to the cause of truth and justice, combined with such wisdom, perseverance, and charity, as shall reflect lustre upon the cause which they espouse. If, instead of political meetings for feasting, toasting, and haranguing, they would have regular solemn meetings for united earnest prayer, that it would please God to look down upon his church in this crisis of her annals, adding to their prayers every wise and zealous effort, it would have a far better effect upon their own minds, and more powerful influence upon the public, both in England and in their own country, than a course of tumultuous agitating, which is well becoming the cause of their persecutors, *but not theirs*. We do not believe, even yet, that England, or the Parliament of England, will suffer Protestantism thus to be

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a conclusion. The Universities profess to educate the youth consigned to them in Church-of-England principles; but they do not profess, and ought not to profess, to be specific theological seminaries exclusively for students for Holy Orders; yet, alas! no additional aid is afforded. We might learn wisdom from the Dissenters in this matter; and even the Wesleyan Methodists themselves have recently come to the resolution of establishing a theological institution for their intended preachers. Every church does this but ours.

crushed in Ireland, either by the insidious arts or the sanguinary assaults of its opposers. Above all, let the Protestants of Ireland say, "The Lord of hosts is with us; the God of Jacob is our refuge; and we will not fear what man can do unto us."

While these things are proceeding with accelerated and fearful velocity in Ireland, not the slightest advance has been made in England towards those promised Church Reforms which both friends and foes unite in affirming to be necessary to prevent ultimate destruction. The Lord Chancellor indeed, somewhat angrily, threw down two Bills, excellent in their objects—the prevention of non-residence and the extinction of pluralism—but so ill-judged in their provisions, and so unnecessarily insulting in their aspect towards the clergy, that it is clear they were never intended to be carried through Parliament; nor was the shadow of an attempt made either to pilot them or to amend them. The Tithe Commutation Bill, in like manner, sleeps at the bottom of that large heap of abortive measures for which the late session of Parliament has been conspicuous above all that preceded it. The Church, therefore, so far as concerns legislation, is just where it was before hopes were held out or pledges given of amendment. Defects have been acknowledged—the Archbishop of Canterbury's own Bills were the most solemn and official acknowledgment of them—but nothing has been done by the Legislature towards supplying them.

In the mean time the public mind is inflamed and stimulated against the Church. Dissenters, orthodox and heterodox, oppose it; Radicals and Infidels oppose it; and, worst of all, many of its professed friends begin to shake their heads, and to look unutterable things; while Mr. O'Connell, and his admirers on this side of the water, are significantly telling the farmers and landlords what glorious things the Irish have achieved in the matter of tithes and church property. Instead of adequate timely reforms, which might have prevented danger, some of those whose duty it is to have urged and conducted them seem only anxious to put off the evil day as long as possible; while their adversaries also have gladly reposed, till the drift shall become an avalanche, and sweep every thing in its headlong course. The Church would not effectually amend itself under Lord Liverpool and the Duke of Wellington, though the sybil of Reform would have then been easily satisfied: she came again with worse terms under Earl Grey; but what offer she may make under the auspices of some members of the present cabinet, and after the unequivocal expressions of feeling in the House of Commons in the concerns of the Irish Church, we do not venture to conjecture; but of this we are sure, that every hour that the tithe question remains unsettled only adds to the difficulty of making even a tolerably fair commutation; and that the only probability of settling the other matters relating to Church Reform upon just, prudent, and satisfactory principles, is to seize the moment before the storm becomes a hurricane. Lord Brougham's two Bills shew how readily even what is clearly right and to be commended in its principle may be made injurious in its application; and if the same, or a worse, spirit comes to be carried into other measures relating to tithes, episcopal revenues, cathedral property, and so forth, with the popular shout to cheer on the depredators, what security is there for the stability of our Ecclesiastical Establishment? The Church ought, we repeat, to be its own reformer. Why, for example, when Lord Brougham tossed down his two Bills, did no one competent to the task rise and say, "Those Bills are exaggerated and impracticable; but what is good in them we will be thankful for; and this day week shall be laid on this table a Bill having the same objects, and honestly aiming at the same results, but devised in a better spirit, and more judiciously concocted: and let the public judge between us." But, no; nothing is done or attempted: it is enough that the hour of reckoning is put off; and next session is left to the chapter of accidents.

Happily for the Church of England, for the purity of the faith, and for the religious welfare of the land, neither the Cabinet nor the Legislature has expressed any wish to intermeddle with the directly spiritual affairs of the Church. Even our unhappy brethren in Ireland, amidst all their trials, are not asked to preach new doctrines, or to read a mutilated liturgy. And we must say that from this fact we derive much comfort: for the time was when, not only among the ecclesiastical reformers at the Feathers' Tavern, but even in higher places, there was a serious wish expressed to "uncalvinize" (as the phrase went) the Church Services; while there seemed little disposition to amend real evils and to supply glaring defects. There might be a mournful dearth of churches; patronage might be administered for secular ends; pluralism and every other evil might be carried to the utmost extent of venality; but if only we got rid of the "Calvinism"—by which was meant the orthodoxy and spirituality—of the Church, all would be well. We hear of little or nothing of this kind now. There is an attack upon our endowments, but next to none upon our doctrines. The secular reformers confine themselves chiefly to money matters; and the great mass of liturgical reformers

profess that their aim is not to unspiritualize the Church, but only to ease the minds of some scrupulous persons, and to improve the service without innovating upon its doctrines or spirit. In this, we say, we feel much comfort; but still more comfort do we find in the fact that the Church is silently but rapidly reforming herself; and this not in one but in every department. If we look to our Universities, we see the most important improvements, both in the college studies and in the character and conduct of the students. There is also a most marked advancement in piety and scriptural attainments among our candidates for Holy Orders. The large increase of sound doctrine and zealous pastoral labours among our clergy is too striking to require proof: schools, churches, and all the other appropriate furniture of an adequate national Establishment, are being provided with unexampled energy. And even in the matters chiefly and justly complained of—such as non-residence, pluralism, and the undue use of patronage—there has been of late great amendment; so much so, that many, who regarded the Church only for secular and selfish aims, are alarmed at the impediments which public opinion, episcopal vigilance, and private conscientious feeling, have interposed in the way of undue cumulation, non-residence, indolence, and professional inability.

In these things we greatly rejoice; for if only the Church herself does what she can, legislative reforms, though still necessary—and we are not overlooking that necessity—will toil after her in vain. And then as regards Dissent, we fear it not if Christ be scripturally preached, and the souls of men faithfully watched over, by the parochial clergy. Speculative objections will not weigh heavily against daily practical, visible, substantial benefits. Few men will forsake a pastor who is shewing them the way to heaven, and walking with them in it, for the sake of some metaphysical whimsey about the abstract unlawfulness of Church Establishments.

But we must turn to other topics; and perhaps in due course we ought to have opened our notice of Public Affairs with his Majesty's Speech at the close of the Session; but, in truth, it is so singularly nothing-meaning, that we cannot extract from it a new fact, a new idea, or a glimpse at any intended measure. What the new Ministry purpose—for, notwithstanding all their denials, a new ministry it is, even their colleague, Mr. O'Connell, himself being witness—is not to be guessed at from this manifesto. They have lost the chief barrier against too rapid and dangerous a course of popular movement in the secession of Earl Grey*, though

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* From the following table it appears that the average duration of each Ministry, for the last eighty years, has been four years and five days. It is computed up to the 14th of July 1834, Lord Melbourne's appointment:—

NAME.	APPOINTED.	DURATION.
Duke of Newcastle	April 6, 1754	8 *yr.* 1 *m.* 2 *d.*
Earl of Bute	May 29, 1762	2 10 18
G. Grenville (father of Lord Grenville)	April 16, 1763	3 2 26
Marquis of Buckingham	July 12, 1765	1 0 21
Duke of Grafton	Aug. 2, 1766	3 5 26
Lord North (Earl of Guilford)	Jan. 28, 1770	12 2 2
Marquis of Rockingham	Mar. 30, 1782	0 3 13
Earl Shelburne	July 13, 1782	0 8 23
Duke of Portland	April 5, 1783	0 8 22
William Pitt	Dec. 27, 1783	17 2 18
H. Addington (Lord Sidmouth)	Mar. 17, 1801	3 1 25
William Pitt	May 12, 1804	1 7 27
Lord Grenville	Jan. 8, 1806	1 2 5
Duke of Portland	Mar. 13, 1807	3 3 10
Spencer Perceval	June 23, 1810	1 11 16
Earl of Liverpool	June 8, 1812	14 10 3
George Canning	April 11, 1827	0 3 30
Viscount Goderich (Earl of Ripon)	Aug. 10, 1827	0 5 1
Duke of Wellington	Jan. 11, 1828	2 10 11
Earl Grey	Nov. 22, 1830	3 7 22
		80 3 8

It appears from this table that Lord Grey's administration, short as it has been, was the longest, with three exceptions, since the cabinet of the Duke of Newcastle. His Lordship has received many marks of public esteem and affection since his retirement. Our best wish for him is, that now in his advanced years, and after the many eventful and distracting scenes of political business and warfare in which he has been immersed, he may find solace in those high and heavenly hopes and enjoyments which amidst the tumults of life too many Statesmen—too many men, alas! of all classes—forget; as though this world were every thing, and God, the soul, eternity, heaven and hell,

himself no inconsiderable reformer: so that, with the present majorities of the House of Commons to aid them, or to urge them on, as may appear requisite, we fear that various measures of dangerous import will be introduced and advocated during the next Session; unless in the mean time moderate and well-judging men of all parties come forward, and check the glowing wheels before the whole machine bursts into conflagration. What we are to expect, in the way at least of attempts, however ultimately abortive, may be guessed at from the two hundred and two notices already recorded of motions by members of the House of Commons, for the next session. One of these is for establishing Popery in Ireland upon the ruins of Protestantism: Sir Samuel Whalley has a notable one for abolishing the hereditary Peerage: another member, if we recollect rightly, is more modest, wishing only to expel the Bishops from the House of Lords. In short, there is no end to these vagaries, which, if persisted in, must soon render British legislation the laughing-stock of Europe. But it is but a feverish dream; it cannot last: the public mind will awake; the good sense of the country will interpose, and England be herself again. We hope that at the next election some of the dreamers will be left to rave over their political opium in their own abodes, and not disturb a peaceful nation with their reveries.

The intervention of the House of Lords has been necessary, even Lord Brougham himself being judge, to check some of the crude measures of the House of Commons. In the matter of the Jewish Disabilities Bill it has virtually decided that we are still a Christian nation. In the rejection of the Bill for the Admission of Dissenters to University Degrees and Offices, it has maintained the legal rights of our national colleges as Church-of-England institutions. Before another session arrives we fully believe that the fallacy of the mistaken views under which this measure was pressed, and by which even such men as Mr. Stanley were drawn aside, will have been discovered. Had the Bill passed, it would have been ineffectual, unless another Act had been passed to change the whole character and constitution of the Universities, and especially to make it penal for any tutor to be a Churchman, or for Church-of-England worship to be kept up in any college chapel. Some of the wisest and most pious Dissenters have confessed that there are difficulties in the question which they had not anticipated; and that they see not how the matter could be accomplished, without a degree of moral violence which they do not think justifiable.

We bless God that the Poor-Laws Bill has passed. Amidst all the sins and calamities of the land we augur from this Bill blessings of the very highest, most extensive, and most durable character. The country is much indebted to Lord Brougham and Lord Althorp in particular, among his Majesty's Ministers, for their boldness and perseverance in originating and conducting this measure; and also to those who in conspicuous stations, especially the Bishop of London, patiently encountered all the invectives and popular odium which so unjustly assailed them. The time is not distant when the benefits which they have conferred upon their country will be appreciated; and their names will be enrolled among the greatest public benefactors of the age. It is emphatically the poor man's Bill, notwithstanding the unfair comments upon Lord Brougham's statement that it was necessary to preserve the rich man's land; and the studiously perverted construction of a passing remark of the Bishop of London, that there was but one clause in it which wore on its face the semblance of kindness to the poor. The whole Bill is a Bill of kindness: it is kind even in its most rugged features; and one of the kindest of all its provisions, especially to the female poor, is that very enactment respecting illegitimate children which the Bishop of Exeter, with excellent inten-

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perdition and salvation, were but popular fables. His Lordship has just seen consigned to the tomb one of his oldest political opponents, Lord Bathurst—the very antipode of Earl Grey upon almost every public question, and not least in regard to that with which the name of Earl Grey will be more closely connected in history than even with Parliamentary Reform,—the abolition of the Slave Trade, and its consummation, the abolition of Slavery. It is melancholy to think, that throughout the whole of Mr. Wilberforce's career he was opposed with obstinate perseverance at every step by such men as Lord Sidmouth, Lord Eldon, and Lord Bathurst; and that even in the very last division, when a glorious majority abolished that nefarious traffic, these three individuals were found in the minority; and that they carried the same spirit into the question of the abolition of Slavery, and in every instance acted and voted in accordance with their long-cherished prepossessions—thereby impeding for many years this great work of national duty.——But we had no intention of diverging to this topic, much less of instituting a comparison between Earl Grey and any of his fellow-statesmen: our only purpose was to express for his Lordship an affectionate wish that, in the highest sense, his last days may be his best days; and that in communion with his God and Saviour he may enjoy a peace which passes all understanding, and which, as the world cannot give, it cannot take away.

tions but with misguided judgment, so zealously opposed.

The First of August has passed, and with it has dawned upon the West Indies the blessed light of liberty. There is no longer a slave in the British dominions; and soon even the last lingering vestiges, as perpetuated in the temporary forced apprenticeship, shall wear away. In Antigua and Bermuda the apprenticeship was altogether dispensed with; and in Jamaica also there was a disposition to follow the same course, had there not arisen some mistake about the pecuniary compensation. But during this transition state, and perhaps long after, England will not have finished her task. Slavery is abolished, but its scars remain. We see in the opprobrious instance of the United States of America how reluctantly those who are accustomed to the sight of slavery learn to recognise the rights of humanity, and the equality of our common nature, under a skin which has once been branded with the taint, even though a generation may have lapsed since slavery was abolished. We have much to say to our American friends on this subject, but we have not time or space at present to tell them all our mind: we will only say, that when we read of the late disgraceful pro-slavery riots at New York, tenfold ardent were our thanksgivings that Britain is no longer a slave-holding nation. For several days the capital of the United States was a scene of anarchy and spoliation; the White mob vaunters of liberty being determined that no person should have liberty but themselves, at least if he either possessed a dark skin, or was a friend to those who inherited that crime. In these riots, the Black and Coloured population, whose conduct was most peaceful and exemplary, were hunted down like beasts of prey, and their property destroyed wherever it could be found: and their friends shared their fate; the mob pillaging the houses of the members of the anti-Slavery Society, attacking and dilapidating their churches, and re-enacting, with exemplary faithfulness, those scenes which have been so horribly familiar of late years in the annals of Barbadoes and Jamaica; and which, let our American pro-slavery friends remember, did more for the extinction of West-India bondage than the most eloquent harangues of all the Abolitionists. The enormous damage and destruction of the New-York riots is a very cheap sacrifice, compared with the effects which we feel persuaded will result from it; more especially at the very moment when British colonial slavery is abrogated, and with it all legal taint of colour arising from a late servile condition. But we alluded to the subject only in passing, just to shew what feelings remain, towards the coloured population even in New York itself, long after the abolition of slavery; and what feelings, therefore, we may suppose will exist for years to come in our own West-India islands, and which will require the vigilance of the mother country to take care that freedom upon parchment shall not be a vain form, but that the people shall really enjoy the full blessings of liberty and of equal social rights.

For this end, among other measures, the whole population must be educated; and here we have much pleasure in knowing that plans are in progress for securing this object; and that it is the anxious wish of his Majesty's Government to carry into full effect the designs of the legislature in regard to this important measure. But the colour of this education, and the whole tone of mind and character to be given to the enfranchised population, will depend in a great degree upon the voluntary agency of benevolent and religious persons in England. And let not such shrink from the interesting occupation that is opening before them. Already we have encouraging proofs that they do not intend to do so. The first of August was solemnized throughout Great Britain in a manner that shews how intense was the public interest felt in this great event; and we rejoice to say that in numerous instances the commemoration was accompanied by religious observances, which proved the anxious desire of the friends of the Negro to view the rejoicing as a truly Christian festival of justice and mercy. As an illustration of the spirit which has been displayed we may mention the following facts:—By the Wesleyan Missionary Society, twenty-two additional missionaries have been already appointed for the West Indies, making seventy-five in all. The Moravian Missionary Society, which has already fifty missionaries in the West Indies, has resolved to send out several additional labourers. The London Missionary Society has determined to send out immediately sixteen additional missionaries; and the Directors state that they have been able to secure for this service properly qualified persons. The Baptist Missionary Society has in this field of labour nineteen missionaries, and has resolved to increase this number as much as possible. Their chapels and school-houses, which were destroyed by an outrageous mob in 1832, are to be restored, as well as those of the Wesleyan Missionary Society, partly through the assistance of his Majesty's government, and partly through the generous liberality of the British public. The Religious Tract Society has resolved to grant a large supply of tracts and books suited for the Negroes in their present circumstances. During the past

year this Society has voted, in tracts and books for libraries for the Negroes, to the value of £400; and purchases to an equal amount have been made of the Society's publications for the West Indies. An application has been made to the Trustees of the Mico Charity that its funds, which amount to about £100,000 Three per Cents., should be appropriated to objects connected with the education of the Negroes in the British colonies; and it is understood that this application has been favourably entertained by them. The noble proceedings of the Bible Society we have already noticed.

The efforts in progress by the members of the Church of England we cannot so distinctly specify. The Bishop of Barbadoes is extremely anxious to procure a considerable supply of clergymen, to assist in the parochial duties of those parts of his diocese which require aid; and the Slave-Conversion Society proposes to further his Lordship's efforts. The Society for promoting Christian Knowledge has also voted 500*l.* in aid of his Lordship's designs. We are not well-informed of what is in contemplation relative to Jamaica. We are mortified in observing that the Church Missionary Society is not coming forth with scores of missionaries, whose labours would be of the utmost service among the emancipated population; for though the regular parochial system is that which must be looked to as the ultimate point to be aimed at, yet for years to come there will be large masses of people who require missionaries as much as the most ignorant heathen land; and among these the missionaries from the various societies above mentioned, will, by the blessing of God, labour with great prospects of success; but then the issue will probably be, that the people will never enter the communion of the Church of England. We increasingly lament, therefore, that the Church Missionary Society should find serious impediments in the way of its acting as a strictly Missionary Society in the West Indies. The field is so large, and so important, that we should greatly rejoice to find it readily accessible in every part by the friends of the Church of England. Our confined limits prevent our going further into this important question at present; but we purpose speedily resuming it.

ANSWERS TO CORRESPONDENTS.

LAICUS; A CURATE; GULIELMUS; MENTOR; PHILANTHROPUS; CLERICUS; A.W.; LAIC-RUSTIC; H. C.; M. J. M.; S. F. G.; and S. T.; are under consideration.

By all means let MARY-ANNE use West-India sugar, if she prefers it. There is no longer any reason for keeping up the standing protest which so many thousands of Christian families, much to their honour, instituted against this once blood-stained luxury. Our dear friend Hannah More, if she were living, would no longer need to accost her friends, as she was wont to do when they glanced inquiringly at her East-India sugar, with "Pray take some: there is no blood on it." It was a fine sentiment of Sir William Jones,—"Let sugar be as sweet as it may, it is better to eat none—to eat honey, if sweetness only be palatable—better to eat aloes or coloquintida—than violate a primary law of nature, impressed upon every heart not imbruted by avarice; than rob one human creature of those eternal rights of which no law upon earth can justly deprive him."

We have received a very long paper from Dr. LANT CARPENTER, in reply to our remarks upon a work entitled "Hymns for the Use of Unitarian Christians;" which he thinks we are bound in justice to insert. As regards our own remarks, we have no cause to wish to keep back his paper; but on other grounds we should certainly prefer not inserting it: nor have we any wish to inflict another controversy on ourselves or our readers; but as it is often alleged by the persons who entitle themselves Unitarians, that the believers in the Divinity of our Lord are afraid of their arguments, and a mischievous use is made of this representation, we shall not decline inserting it, with a few notes and comments.

We are sorry that A SEPARATIST FOR CONSCIENCE' SAKE should consider us as calumniators for saying that, in the opposition of late made to the Church Establishment, some—that we accuse not many—of the better class of Dissenters have allowed themselves to make common cause with "the Radical and Infidel party." But is not this the fact? Who was the great harbinger and apostle of Radicalism and Infidelity in the closest combination? Was it not Thomas Paine, who, in his Rights of Man, says that "the engendering the Church with the State produces a mule animal;" and who ridicules and reprobates the union in terms which some, who ought to know better, have too nearly copied? These things, it

is true, prove nothing on either side; but as our correspondent maintains that the present opposition comes from sources peculiarly pure, it seems but fair to remind him, that, though a portion of it may be thus characterized, the streams are sadly mixed even at the fountain-head. He tells us of the old Dissenters; but what would they have said of their politico-religious successors? what would old Mr. Matthew Wilks (though, we presume, a thorough-bred Dissenter) have said, had he seen his son, the Member for Boston, professing "evangelical sentiments," and yet consorting with Mr. Duncombe and Mr. O'Connell—nay, not shrinking from the polluting touch of Radicalism, Socinianism, or Infidelity—in order to make a party to overturn the Church of England? Were Dissenters of "evangelical principles" wont of old to patronize and canvass for such men as Mr. Duncombe, against such men as Mr. Pownall? The Evangelical Dissenters have done themselves no credit in these matters; and we wish that we could add that they have done no discredit to the cause of religion. We still, however, confine our remarks to the comparatively few who have thus acted: the majority, we conscientiously believe, weep and mourn over the conduct of the political partizans who hang to their skirts, and profess to advocate their interests, which they mar by their unhallowed patronage.

Several respected Clerical Friends have addressed us respecting Temperance Societies, to the effect that, though most anxious for their object, they have felt considerable scruple in promoting them, on the ground that they *seem* at least to banish religious motives, sanctions, and appeals, and to rely upon machinery and agency wholly subordinate and secular; imputing to this machinery, rather than to Christian principle, the power of banishing the destructive vice of drunkenness. We do not exactly see the force of the objection; for the diffusion of popular information respecting the evils of spirit-drinking, and the social compact of the members of the institution to abstain from distilled liquids except as a medicine, do not derogate from the inculcation either of principles or motives. The Christian is to do every thing to the glory of God; but in a thousand daily affairs the question, What is for God's glory, must be solved by a review of circumstances not directly spiritual. There are many Christian persons who believe that their "sober refreshing glass of spirit and water," as they call it, is as compatible with that principle as a crust of bread or a cup of coffee; they do not therefore require a principle, but facts upon which the principle they possess may work. Shew them that the practice is hurtful to themselves, or to their neighbour, and they become bound to abandon it. But will they do so? Our correspondents say they will; and they complain that Temperance Societies seem to imagine Christian principle too weak to effect that object without secondary and inferior motives; and that they thus disparage God's ordinances, particularly that of preaching;—though, if we are rightly informed, the friends of Temperance Societies have strongly implored the aid of the pulpit, and have lamented that it has not done more to assist and consecrate their efforts.—The whole question, however, is of so much importance, that if our correspondents will discuss it briefly and pointedly we will convey their sentiments to our readers. If Temperance Societies are rightly constituted, every clergyman, every Christian, ought to uphold them; if not, they ought forthwith to be amended.

We had much pleasure in recording Mr. Bugg's very honourable "disclaimer" of any intention of impeaching the motives of Christian Geologists, as verified by the extracts with which he favoured us; but we fear that he could not afford any such new and important light upon the general question as would render it desirable for us to re-open this protracted discussion.

We quite concur with One who looks for the speedy coming of Christ, that churches are not proper places for musical entertainments; but why should he go further and proscribe music, poetry, and the fine arts altogether, as his argument, if carried to its extent, would do? It is true the world is a world of sin and sorrow; that it is not the home of the Christian; and that the thought of the coming of Christ should lead him to habitual watchfulness and seriousness; but this is not incompatible with the occasional and moderate enjoyment of lawful recreations, more especially those which may be made to minister powerfully to religious purposes, as assuredly may both music and poetry. The check should be against the abuse; not the guarded, temperate, and beneficial use. Yes; let us be habitually looking for the coming of Christ; but this does not oppose Christian cheerfulness: we may even spiritualize the heathen poet:—

> Cantentes, minus via lædet, eamus;
> Carmina tum melius, quum venerit Ipse, canemus.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

1. BRITISH AND FOREIGN BIBLE SOCIETY.

We had hoped, from the overflowings of affectionate interest evinced by the British public upon the abolition of slavery, that the sum of 20,000*l.* required for supplying the emancipated population with the New Testament and a Psalter, would have been speedily collected, without encroaching upon the general funds of the Society. We regret, however, to learn that the amount yet collected is only about 4000*l.*; but we trust that the very announcement of this fact will stimulate the friends of the Society to new exertions, many of them having relaxed, under the idea that the collection was already very large. And why should not a zealous effort be made to procure funds for this interesting object beyond the bounds of the Society? A nobleman, or prelate, or clergyman, or private layman, who does not see his way clearly to unite himself to the Bible Society, might consistently and gladly render aid in furtherance of an object at once so Christian and national, and so special and well-defined. When our readers have perused the present Number of the Monthly Extracts they will not wonder, that, amidst such numerous and enlarging claims, and such gratifying and encouraging facts as are there exhibited, we are anxious that the general funds of the Society, which fall far short of the urgent demands upon them, should not be encroached upon, even by a work so worthy of them, if that work can be achieved, as it might be, by a special effort. May the anticipation entertained by our Swedish fellow-Christians, that amidst all the disturbances of nations "God Almighty will take England under His peculiar protection—that country from which his holy word is spread over the face of the earth"—be abundantly fulfilled, notwithstanding all our national provocations against Him.

2. BRITISH AND FOREIGN SCHOOL SOCIETY.

We must do this excellent institution the justice to say, that, if it is not a Church of England Society, it is a Society for Scriptural Education; and though we think that the best channel for Scriptural education might be delved within the precincts of the Church of England, we heartily rejoice—especially in times like these, when Popery, Infidelity, Socinianism, and Liberalism, are making fearful strides—that if we cannot have all we wish, we have at least the best portion of it; and that if the Prayer-Book is not admitted, no part of the word of God is excluded. The paper before us contains much interesting intelligence; and in regard to the Society's *foreign* operations, the warmest friends of other Societies must hail with delight the labours of this institution. But then why does Lord John Russell in his speech, and why do the Committee in their last Report, go out of the way to disparage other Education Societies? Let the Society do its own work in peace: but if it begin to institute comparisons, and to revive past controversies, we are prepared to meet it, and to prove, that though the neutral-ground system is useful, where better cannot be had, it is certainly not the best. Even the Society's own members have their Sunday-schools, and so forth.

ERRATA.

Page 547, lines 32 and 34 from the bottom: *for* "licensed" *read* "registered."

We had used the proper word, "registered," a few lines before; and ought to have repeated it, instead of the equivocal word *licensed*, which might be supposed to include Episcopal licences to clergymen for Church of England service; whereas neither the Act of Parliament, nor our remarks, applied to the case of a clergyman officiating under his Diocesan's licence. We referred only to the case of clergymen teaching or preaching, without this express official sanction, in houses or other places where there are more than twenty persons besides the family. We may add, that we have not taken into consideration the bearing of the Seventy-first Canon, which prescribes that "no minister shall *preach* or administer the Holy Sacrament in any private house, except it be in times of necessity;" which exception, so far as cottage lectures are concerned, we would construe as largely as the case requires. Whatever may be proper to relieve the friends of the Church from injurious restrictions, and yet at the same time to preserve due order and discipline, should be considered with much care, and with a full knowledge of all the circumstances. Mr. Hardy's Bill was too hasty. So far as regards the case of clergymen conducting cottage lectures in their own parishes, a mere declarative clause would be all we should wish for, setting forth that the Bishop's ordinary licence to a clergyman to preach extends to such cases.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON MEMORY:—"*AULD LANG SYNE.*"

(*Concluded from* p. 525.)

THAT it is not the importance of objects or facts which graves them indelibly upon memory, must be evident, if we will but stand out from and review memory itself, and consider how trivial and minute are the circumstances which are frequently borne into the mind upon some tide of feeling, while all the more important features of the scene have sunk into oblivion. It were almost ludicrous to mention what things a person will sometimes remember, and what he will forget. A tree, a cottage, a rock, an animal, a single stone, a trivial incident, will sometimes cling with fond tenacity to a mind from which every other object of a scene comprehending the beautiful, the sublime, the novel, and the important, has been wholly obliterated. Objects are retained in memory just in proportion to the depth of the impression which at the first they made upon the mind. And hence it is that in old age the memory of remote events is vivid and accurately defined, while that of recent events is faded and confused. But this depth of impression is determined, not by the intrinsic importance of the objects, nor even by the *recognised* vividness of their first impression, but by the softened preparedness of the heart to receive that impression, by its predisposition and congeniality of mood and feeling.

Every mind has its predominating and characteristic feelings, and, consequently, a predisposition to receive congenial impressions, to renew those impressions by frequently reviewing them, and to retain all those which have been made upon it in its predominating and characteristic mood. Hence an analysis of the stores of memory would throw much light upon the original constitution and character of the human mind. I have proved this by my own experience; and so, I doubt not, may every man. All the city scenes of my past history—many of them at the time neither uninteresting to me nor unimportant—have been almost wholly obliterated from my mind, as if the colours with which they were painted upon the tablet of memory, though bright, were fading; while all its rural scenes and events are fresh as if painted yesterday, and present the minute, and sometimes odd and incongruous, fulness of a Dutch landscape. The walks, and rides, and swimmings, and boatings, not in their vague and cold abstracts, but of a particular moment in the distant past, present themselves with a charm and a vivid freshness to my mind, in frequent instances greater than the incidents themselves when present possessed, and with which the empurpling halo of distance, and the concentrated

light which memory sheds from congenial and associated emotions, have invested them. With what a vivid, realizing freshness do I at this moment recal my frequent walks into the *Island fields*, to air a favourite goldfinch, when the winter was past, and the rain was over and gone; and the flowers appeared on the earth; and the time of the singing of birds was come, and the voice of the turtle was heard in our land! And how well do I remember that particular spot, with its minutest objects; and that lovely and exhilarating day, when the first sun of matin spring, bursting unexpected, though not unlonged-for, upon the glooms of lingering winter, glistened from the brass grating and crystal fountain of his cage; while I basked, in close and delighted view, upon the verdant bank of the hedge on which it stood, in the genial warmth of that life-giving and cheerful sun: and the poor prisoner, half enlarged, in looking once more upon his native scenes, and drinking in once more his native air, and being surrounded once more by the companions of *his* early days, crowed and sung and tremulously fluttered, as if to tell me, proudly, joyfully, that he was free and happy as myself. This, truly, is no important event in the history of a life; and yet it is the only one, recognised as of that period, which capricious memory recals. It was childhood—the spring of life, the season of alternate sun and showers, of laughter and of tears; and I had my full share of both: yet of all these every trace has faded, and left the minutest circumstances of this placid hour—the glorious sun, the verdant bank, the glistening fountain, the fluttering bird—indelibly graven upon my mind. There stands this trivial incident in remote and isolated beauty; like some solitary oak, the consecrated guardian of a sacred spring, which the woodman's axe has venerated, and which towers into view the sole surviving monarch, or tenant, of the prostrate forest.

As memory now recovers the pleasant feelings of that holiday of childhood, a thousand similar incidents, *probably* of the same date—for feeling is no exact chronologist—and certainly of no weightier import, rush with this train of feeling upon my mind from the distant past; and the whole scene of their occurrence presents itself with such bright and vivid distinctness to my view, that after an interval and absence of many years it is delineated upon my mind with graphic accuracy, and coloured again with the prismatic rainbow hues of childhood's imagination.

The Shannon, immediately above Limerick, is separated into two branches by the island on which the northern part of the city, or English Town, is built. The western or principal branch, which divides Limerick from Clare, retains the parent name: the eastern branch, which separates Corbally from the King's Island, of which I have just spoken, is called the Abbey River, and was probably in a great degree artificial, formed for the purpose of defending the English Town by insulating it. In the fork of the rivers, at the very headland of the island, there is a small portion of land, without the city walls, but which, by a fort of earthen breastworks, effectually repelled the successive assaults of Ireton and Ginckle. And never can I forget the unhallowed work, as it was deemed alike by the peasant and the antiquary, of levelling this fort, that the verdant, undulating bosom of this monument of the days of old might be conveniently subjected to the plough and harrow; nor the mysterious hints and muttered predictions that it would bring a curse and ruin upon its perpetrator. This, in truth, was partly fulfilled: he died a bankrupt. With what anxious haste did I hurry, when school business had closed, to the well-known spot, and watch with deep interest what relic each spade would turn up! Sometimes it was a coin; sometimes a cannon ball; sometimes a remnant of the mi-

litary arms or accoutrements of centuries gone by. While the labourers —in those days of regularly graduated subordination, ere British society, sucked into the Charybdis of Republicanism, had been reduced to chaos; when the peasant felt respect and affection for his superior; and when both, perhaps, were happier than in the present days of prostrating equality and Radical insolence—moralized upon each *memento,* and, travelling back into regions quite as airy as those through which each ball had winged its not more rapid flight, recited to *the young gentleman,* as *facts* in the siege and brave defence and honourable capitulation of our native city, a volume of traditionary legends, for whose Homeric feats earth were too narrow a theatre, mere men too paltry and inadequate heroes; and which, even as historical romance, poured contempt upon all *the unities* of time and place, and bad defiance alike to common sense and chronology.

The headland of which I speak, with the exception of this fort, was formerly during the flow of the tide almost wholly inundated, but is now embanked, and reclaimed into rich meadows and pastures. Along this bank, and amid those meadows and pastures, was my favourite walk; and as you entered, the transition from town to country was not less delightful than sudden and complete.

The bank, which was about half a mile in extent, was semicircular, and with the meadows, which it partially enclosed, was completely secluded from the town by a lofty wall. This small enclosure, containing little more than sixty acres, yet combined a rich variety of those soft and bolder features, whose blendure gives at once beauty and sublimity to the landscape. The Shannon and Abbey rivers, in their ebb and flow, exhibited water in all its forms of beauty: here a reach, and there a rapid: now an unbroken mirror; again a fantastic ledge of moss-covered rocks, with *black* and dripping hair: the one river spreading out into a broad expanse; the other cooped within narrow bounds, and sluggishly stealing through a sedgy channel, which the vegetable kingdom seemed struggling to recover.

As you advanced along the bank, from either extremity, you had rural beauty of varied character. The salmon wier, which crossed the Shannon about two miles above the town, with St. Thomas's Island in its rear, and an old castle in its front, which was built in the centre of the river, and rose without apparent foundation from its waters, was immediately before you. To the east, Park, with its frequent villas, its turret, and its Popish college, rose abruptly from the secluded banks of the Abbey river. To the north were irriguous meadows, widely extended, and gradually sloping upwards from the opposite bank of the Shannon, and dotted frequently with a green hillock and a planted demesne: while the near Clare hills, with their brown heath-crowned summits and their patchwork robe, bespeaking honest, enterprising, and thriving industry; and, still further back, the dark and lofty Glanomora mountains, empurpled by distance; terminated the view to the north and west. Behind the rich foreground of Park, to the east, the Keeper towered in isolated grandeur, alike majestic in his solitary state and his dignified loftiness.

As you returned towards the town along the Shannon bank, the view embraced some of the finest objects of the city. The eye was first caught, as it glided down the stream, by the long and antique bridge of *fourteen* arches, perfectly level, and built in the *twelfth* century, as tradition tells, for *thirty pounds.* Thence it was, almost imperceptibly, raised to Munchin's church, the oldest in the city, and once its cathedral; founded in the *sixth,* and, after its destruction by the Danes, rebuilt in the *tenth*

century; which stood on a lofty platform, just peeping over a ring of venerable elms, and with an elevated terrace-walk above fifty feet perpendicular over the river which washed its base. Thence the eye was carried onwards to King John's Castle—the original of the city arms, which commanded Thomond bridge—to the castle barracks, the magazine, and several bastions, curtains, and lunettes of the ancient fortifications. Above all, the venerable tower of the cathedral, in fine preservation, which once comprehended within its extensive and sacred enclosure the palace of Brian Borombhe, and was intimately associated with some of the most interesting and important events of Ireland's history—particularly those connected with William, and the last of the Stuarts—elevated the view from earth to heaven. In its descent the eye was arrested perhaps by a pillar of fire from Stein's distillery, which, particularly at night, when reflected from the river or from a dark sky, was an object of interest and beauty; by the splendid gleaming of a western sun from the windows of the court-house and other buildings; or by the masts and pennants of the shipping in the quays and harbour.

But the whole scene possessed a charm for me, which no external objects, however lovely, however richly varied and happily combined, could impart. It was the play-ground of the disengaged and cheerful hours of childhood; it was the home of my earliest and happiest feelings; it was the treasure-house in which memory lodged her jewels. I had swum its waters, and forded its streams, and gambolled amid its meadows, and basked upon its softly verdant banks, and there poured out the inmost thoughts and secrets of my heart, with the unreserved freedom of confiding youth, into the ear of sympathizing friendship. Often, with all the seriousness and importance of manhood despatching business amid its pleasures, have I driven home along this bank my pet goat, bearing with her in her little car the grass which was to furnish her night's provender. Often, too, have I walked it by the side of a fondly devoted mother, who watched every playful gambol of *her* pet with delight; and of whom there now remains, to cheer that scene which her presence often cheered, but the faint picture which memory has treasured among the most precious of her jewels; but, faint and unfinished though it be, it never fails to recal, what no other picture could ever fix, the beaming fondness of a mother's eye and the tenderness of a mother's heart.

I returned, as usual, to pass in Limerick the summer vacation of 18—; and after a famine of six or eight months, spent in the business of a university and the recreations of a city, brought with me a keen appetite for rural scenery and pursuits, in which my chief enjoyment ever lay. It was, I remember, a delightful summer, intensely warm. My habit was, to devote the mid-day hours to study, and the relaxation of lighter reading, to which severer study gave a peculiar zest; and after an early dinner, to saunter along my old and favourite walk, the Island bank. Often did I pause, to contemplate the new beauties which at every step, and with every passing cloud, a summer's declining sun revealed, which beamed successively from mountain or hill, meadow or water, alike animated by a sportive creation, tree or tower. It was not a race for mere exercise: it was a pleasing excursion of thought and feeling. I brought to the scene that frame of mind which is essential to enjoyment. A sense that business had not been neglected, that duty had not vailed to pleasure, but that now relaxation was itself the present duty, gave a relish to the simplest fare which nature could spread, and a fulness and liberty to enjoyment, which the most highly seasoned delicacies of inordinate or illicit pleasure could not impart. All without was serene and placid; and there

was, for the time at least, peace within. This was precisely the frame of mind in which memory would cull the choicest flowers of the past, and hope entwine them in an amaranthine wreath to deck the future.

Some of these lonely evening walks have indelibly imprinted themselves upon my mind. In its most tranquil and happy seasons they present themselves to memory with a vivid freshness and minute accuracy which seldom belong even to present objects.

One evening, in my usual walk, I had reached the termination of the bank on the Abbey river. A sudden bend in the bank carries you into a little sequestered nook, embowered amid the converging trees of Carr's and the Island gardens. I stood for a time to behold the declining sun gild with its rich and mellow lustre the venerable tower of the cathedral—the only visible object which, at this secluded extremity of the bank, could remind you of the vicinage of a city. While indulging the train of thought and mood of feeling which this object excited, the convent bell summoned the inmates of a nunnery, which lay in the direct line between me and the cathedral, to vespers. Here was a new element of congenial thought and feeling: imagination quickly seized it. While feasting upon the recollections which history or romance, poetry or fancy, could supply of conventual life; of

> ...." those deep solitudes and awful cells,
> Where heavenly pensive Contemplation dwells,
> And ever-musing Melancholy reigns"—

its world-crucified affections and devout aspirations, or its repressed feelings, its blunted sensibilities, and its withered hearts; its sackcloth vest, covering but not concealing unmortified pride, unsubdued tempers, unhallowed passions and affections, and vain longings after forbidden pleasures and a world abjured;—while the vesper-bell congregated in my mind this train of images and emotions, there came mingled with it from the Castle barracks, which lay but a short distance beyond the convent, the sounds of a military band, playing, as I well knew outside the officers' mess-room, that sweet air, " O Nanny, wilt thou gang with me?" The music, swelling in rapt and ecstatic fulness, or dying away in languishing faintness, as the breath of evening quickened or subsided; and rendered doubly soft by distance, which gives melody to sound no less than "enchantment to the view;" and the exquisitely tender and melodious air itself, were soothing to the feelings. But the contrast of images produced—not indeed a discord of feeling, but—as deeply impressive, as tenderly solemn, a frame of mind as any of which I had ever been the subject. The military band, with its fascinating melody, seemed to imagination the gay and glittering rival of the simple vespers bell. Its music seemed the Siren's song. The words of that song seemed the seducer's voice, which would lure back to earth dedicated purity from its heavenward aspirations. God and Satan, religion and the world, seemed at the moment struggling for and appealing to souls. And where, I thought, could the high and imposing pretension of the world, and its unmasked and acknowledged vanity; where could " the lust of the flesh, the lust of the eye, and the pride of life," on the one hand; and the daily crucifixion and mortification of anticipated death, on the other; be brought into more striking and solemn contrast, than by a mess of young and gay and thoughtless officers luxuriously feasting and quaffing the stimulating grape to the sound of martial air or melting song—citizens of the world; at home at either Pole or either Tropic—and a convent of " blameless vestals,"

> " The world forgetting, by the world forgot;"

immured for life within the narrow enclosure of their convent-walls; their grave, their garden; who had irrevocably abjured, not only the world in its sins and vanities, but all the tender sympathies, all the closer and

more endearing charities of domestic life; and now feeding, in this vesper-hour, the only affection which their hearts must ever know; and which, if they know it not, must "leave them poor indeed." If these widows of the Cross, to whom the world is crucified, in this life only have hope in Christ, they are of all creatures most miserable.

A cathedral tower, a convent bell, and a military band, without incident or connection, seem but scant materials of deep and highly wrought emotion; yet that emotion was sufficiently powerful to stamp the scene upon my mind with a depth of impression which the current of events throughout life has not been able to obliterate. It was a sacred hour. I say not that I felt then the Divine presence. I "did not yet know the Lord;" though I believe that even then I was known of Him. "Surely the Lord was in that place, and I knew it not." There was, indeed, no distinct recognition of Evangelical principle: there could not be, for in the blindness of untaught nature I saw it not: but there was a moral sense and taste excited which were not mere sentiment, and which raised me above the world. There was an elevation of soul, which rendered me at the moment utterly incapable of what was base, or selfish, or *unholy*. I often feel inclined to ask those who know the Lord, whether, at intervals, in their former state nature's darkness has not been illuminated by convincing flashes of that "Light which lighteth every man that cometh into the world;" whether they have not felt, though not then understood, breathings of the Divine Spirit, and responding aspirations of the soul; whether they cannot remember seasons essentially diverse from ordinary life, when the soul seemed to breathe a purer atmosphere, and to aspire after a higher state; and whether, in looking upon the past by the back light of present experience, they cannot detect throes and quickenings of the new birth, and even faint pulsations of that new life which is hid with Christ in God.

I find myself unintentionally illustrating the principle which I just now asserted, that memory reviews the pictures in its chambers of imagery by the light, not of present, but of past judgment and feeling. I certainly should not now view a Popish college and Popish episcopal palace as a *pleasing* termination of a vista, however picturesque: nor a convent, under the direction of such spiritual fathers as fully-developed Popery furnishes, as the representative of religion, meek, spiritual, and unearthly. Nor should I perhaps now be disposed to view a military mess, with the sprinkling of the intelligent and holy men whom I have not unfrequently seen wearing a military uniform, as so fully the representative of the world. Even since 18— the aspect of things, as respects religion, has greatly changed. Popery had not then boldly put forward the cloven foot and bloody hand. There was something that interested in the meekness of her depression. She could be seen in her real character by those alone, who in all her Proteus forms could detect the unchanged face with which history has ever painted her; or who could follow out principles into their contingent consequences, and in the cockatrice egg see the fiery flying serpent. Even then, indeed, the mystery of iniquity did already work; but that which did let was not then taken out of the way, and consequently the man of sin was not fully revealed. Every system which contains any portion of good is improved, just in proportion to its alloy, by passing through the furnace of adversity. But of all the religious systems which contain any seed of truth, none more indispensably and continually requires this than Popery; and for this cause, that Popery is a counterfeit—nearly all alloy. It is a weedy soil, and perpetually demands the plough and harrow. Of all the changes which have passed upon the face of society and the spirit of the times, within my recollection, and which

render it difficult to identify past with present objects, the greatest is that which has transformed the obsequious, accommodating Popery of my early days, into the stern, unbending, and ferocious tyranny of the present times.

In the days of which I speak, I did not, as lately, see the Protestant clergy of Ireland—in some parishes its only resident gentry; in any, its not least educated, least benevolent, or least useful—for no other crime, even in the eyes of the people, than their religious creed and their British connection, insulted, robbed, hunted down as noxious beasts to destitution and death, massacred at midnight, or stoned and butchered at midday and in cold blood, by the fell bigotry of those whom their bounty had often fed.

Nor did I then, as I have often since during the various reigns of terror in Ireland, see the "little flock" of Protestants quailing before the rude mass of overbearing Popery which surrounded them; speaking habitually, in the very bosom of their families, with the suppressed voice of terror, as if persuaded that not only menials, but winds and walls, had ears; and scared if some incautious visitant had ventured to implicate them in discontent by contradicting in their presence the received maxim that "killing 's no murder," if the subject be a heretic; by lamenting some esteemed neighbour-family compelled to emigrate on account of its unpopular creed; or venturing to deny that the new *regime* of Popish supremacy is a mild administration; or that the new masters, into whose hands the Protestants of the south of Ireland have been virtually delivered, exercised their arbitrary power with either justice or mercy. And well may they quail. They live as in an enemy's land. Their daily walk and nightly rest are disturbed by insult and oppression, by fearful tales and horrid sights of conflagration, assault, and murder.

I did not then, as I have *within this very month*, see the awful sacredness of the bed of death profaned by priestly intolerance; the dying sufferer, who during a life of from *sixty* to *seventy* years had never entered any but a Protestant place of worship, in vain protesting against priests and Popery, before Protestants and Papists, before his clergyman, his Roman Catholic physician, his apothecary, and the sovereign of the town in which he resided, brought by that clergyman to witness his dying confession of faith, and thus shame away the persecution which tormented and I believe ultimately killed him, repeatedly declaring to his Roman Catholic wife and her *drunken* friends and relatives—who would force upon him the priest, and not suffer him, as they expressed it, "to die like a beast"—that he would have none other than the Protestant clergyman, who visited him daily during his illness, from whose hands he received the holy sacrament, and all whose ministrations he welcomed with gratitude and affection; that he had lived a Protestant, and wished to die a Protestant: and yet, after these repeated abjurations of Popery and its superstitions, the priest, brought in upon him, and—I firmly believe with the sole view of making a display of fearless power, and trampling in the eyes of the people upon prostrate Protestantism—actually performing the mummery of superstition upon the dying body: whether in a state of senselessness or resistance I cannot say—none will tell the secrets of that prison-house:—but this I know, that immediately after the priest had left him he was found by his apothecary in a state of mental aberration. In that state he in a few hours died, and was carried to his burial in triumph by a rabble multitude; and praised, and prayed for in chapel, as one of the trophies of Popery.

Nor did I then, as I have *within this very month*, see an aged Roman Catholic in an agony of grief at the insults offered to the corpse of a beloved grand-daughter, only because she ventured to follow the dictates of conscience rather than of popular superstition, and to live and die a Protestant. This young person had been a convert for some years, not

merely to Protestantism, but to Christianity; and at the age of *twenty* died of consumption, in a most heavenly frame of mind. Shortly after her burial, in a *Protestant churchyard*, the body was disinterred—because the defiling contact of her heretic and apostate bones was intolerable—and rudely covered in a quarter of the grave-yard which custom had appropriated to murderers and suicides. The grandmother, knowing that her own children would not suffer her interment with her favourite grandchild in this degraded spot, had the body again raised and interred in *another* vacant space, but was immediately warned, that if it was not at once removed thence also, force should effect it. The clergyman, to whom she appealed with her piteous tale, could do nothing. It was a country grave-yard, and his interference would but have given double zest to the persecution, and zeal to the persecutors. The magistrate could do nothing in opposition to the superstitious prejudices of the people, unless he converted the grave-yard into a garrison. As the last resource, the agent of the absentee landlord was applied to, and obtained from the parties—probably as a personal favour—that they would not hunt into the grave the unoffending victim of their hostility, nor any longer disturb the repose of the dead.

Similar facts are of daily occurrence, though not now emblazoned to the public eye as when such atrocities were infrequent and startling: they are now the settled order, and meet no violent resistance. The novelty has passed away, and the public have no zest for a tale of persecution in which they are not individually concerned. Protestants, from the aristocrat candidate for the representation of his native county, who has not apostatized from principle and *self-interest*, to the pauper candidate for daily labour, daily alms, or daily security to property and person, are all accustomed to the iron yoke of Popish ascendancy; and though they feel it galling, find it hopeless to resist or to complain.

It will be said, by those who are not called to pass through this fiery ordeal but are speculators upon it at a distance, that all this is but a temporary ebullition of long-confined feeling, the unavoidable attendant upon a state of transition from inferior to equal political privilege; that good sense and good feeling will soon return, and set all to rights; and that in a short time our divided people, like brethren, will dwell together in unity. Perhaps so. But unless the change in the spirit of the times and the character of Popery be rapid, as it must be great, the time requisite for effecting this consummation will be precisely *that* which may be required to desolate the land of its Protestants, by forced conversions, compulsory emigrations, and violent deaths. In such a state of society, one may well question whether it were wise or beneficial, to *any* of the parties concerned, to emancipate such feelings and prejudices, and foster them by uncontrouled licence into virulence and strength: and whether such a people were more free, or more happy, when delivered over to the tyranny of their own lawless passions and senseless superstitions, under the guidance of selfish, infidel, and profligate priests, alike unfitted for this high trust by birth, by education, and by moral character; who are neither liberalized gentlemen nor single-hearted Christians; or when governed, as alone an uncivilized and immoralized people can be governed, by an arbitrary power, exercised with mildness and benevolence.

Such, in the south of Ireland, are the triumphs of priests and Popery: and they *are* triumphs. None but those who daily witness it can fully appreciate the harassing and intimidating effect, upon all classes, of Popish ascendancy, impregnating with all the virulent zeal of bigotry the details of social intercourse. These triumphs, daily repeated, will revolutionize the land in its religion, no less than in its politics. Few will dare to live

in Ireland as Protestants, any more than as loyalists, who are not ready to die as martyrs. But they are the triumphs of the bandit and his gang, who, bursting into some domestic sanctuary, has hurried into eternity its peaceful inmates, shuddering, not at the prospect before them, but at the fiends behind them.

And are there, you ask, no laws in Ireland? There are, in the theory of its government, and on its Statute-book. But the British Legislature has often of late years had occasion to recognise the fact, that *it* has legislated and Ireland refused assent. Nor should this be matter of wonder. Laws are virtually repealed when a spirit is countenanced and fostered which is not subject to them, neither can be. The *vox populi*, or rather the *posse comitatus*, is the power by which Ireland is really governed; and demoralizing Popery, which in its march to an *enslaving* or *exterminating* supremacy tramples down every moral obligation, is the incarnate demon by which this tremendous agent is possessed. The sage and painfully acquired experience of our ancestors chained down by political privations the intolerant and persecuting spirit of Popery; and thus protected not only Protestants, but Roman Catholics themselves, from the tyranny of a system essentially anti-social, and which can never be satisfied until it has extinguished conscience, to make way for tyrant superstition and enslave the free-born soul. But now-a-days every restraining bond has been struck off from Popery, and the fierce maniac roams at large; for so the theory of free trade in liberty and security demands. The spell has been uttered. And have none of its emancipators yet quailed before the powerful demon which they have rashly conjured up? I do not advocate penal statutes against liberty of conscience. God forbid! I would let every man worship God in that mode which conscience dictates. But I would strictly exclude from political privilege and power those who, as not only theory but experience proves, can possess but to abuse them, to their own and to their brother's injury. But now Popery has become fashionable in high places. Liberality is the order of the day. Protestantism is put down; and Protestants, discountenanced and oppressed, are fleeing the homes of their forefathers and the land of their nativity, to seek, amid the forests of Canada or the sands of New Holland, liberty of conscience, a secure home, a peaceful death-bed, and a quiet grave.

But, to return from this exciting digression to a calmer theme. The subject of this paper is evidently of considerable importance—a subject on which just and practical views are essential to our happiness. That as we advance in life objects are seen, whatever may be the cause, through a less cheerful and favourable medium, none can doubt. Homer but uttered the voice of human nature when he spake of men and things "such as they are in our degenerate days." It is almost proverbial, that youth uniformly looks forward to manhood as the era of happiness; while manhood, with but few exceptions, looks back upon the early days of childhood as the joyous season of life. Both are deceived: one by the phantom creations of hope; the other by the delusions of memory. But to speak of that only which concerns our present subject: is it not a delusion to imagine that childhood was a season of unmingled happiness, to which the "heart untravelled" may fondly turn, and amid whose tender recollections it may ever sweetly repose, as the wearied traveller upon the verdant margin of some refreshing lake in the wilderness of sands—in a word, that childhood was an oasis in the desert of life? It is true that childhood was free from the cares of manhood; but not from its own cares. It is true, also, that childhood was a season of quick feelings, novel impressions, lively imaginations, and consequently of strong excitement. But let us remember that the pleasures of excitement, however strong, are not

unmingled; and that, however sustained, excitement is but the correlative to depression, as light to shade. If through much tribulation we must enter into even the kingdom of heaven, it were vain to expect a royal road, exempt from trials and sufferings, through a world, into which "man is born to trouble as the sparks fly upwards." If we would pass from one bright eminence to another on the road of life, we must cross its valleys of humiliation. If we would pass from one happy emotion to another, it cannot be by a level and horizontal path. The pendulum of human feeling, until it reaches its centre in a perfect conformity to the will of God, must in every vibration describe the arch, and not the chord.

When afflictions abound:

> "When languor and disease invade
> This trembling house of clay:"

when anxious cares harass and perplex the mind: when the chief object of uncurbed desire seems unattainable, or far distant; and the mind is without hope or interest to energize and excite it: when time moves heavily: when society oppresses and solitude depresses the languid spirits:—in such moments the mind will instinctively fly from the present; and memory, which catches only the illuminated spots in the distant past, will but deepen by the contrast present glooms. Against this weariness of life, the promises of Scripture, the sense of a present God, and the bright prospects which eternity opens upon the believer, alone can minister balm and consolation—can exclude the operation of gloomy thought, and restore the mind to healthful and happy action.

Even as relates to worldly matters, when the principal object of desire is attained, and thus the chief interest is set at rest, the mind looks abroad upon the minor events of life with calm serenity—if prosperous, with happy complacency; if adverse, with self-support. When hope is wedded with memory, "their pleasant offspring" are love, and joy, and peace. Secure the grand object—the interests of eternity. Let the heart and treasure be in heaven, and you will not long mourn over the miseries of the present, or sigh at the memory of the past. A single anchor within the vail will stay the soul amid all the tossings of this turbulent world. "Acquaint thyself with God, and be at peace." Ascend by faith the top of Pisgah, and view the promised land—not as did Moses, to whom the Spirit of the Lord said, "I have caused thee to see it with thine eyes, but thou shalt not go over thither;" but as does the Christian, who, believing, *hath* entered into rest, and already come unto the city of the living God, the heavenly Jerusalem. Look within you. "Seek, and you shall find" *there* the spirit of the Gospel, the Spirit of Christ, bearing witness with your spirit that you are a child of God. Then may we safely think of the days of old, and the years that are past, and call to remembrance our song. Memory may catch all the illuminated spots in the wilderness which we have traversed, and, reviewing God's wonders in former times, may build upon his tender mercies and loving-kindnesses, which have been ever of old, faith in his promises for the future. Every enjoyment of the past will be considered but as an earnest of the future, a sample of the treasure reserved for us in the heavens, a foretaste of the joy that is set before us. When memory recalls the song of deliverance "at the sea, even the Red Sea," hope will kindle at the retrospect, and look forward with redoubled confidence and joy upon the swellings of Jordan. The pillar and the cloud, the rock and the manna, will encourage, comfort, and nourish the heart. Eternity secure, the soul centred in God and enjoying peace in Christ, memory may recover, safely and profitably, all the enjoyments of the past; for hope will carry them forward into the future, to enhance and perfect its felicity.

The following lines embody the subject of this paper: with them I shall conclude it.

All things below are shifting. I can see
No anchor for my soul's identity.
The objects, feelings, friends of youth, have fled,
And long been number'd with the silent dead.

Vivid impressions once of early days,
From memory's faithless record years erase.
The present I contrast with days gone by,
And in amazement ask, Where? Who am I?

I feel like one whom centuries had waked
Amid the ruins of a time-worn past;
Who seeks, dejected, 'mid those objects drear,
Associations old his heart to cheer.

Oh give me, as I float thus quickly, by
Time's rapids, into dark eternity,
Some known, beloved object, which my heart
May cling to, without fear that we must part;

Some Friend unchanged, unchangeably benign,
And yesterday, to-day, for ever, mine;
A partner of the ardent feelings all
Which quicken'd into life my new-born soul;

A witness of my origin and end;
A Comforter, a sympathizing friend;
A F unt of blessings, 'mid life's parching sand;
A Rock's deep shelter in this weary land.

But are these wishes vain? Must they recoil
In anguish on the disappointed soul?
No. Jesus *is* that Friend, and only he,
Intimate, unchanged, throughout eternity.

Without Him, hope's a phantom, pleasure's tame,
And life itself is but a feverish dream:
Day after day without enjoyment comes,
While still we're hurried to our dreaded tombs.

But let the love of Jesus touch the heart,
And energies ne'er felt it can impart.
The all-transmuting power divine of love
Can blend life's earliest scenes with realms above.

A ray then breaks upon life's wilderness,
Which brightly gilds the memory of the past;
And opes a vista to a world of bliss,
Which lets in light, and hope, and peace, on this.

J. M. H.

DR. CARPENTER ON THE CHRISTIAN OBSERVER'S REVIEW OF UNITARIAN HYMNS; WITH REMARKS IN REPLY.

The following is Dr. Lant Carpenter's letter referred to in our Answers to Correspondents in our last Number. We have added some notes at the end, which are referred to with the letters (A), (B), &c. Our readers ought to do us the justice to glance over the review in our Number for July, p. 422, before they peruse Dr. Carpenter's strictures upon it; and the most convenient way of collating the matter will be, after each of Dr. Carpenter's paragraphs to refer to the note at the end, under the letter of reference.

To the Editor of the Christian Observer.

Bristol, August 14, 1834.

Sir,—Being the responsible Editor of the "Collection of Hymns for the Use of Unitarian Christians in Public Worship and in the Private

Culture of the Religious Affections *," I claim from your justice admission for the following remarks on the review of that hymn-book inserted in your Number for last month, containing, as it does, severe attacks on the *moral principles* of the editors. When that Number reached me, I was at a distance from home; and I did not return till too late for your last publication: since then I have been too closely engaged, till the present time, to re-examine the article.(A).

I was little surprised at the injustice and uncharitableness which run through the review; but I felt astonished at your giving your sanction to such a style of criticism by inserting that article. I have been too often the personal object of such attacks, to allow any thing of the kind, however sickening, to appear to me strange; and being in possession of most of the volumes of the Christian Observer, and having seen it regularly for several years past, I could not be ignorant that, like the Bishop of Hereford †, and I trust through the like ignorance, you hold the sentiments of the Unitarians in abhorrence: but I did not think that you were so involved in the *odium theologicum* as to sanction, by inserting, charges against "one of the Ministers of Lewin's Mead," which, if true, ought to make him unable, with an unblushing face or a tranquil heart, to address a congregation of professing Christians on the venerated example of him in whom "there was no guile," and on the character of that Apostle whose conscience bore testimony to his "simplicity and godly sincerity"—charges which, in proportion as believed, must blast his character and destroy his usefulness. If your readers will refer to the article, they will see that the Editors of this hymn-book are charged by the Reviewer with "*secret* and *disingenuous*" alterations, with conduct "*disgracefully dishonest*," with "*decided breach of faith*," with "*disingenuous subterfuge*," with "the *dishonesty of tricks*," with "*shrinking disingenuousness*," with "*direct fraud*." I pass by such expressions as "honest impudence," "gross effrontery," "ingenious waggery," &c.; for whether or not they accord with St. Peter's injunction, "be courteous," they do not, like the others, impute the violation of St. Paul's principle, virtually laid down in the words, "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully." But I enter my earnest and solemn protest against the charges of *fraud, dishonesty, disingenuousness*, and the like; and I say that I would not, for the world, have been the author of that article; and that I am obliged to condemn the whole of it, with scarcely any exception, for its tone and for its purpose.(B).

To the Reviewer, and to your readers generally, I beg leave to recommend the perusal of the strictures on the system pursued by some of the opponents of Unitarianism (as developed in my Examination of Archbishop Magee's Charges against us), which Dr. Pye Smith has made in the IVth Appendix to his Scripture Testimony to the Messiah; and I do this, although it may expose me to a fresh imputation—that of vanity—since this learned and pious writer expresses decided approbation of "the candour and integrity" which he says my writings manifest. From the

* The Preface ends as follows:—"The responsibility of this hymn-book rests almost exclusively with one of the Ministers of Lewin's Mead; but in some important respects he has had the advantage of his colleague's judgment; and, throughout, he, and also the congregation generally, have been indebted to his other coadjutor for his valuable aid and suggestions, during a careful review of the collection in different stages of it.—Thus closing his long-continued and interesting engagement, he commends the hymn-book to the Divine blessing."—The colleague referred to was the late Rev. John Rowe, author of the three valuable Hymns, Nos. 166, 413, 452. The other coadjutor was the Rev. S. C. Fripp, formerly of Queen's College, Cambridge.

† In the House of Lords, on the 9th of June last.

severe charges of the anonymous Reviewer, I appeal to the judgment of that respected opponent, who would say, with some others of my opponents, that I am incapable of the baneful and unprincipled baseness which the Reviewer attributes to the Editors of the hymn-book in question, and the imputation of which rests on me alone as the *responsible* Editor.

I could not voluntarily have put myself in the way of bitter hostility to Unitarians, if I had been conscious of disingenuousness, fraud, and dishonesty, so easy to be detected and so certain to be exposed: yet I sent a copy of the hymn-book, soon after the publication, together with an advertisement of it, to the Christian Observer, and also to the Eclectic Review. My motive in so doing was to promote a correct knowledge of our worship, of which I know that our hymn-book presents a just idea; and to give to those who rejoice in truth the power of perceiving, that, among those whose opinions they reject, there is very much that must approve itself to the Christian affection and principle of all who go to the fountain-head; and that though the Unitarians "deem themselves" (Pref. p. v.) "imperatively obliged to confine their religious worship and the supreme homage of their affections" to God, the Father Almighty, "they cherish reverential faith and grateful love towards the Lord Jesus Christ." I felt assured that those who would examine the hymn-book with an ordinary portion of knowledge and candour, would see that we entertain the highest thoughts of God, his perfections, his government, and his grace; and that our worship is not unsuitable to them: that our sentiments are earnest and elevated, respecting the character and offices, the work and death, of the Lord Jesus, and the affections due to him; and respecting the invaluable blessings received from Revelation, and especially from the Gospel of Christ—its light and guidance, its sanctifying influences, its aids and consolations: that we look forwards to the alarming, as well as to the cheering, prospects disclosed to us by him who is appointed to raise the dead and to judge the world: that we have strict and comprehensive views respecting the requirements of Christian duty, as extending to the spirit within, as well as to the life without: that we, too, seek for divine aid in the trials and duties of life; and that, under the consciousness of sin and imperfection, we rest solely upon divine mercy through Christ: that we possess the supports and comforts of religion for the hours of despondency, of solicitude, of contrition, of sickness, and of death: and that if our doctrinal peculiarities do not reach that standard which the great part of our fellow-Christians think the truth, yet that in the spirit of devotion, in love to Christ, in Christian affection, and in Christian principle, there is very much which we share in common with all who have sat at the feet of Jesus, and learned from him the words of everlasting life.(C).

More than two years and a half had elapsed from the time when I sent our collection to the Christian Observer, without any notice of the book; and during that period I have been grieved to perceive, from various passages, that the Editor and his correspondents looked at the doctrines of Unitarians with even increased hostility; while they passed by those common and influential principles which constitute the essence of their religious worship and their guide of heart and life. The bitterness of attack which is poured down upon us often leads us to renewed consideration of the evidence of our doctrines; and it will, I hope, contribute to render us more earnest to make our faith practical, and our expression of it evangelical; to be more cautious lest we, too, build hay and stubble on the Christian's sole foundation; and more solicitous to cherish the spirit of the Gospel in all its diversities of operation: but so far from its making us think less highly of our views of Christian faith, we value them more and more; and I declare I desire nothing better for myself, or any other

disciple of Christ, than that they may yield us that guidance, support, edification, and consolation, which they *have* yielded, in all the trials of humanity and in the hour of death, to many of my brethren and fathers whose names are, I doubt not, in "the Lamb's book of life*."(D).

Respecting the specific charges of the Reviewer, which affect me personally, I say (as Dr. Pye Smith says of himself in the Appendix referred to), "I have so much confidence in the honesty of my intentions," as to say boldly, that if I have not in any instance carried to a sufficient extent that system of information which (after resolving to give the names of the authors) I thought the simplest and best, it was from oversight in reference to the mark denoting alteration, or from error of judgment as to the alterations actually made. Respecting the former cause of error, where it exists (as it possibly may), I may state that the formation of such indexes as that in the Bristol Collection is a very nice and laborious undertaking; that error, either of the index-maker or of the printer, very easily creeps in; and that my index was formed in the midst of almost constant engagements, both professional and private. What is still more, as respects the latter, a large proportion of the older hymns were in the first instance taken from collections in common use among Unitarians, with which I had long been familiar, and which therefore might appear to me less altered from the originals than they really were. If the Reviewer, when copying the only passage he extracts from the Preface, had given the preceding part of that paragraph with which he begins, this might have lessened the force of his imputations: "The hymn-book," it says, "which formed the basis of the present, like the London Collection which preceded it, gave many of the hymns that are here retained, with considerable variations from the originals; and a few of them are so much altered by various editors, as scarcely to be referable to their authors. In this collection it has been kept in view," &c., as quoted by the Reviewer, in p. 424. I did my best, in making the Index of First Lines, to specify the sources correctly, according to the system laid down; and if there are cases in which the donotement of alteration is omitted where it really ought to have been inserted, let those cast the first stone who never make such errors. The Reviewer ought not to do it; for even in solemnly citing "our Lord's declaration," at the close of his article, he has made a strange one himself. Our Lord says (John vii. 17), "If any man will do his will, he shall know of the doctrine, *whether it be of God, or whether I speak of myself:*" from some cause unknown, the Reviewer ends his citation at the word *doctrine*, omitting the words in Italic, which destroy the applicableness of the declaration to his purpose in making it. Were it lawful for me to employ his weapons, I might say that *he* is guilty of fraud and disingenuousness in suppressing those words which shew that the declaration of our Lord in no way respects the questions at issue among those who, however much they may differ as to the interpretation of the words of Christ, equally receive them as the words of the Father who sent him.(E).

I might, too, with at least as much justice as the Reviewer has attributed disingenuousness to me, do so in respect to the person who headed the article, and the pages which contain it, *Bristol Collection of "Unitarian" Hymns;* implying that the Editors speak of the hymns generally as Unitarian, and, by a natural inference, as written by Unitarians; whereas, while we state the specific object for which the collection was designed,

* I may refer, as some illustration of this, to my Examination of Archbishop Magee's Charges, pp. 38, 77, 105, 135, 225—235, 251—257, 362—364, 367, 426—437.

we say (p. v.): "No serious candid persons, however, who make the teachings of Christ and his Apostles their guide in duty, faith, and worship, can find in it much, if any thing, to offend them. A very large proportion of the hymns are such as must approve themselves to the heart, and the judgment, of every one who understands and partakes the spirit of the Gospel." No doubt the hymns are Unitarian, in the same sense in which the Lord's Prayer and the Apostle's Creed are; but as the term is used by the Reviewer, it denotes more than this; and it was not justified by any thing that appears in the Preface, or in the Collection itself, to give this colouring to our purposes or our representations. This, however, may have arisen from want of discrimination; but it could not have been from this cause that the Reviewer has thrown so much obloquy on the use we have made of *Dr. Watts's* hymns; and if it were not from want of knowledge, a heavier censure rests upon him. Those who not only retain hymns, or expressions, which the Unitarian must deem unscriptural in their character, if not unchristian in their sentiment, and cite them as Watts's; especially if they do this to support their orthodox opinions by his authority, or to censure those who presume to leave out such expressions; ought to bear in mind that these hymns were the productions of his earlier years; that in his maturer judgment he wished to make alterations, but was prevented by the proprietors of the copyright; and that Dr. Watts's last thoughts were completely Unitarian *.(F).

At the commencement of this letter I charged the Reviewer with injustice and uncharitableness. The latter consists in his attributing to *intentional fraud* errors, if such they are, respecting which there existed no proof of their originating in *intention* at all; and thereby blackening the character of the responsible Editor. As to Bishop Kenn's hymns, I had in a variety of selections (some I think orthodox) seen those hymns without the doxology, and I have often heard the doxology employed without the hymns: till I saw them in Montgomery's Christian Psalmist, I did not know that the latter was from the same pen as the former. But as the doxology at the end does not affect the object of address in the hymns—which is proved by the second verse of the Evening Hymn, "Forgive me, Lord, for thy dear Son"—I did not deem it necessary to insert the mark of alteration. If the Reviewer had said that it should have been inserted on account of the change of *for*, in that line, to *through*, I might have allowed more justice in his censure; nevertheless, as it gives a view in which all Christians agree, and which the good Bishop could not but approve, it was surely scarcely necessary to mark it as altered. As to the altered doxology (which was prepared long before I knew that the original was by Bishop Kenn, and which is placed where it can mislead no one), I have only to say that it is scriptural, which the common one, so incessantly sung, is not; and that "the God of Socinianism"—language which to me sounds irreverent—is indeed "Jehovah, God of love."(G).

How the Reviewer could imagine that Dr. Watts, in his version of the 117th Psalm, meant by the word *Lord*, the Father *and* Christ, is to me inexplicable. There is no *address* in the first verse; and where there is an address, let the Psalmist himself decide for us to whom it was directed. I should prefer "the Redeemer's name," as in Watts, to the altered version, were it not that the original respects the "merciful kindness" of Jehovah. As the Messiah, the servant of Jehovah, executed the purposes of his redeeming love, and we have redemption in him, I have not the slightest objection to speak of Christ as our Redeemer; yet, as far as

* For the authorities for this last assertion, see my Reply to Magee, p. 101. Also for the corresponding case of Whitby, see p. 326.

scriptural usage is concerned, we are without authority in doing so: though Moses is called a redeemer, Christ himself is not.(H).

As to Cowper's beautiful hymn, "Far from the world, O Lord, I flee," in which "My Saviour" is altered into "My Father," I attentively considered the verse, and saw reason to believe that the Christian poet meant the same person whom he addresses at the beginning of the verse—"Author and Guardian of my life"—namely, *God our Saviour*, as the Apostle styles the God and Father of our Lord Jesus Christ, in Titus iii. 4—7. Other editors had made the alteration; and I left it, to avoid uncertainty of import.(I).

To the hymn beginning "When I can read my title clear," I would now prefix ‡; but not because the omission justifies the insinuation of the Reviewer. If he really examined the hymn-book, as well as ran through the index to find topics for censure, he must know that various hymns imply the most solemn views of the judgment to come and its all-important consequences; but taking into account the needless alteration adopted from the preceding collection in the last verse, as well as those in the second, the reasons for the mark preponderate. Having been long accustomed to the alterations, I thought them of less weight than I do now. Yet while thus considering the matter, I feel no less astonishment that a Reviewer in the Christian Observer should rest such malignant charges upon what might have arisen from a dull discrimination or a wearied head, but scarcely could from intention to mislead and to deceive. Were it in my power at present, I would omit the second verse, and then take the original as it is.(K).

As to Watts's hymn beginning "To God the only wise," the omission of the last verse by preceding editors was probably caused by the apprehension that some persons might be misled by it: I wish it had been retained. "Our Redeemer, God," is of course the same person that is spoken of in the first verse, as "God the only wise, our Saviour and our King." The reference is to Jude 23, 24, where, if there were any doubt as to the object of the Apostle's doxology, the true text, as given by Griesbach, would remove it. The Psalmist (xix. 14), addresses Jehovah as "our strength and our Redeemer."(L).

In the hymn beginning "Behold the grace appears," as a general expression is given instead of a reference to the miraculous conception, the mark of alteration should, I think, have been inserted; but the present reading does not deny that doctrine. Whether justly or not, it is not held by many Unitarians; and as our hymn-book was designed for public use among us, it was requisite to avoid topics controverted among ourselves.(M).

The Reviewer next censures the omission of the 3d verse in Dr. Watts's version of Psalm ciii., without the mark of alteration: we omitted the 6th also. Omissions of stanzas, not affecting the general character of the hymn, did not come within the scope of that mark, which respected only the alteration of words. The Reviewer has set up a standard which I did not myself; and measures me by his own. Whether I ought to have marked *omissions* is another question; but certainly I never intended to do so, nor have I given any reason to suppose I should. Three-fourths of the hymns must have been marked on this system; and, in a large proportion of the cases, without any reference to doctrine.

The same remark applies to the next cited hymn, "Behold what wondrous grace;" and the Reviewer ought to have known that many of our hymns contain earnest supplications for divine aid and guidance, which, but for the fear of misleading, we should commonly term, as many Unitarians do, the influences of the holy spirit.(N).

The "one specimen more," which the Reviewer gives, is in various ways so remarkable, and shews so much the *animus* which has misled him, that I must copy his words:—

"One specimen more of the way in which, by these pretended slight verbal alterations not worth noticing, the reader may be wholly deceived as to an author's sentiments, and the go-by be given to any doctrine which the emendator may wish to keep out of sight. Dr. Watts, in the hymn 'Life is the time to serve the Lord,' says

'There are no acts of pardon passed
In the cold grave, to which we haste;
But darkness, death, and long despair,
Reign in eternal silence there.'

"This fearful description is, alas! true, being Scriptural; but Unitarianism reads, under the pretence of only a slight verbal alteration,

'There are no acts of pardon passed
In the cold grave, to which we haste;
Nor penitence nor prayer are known,
Where death and darkness hold their throne.'"

Christ. Obs. p. 429.

Now, (1) the Reviewer entirely mistakes the object of the hymn-book, if he supposes that it was to *declare* the doctrinal opinions of any of the authors of the hymns; and equally so if he imagines that we sought the aid of their names to promote our own opinions. Many of the individuals specified are generally unknown to the public; and as to those well known as Trinitarians, no one could infer more from the selection of hymns from their writings, than that they sometimes left their peculiar doctrines out of sight, and wrote hymns which all Christians might use; just the same as all Christians may use the Lord's Prayer, or the Psalms of David, or, as respects the object of address, the prayers published by the Bishops of the Established Church respecting the visitation of the Cholera*. (2) As respects the alterations (of which I have not the merit), I deem them very valuable. I do not think the expression "eternal silence" accordant with the resurrection of the dead; and as to "long despair," it is no scriptural expression, and does not suit the state of those who "sleep in Jesus." But (3) I should have been ready, if I had been negligent or erring here, to admit that, altered as the hymn is, in this and other respects, the name, if given, should have been accompanied with the mark of alteration. I do not like to accuse the Reviewer of bad faith; but I must say, that, presuming, after what he had stated, that I had here been convicted of a *serious* omission, I was astonished to find that *my accuser had charged me falsely*. After speaking of "these *pretended* slight alterations *not worth noticing*," it could not have been supposed that in the Index of First Lines, in both editions, appears this line,

"Life is the time to serve the Lord ..... Watts † .... 201."

Since making this discovery, I feel no disposition to examine the import of the expression which follows the above passage from the Christian Observer, "*We have taken the specimens cursorily*, and almost all of them from the quotations from one author:" the disposition (I think I might say the determination) to condemn, and the desire to find grounds for it, preclude all pretensions to the character of an upright judge; and the culpable negligence, to say the least, which led the Reviewer to urge his pointed charges against the Editors, by an assertion which had no

* Those prayers appeared to me excellent in their spirit; and I objected only to the phrase, *for Christ's sake*, which, though continually occurring in the Liturgy, occurs once only in the Public Version, and there obviously by mistranslation; "in the name of the Lord Jesus Christ" would have been scriptural.

foundation, destroys entirely the authority of his opinion, and even his right to give one.(O).

I proceed to my second charge against him—viz., of injustice.

The Reviewer had abundant reason to believe that very few of his readers would know any thing of our hymn-book but from his own statements. Some experienced persons might think it right, either to dismiss entirely the impressions they had derived from his unqualified charges of fraud and disingenuousness, or to examine the Collection for themselves. But the readers of his critique must in general, were it only through confidence in the Editor of the Christian Observer, have presumed that the Reviewer had solid reason to speak of our "palming upon the world fraudulent versions of orthodox hymns," and to declare that "*a direct fraud is perpetrated under the shelter of a twice-repeated falsehood.*" It was, in the circumstances, the indispensable duty of the Reviewer, following the law of Christian equity, to present to his readers the other side of the subject; to adduce the statements in the Preface which might lead to the *hope*, at least, that the collection was formed for Christian purposes, and under Christian motives; and to cite the passages from other hymns which oppose the inferences derived from our alterations in those which he specifies. If to do justice, rather than *to condemn*, had been the object of the Reviewer, he would have informed the reader, that the hymns addressed to the "God of Socinianism" represent him, reverentially, with the perfections ascribed to him in the Scriptures; that those which respect the works, the attributes, and the government of Jehovah, accord with the representations of the Prophets and the Psalms; that those which respect Christian blessings, address him as the God and Father of our Lord Jesus Christ; that no disposition is manifested to banish the Redeemer from the hymn-book, since it was (as the Preface states) an especial object of the Collection, as it had been in that compiled at Exeter, "to increase the number of hymns peculiarly Christian, relating to the blessings of the Gospel, the character and offices of Christ, and the affections due to him," as also of that class "which respect the experience of the Christian life, its trials, and its duties;" and that these manifest and exercise deep and solemn convictions of the truth and spiritual nature of the Gospel. I am happy in the knowledge that our hymn-book has contributed in a variety of instances, and in the belief that it will contribute in many more, to give charitable opinions of the Unitarians; to shew that, if erring, they are real Christians; and that in devotional sentiments, and the affections peculiarly Christian, they share, as well as those of their brethren who either have a more comprehensive creed, or who express the same views in a different form. The sentiments of many of our hymns are represented in the beautiful Christmas hymn by Miss Roscoe (No. 140), of which the Reviewer might have given the second verse as a specimen:

"He came to bid the weary rest,
To heal the sinner's wounded breast,
To bind the broken heart,
To spread the light of truth around,
And to the earth's remotest bound
The heavenly gift impart."

He might have given, as a further specimen of what the "Socinians" themselves write, the 148th, by J. Cross, beginning

"With warm delight and grateful joy
Let all our best affections move,
When we on Christ our thoughts employ,
On him whom though unseen we love."

Or the Hymn (No. 153) entitled "See how He loved," by Mrs. S. Bache, which might enter an orthodox hymn-book without exciting suspicion. Or the Rev. Edmund Butcher's (No. 157), the second verse of which is,

"The Son of God, adorn'd with grace,
Commission'd from above,
He bears to our rebellious race
The messages of love."

Or another (No. 168), by the same excellent Unitarian, on the Resurrection of Christ, the last two verses of which are as follows:

"Salvation—joy-inspiring theme!
Best gift of Him who reigns supreme!
Sweet balm of every human woe,
And source of purest joy below!—

Salvation—sons of men! record
The glories of your rising Lord;
The triumphs of the Saviour tell,
Who died, and conquer'd when he fell."

Or No. 188, by Mr. John Taylor, beginning

"Jesus removes the veil
Which hid the mercy-seat;
And leads the child of penitence
Before his Father's feet."

The Reviewer might have cited many of corresponding sentiment from those hymns which he had never seen except in Unitarian hymn-books, and might therefore reasonably attribute to the Unitarians themselves: and if desirous to give an equitable impression of our collection to his readers, after he had censured us as having *banished* "the Redeemer" from Watts's hymn, he might have cited one of those which, by the signature, he might naturally infer to be original. As it embodies the views of the responsible Editor, and will shew what I desire to see the spirit of this class of hymns, I will copy it, to supply the Reviewer's defect.

"O God, all-holy, and all-just!
Thy mercy we adore,
Which bids us in thy promise trust,
And go and sin no more.

When humbled, Lord, before thy face,
Or with despondence tried,
We see the tokens of thy grace
In Jesus crucified.

His word hath power to make us whole,
And life and light impart;
To sanctify the inmost soul,
And heal the broken heart.

Our life's best praise, O God, be thine
For this effulgent ray,
Sent from thy glorious light to shine,
And turn our gloom to day."

The others with the same signature (Nos. 155, 193, and 457) may be referred to, certainly not for their poetry, but for their sentiments; and to shew that we have no disposition to banish the Saviour from our hearts, or from the worship which we offer the Father in his name.

I will only add on this subject, that I regard myself as having just cause of complaint, that, while the Reviewer was complaining of our alterations, he did not give his readers any means of judging how much we have retained (and indeed were by our alterations enabled to retain), which should shield us from the harsh suspicions and bitter censures of those who have a common Lord and Saviour, and are to stand before a common Judge, and who look not more earnestly than we do to the Father's house as their final home. (P).

I have passed by many expressions of the Reviewer which I think very uncandid and unjustifiable; but I must briefly advert to two topics on which he animadverts, both at the beginning and at the end, as though bearing some relation to the hymn-book, in severe and acrimonious censure—viz. the "Improved Version," and "Lady Hewley's Charity." If

your pages, sir, are open to me on these subjects, I will undertake to shew that he has taken up hasty and unfounded opinions respecting both of them; but at any rate I will refer those who desire to hear both sides, to the Rev. Joseph Hunter's Historical Defence of the Trustees of Lady Hewley's Fund; and, in reference to the Improved Version, to the Rev. James Yates's Letter to the Vice-Chancellor, and to my own observations in the chapter on the subject in my Examination of the Charges made by Archbishop Magee, pp. 289—341. I have myself, as there stated, a peculiar right to be heard on the subject; since I furnished to Dr. Nares and Archbishop Magee, and through them to various other opponents of Unitarianism, their most pungent weapons against the Improved Version. In reference to Lady Hewley's Fund, there are two facts never to be lost sight of in the questions relating to it: first, that Lady Hewley laid down no religious test for the recipients of her bounty, and that the Trustees would have violated the principles of *English* Presbyterianism if they had imposed any; and, secondly, that out of about three thousand pounds per annum at their disposal, they distributed not less than two thousand among orthodox Dissenters. My own full conviction is, that the Trustees have pursued the course of strict uprightness and Christian liberality. (Q).

If, sir, you insert this letter in the Christian Observer, I shall honour you for your equity; and, in anticipation of your so doing, I sign myself

Your obliged Servant,

LANT CARPENTER.

NOTES ON DR. CARPENTER'S LETTER.

(A).

Of the names or personal character of the Editors we knew nothing. We took the book as we found it, and *proved*, not asserted, that it was constructed in a manner most exceptionable. A large portion of the hymns, taken from orthodox sources, are so travestied and perverted that the Compilers confess that they shrunk from making known the names of the writers; but of this first portion we did not collate a single specimen, for the reason just mentioned, the Compilers having had the honesty to own that their alterations were so extensive that they could not with propriety make the original authors responsible for compositions thus mutilated. We were perhaps over-scrupulous in our delicacy; for though the names of the writers of the hymns thus mangled are suppressed, they are popularly known; and in reading the mutilated hymn it is extremely painful—remembering the original—to observe the alterations. We must say, that, whether in the case of an author who is still living to feel wounded, or of a deceased author whose Christian reputation and holy melodies are dear to hundreds of thousands of those who have been comforted or edified by his strains, this moral assassination is wholly unjustifiable. But these grosser cases, pained as were our feelings, we passed over without collation, because they were covered by a general acknowledgment that considerable liberties had certainly been taken.

For the same reason we collated none of the hymns of the second class; namely, those in which the Compilers advertise the reader by means of a double obelus [‡] that a hymn "has been considerably altered by the present or preceding Editors." The offence of thus desecrating hallowed compositions was indeed great; but still, as there was a general acknowledgment, we did not impute dishonesty.

But in regard to the third class, we did and do impute, if not dishonesty, which the Compilers disclaim, yet an ignorance or a carelessness, which has produced the same effects as dishonesty, and which to the public eye is not distinguishable from it. This will appear too clearly as we examine Dr. Carpenter's letter. "If a man were found with heaps of his neighbour's watches, bank-notes, and silver spoons, in his private possession, it might be perfectly true that he was in the habit of taking such things by mistake, or of unsuspectingly receiving them from others without asking questions, and that he was not even aware that the crests and initials had been altered since they came into his strong box; but still there would be such a *primâ facie* case of dishonesty, that it would not be very uncharitable to suppose—unless he could prove to the contrary—that he was sufficiently acquainted with what he was doing to know that he was doing wrong.

Our statement, and we proved what we stated, was, that in regard to the third class—while the reader is lulled to security with the solemn assertions, that "the original has been little, if at all, altered;" that "it has been left without alterations, or at most

with *slight verbal ones;*" that "the object of address" has not been changed, or "the tenor of the hymn materially affected"—there are even in this class, as in the other two classes, most material, most unjustifiable alterations; and that, being introduced under a false assertion which lulls suspicion, they are dishonest. Dr. Carpenter considers this as an attack "on the *moral principle* of the Editors;" but it is not our fault if a bare statement of facts carries with it this unfavourable aspect. And by the way, the setters-forth of this volume are more than "Editors;" they are Collectors or Compilers. A man who merely edits a compilation of hymns might not suspect the tricks which the compiler had played with them; but a compiler upon the principle of this work is an author, and he is therefore doubly responsible. It is not Dr. Carpenter and his colleagues sitting in judgment upon a collection submitted to them by another: they themselves are the parties concerned; and therefore there is an inaccuracy in calling themselves merely Editors. The distinction is not unimportant, as upon it Dr. Carpenter's defence is in a great measure founded. He assumes as an Editor a right of ignorance to which as a Compiler he was not entitled: but even an editor, if he asserts so and so respecting what he puts forth, is responsible for the truth of that assertion. We have proved that Dr. Carpenter has asserted what is not true: he said that hymns were genuine which we shewed were garbled; and this he cannot deny. We cheerfully allow him the full value of his *explanations* on the subject, but we cannot retract our statement.

(B).

We made no "personal attacks" upon Dr. Carpenter; for so ignorant were we of "Unitarian" ecclesiastical arrangements that we did not even know him under the designation of "one of the Ministers of Lewin's Mead." We took the book as an abstraction; we saw in it the unhappy characteristics which we described; and we honestly expressed what we saw. How was it possible that we should speak otherwise than we did, when the most solemn assertions were made, and yet the facts of the case (as Dr. Carpenter is himself obliged to admit) contradicted the assertion? Suppose that the Editor of the Christian Observer were solemnly to assert that he has printed Dr. Carpenter's letter "without alterations, or at most with slight verbal ones;" and it were afterwards to be discovered that it had been altered so materially and radically as throughout to contradict Dr. Carpenter's known sentiments and to confirm ours, and that, from being a "Unitarian" composition, it had been altogether Trinitarianized; would the writer's friends think an accusation of breach of faith unfounded? At the same time, we are quite ready to admit that harsh words had better be muzzled; and that our review would have gained in weight if we had stated the facts and left the inferences to others. We will not justify caustic and irritating remarks in any man, and least of all in ourselves; but with regard to their applicability, believing as we did that there was a moral offence, we used expressions which we should not have employed in a mere matter of argument. If an infidel told us that he upon conviction rejected Christianity, there would be no temptation to convert a reply into a reproach; but when we read some of the preposterous translations and criticisms in the "Improved Version" of the New Testament, we really cannot give the critics credit for honesty: they appear to us to be making out a case, doing the best for a bad cause: and if in so thinking we are uncharitable, we are at least sincere. Vice-Chancellor Shadwell's arguments appear to us in this matter incapable of refutation. The same reasoning applies to these hymns.

In reference to what Dr. Carpenter states, that he was not ignorant that the Christian Observer, like the Bishop of Hereford, "holds the sentiments of the Unitarians in abhorrence," and this on account of "our ignorance of them," we reply, that if in our ignorance we have incorrectly imputed to them the sin of not worshipping the Lord Jesus Christ as God, and honouring the Son as they honour the Father; if we have been mistaken in supposing that they deny what we consider to be essential portions of Christianity, and things necessary to salvation—more especially the vicarious atonement made by the Divine Redeemer for sin, to say nothing of their heresies in regard to the Holy Spirit;—if this be the case, then, upon learning our mistake, we will most gladly retract our abhorrence: but can Dr. Carpenter wonder that if we believe as we do we also feel as we do; and that we do not speak in softened terms of the sacrilegious system that robs the Redeemer of his crown of glory, and deceives the souls of men to their eternal undoing? We might not, however, ourselves have used the particular word "abhorrence," as we should perhaps, have preferred some term that breathed more of holy sorrow; and we would also add, that a person may feel strong emotions of consternation and repulsion towards a particular class of "sentiments," while towards those who hold them he entertains no feeling that is contrary to the spirit that was exhibited by the meek and lowly Saviour who was our perfect example. With regard to Dr. Carpenter in particular, so far from its being our wish to "blast his character," we shall rejoice if his explanation shall convince our readers and the public that our strictures upon the "Unitarian" hymn-book were groundless. As to "destroying his usefulness," we freely

own that we see no utility in teaching what we cannot but believe to be anti-Christian doctrines.

(C).

On the whole of this eloquent and, not to say it offensively, specious paragraph, our reply is, that if a man blots the Sun from the firmament it will not reconcile his deed to our minds to shew us how many tapers he lights instead of it; if a man withholds allegiance from his Sovereign and disputes his right to his throne, it will not convert treason into loyalty for him to attest his regard for him as a private individual, or even his willingness to attend to his wishes not viewed in the light of authoritative commands. Dr. Carpenter's enumeration may shew that in such able hands as his Socinianism (for we deny the exclusive claim to the title of Unitarianism) may be rendered very specious and seductive; but it is not on that account the less anti-Scriptural and soul-destroying. It is futile to tell us how many things we agree in, if we differ in that which is most essential, and which lies at the foundation of all the rest. If Dr. Carpenter is right, we are idolaters; we are paying Divine honours to a created being; and, so far as principle is concerned, we might just as well do the same to corruptible things and four-footed beasts: the doctrine of the Atonement also, and all our hopes grounded upon it, are utterly vain and superstitious. On the other hand, if the orthodox are right, the Socinian is subverting the only foundation of human hope, and destroying the Revelation of God. It is to no purpose to shew us the beauty of a variety of apartments, with the expectation that we shall be induced to take up our abode in a mansion which we believe to be based upon the sand and expect to see swept away with the overwhelming storm. It is in vain, in the present matter, to attempt to patch up a truce; to weigh atom by atom what is alleged to be good on both sides, and then to make a compromise: the two systems are as distinct as if they did not profess to be grounded on the same Book.

(D).

The length of time which elapsed from the publication of the Bristol hymn-book to the period of our noticing it, will prove that we were in no haste to take up the matter. The real truth was, that we had utterly forgotten the book, when the report of the proceedings in the Vice-Chancellor's Court respecting Lady Hewley's funds happened to remind us of it. It was stated, in the course of those proceedings, that the Unitarian body (so called; for we never use the word but under protest) had from first to last acted most disingenuously; that their Improved Version was not merely critically wrong, but deliberately dishonest in some of its translations and comments; and that much equivocation and mystification had been used, in the course of that suit, to keep back, to soften, or to accommodate the sentiments of the defendant parties, so that it became difficult to prove what were or were not their tenets. It then occurred to us, that, among the other Unitarian publications noticed in the course of the pleadings, no reference had been made, so far as we could learn, to the hymns used in their chapels; and we took up this publication in order to obtain further light upon this subject. To our utter astonishment we found the names of Watts, Doddridge, Cowper, Newton, Toplady, Montgomery, the Wesleys, and other orthodox lyrists, among the chief contributors; and we began to examine how it was that the writings of such men could be admitted into a "Unitarian" hymn-book. We began to examine; and our conscientious conviction from the evidence was, that the whole book was compiled upon a principle most unfair and dangerous, even where alterations in the general were admitted—especially as the alterations themselves are not specified—and that, in addition to this, there were numerous and most important alterations where the contrary was deliberately asserted; and that it was our duty as honest critics to expose this artifice; for such we could not but deem it.

With regard to what Dr. Carpenter alleges, of our "increased hostility" to the doctrines of Unitarians, we will only say, that the more we study the Scriptures, and the more we consider the signs of the times, the fuller, if possible, is our conviction that this system is not Christianity; and the greater is our concern on account of its withering influence upon the best hopes of mankind. To make the Socinian "faith practical" in a Scriptural sense, and "the expression of it Evangelical," is a vain attempt: the root must be changed before the branches can bring forth good fruit to the glory of God. It is indeed an excellent caution of Dr. Carpenter's, for it is that of God's own word, "Not to build hay and stubble on the Christian's sole foundation;" but the very point in discussion is, whether, if we reject the Divinity and Atonement of Christ, we are building upon the sole foundation. We are not acquainted with the illustrations which Dr. Carpenter alludes to in his Examination of Archbishop Magee's Charges; but the repose of mind which many Unitarians may have derived from their tenets is no proof of their truth. What heresy, what superstition, has not had its confessors and martyrs? Is Atheism true because Spinosa was self-deceived to believe it; or Deism, because Hume jested on his death-bed?

(E).

In this paragraph Dr. Carpenter does not, because he cannot, deny that the hymns are, as we stated, seriously altered without acknowledgment; but he attributes it either to "oversight," or to "error of judgment as to the alterations actually made." Former Unitarian editors, it appears, had Socinianized orthodox hymns, and the practice had been so familiar that even Dr. Carpenter was not aware of their having been altered. Said we not then truly, that grievous injury has been inflicted upon the feelings of living and upon the memory of deceased authors; and that great injury has been done to the cause of truth; the name of orthodox authors being used to give a colour to doctrines which they "abhorred?" Dr. Carpenter, in telling us that even he was not aware of the changes, shews what mischief is doing among the young, the uninstructed—nay, among elder persons, and persons of education—who, seeing such venerated names as those above-mentioned, and not being aware that the sentiments put forth as theirs are deliberately falsified, may be led to conclude that there is nothing so very fearful in the heresy of Socinianism.

But this is not the only particular to be observed in the above paragraph; for we learn another, which is, that the "Unitarians" have been systematically in the habit of doing such things. It appears that mutilating documents, to make them express the very contrary to what their authors intended, has been so common a practice that they do not even know when they do it. As respects Dr. Carpenter personally, we give him the fullest credit for his assertion: we are perfectly ready to express our most sincere conviction that he speaks truly when he states, that, so far as regards himself, what has occurred has been entirely from "oversight" or "error of judgment;" and though we need not repeat this in every paragraph, we wish it to be clearly understood that not a single line in our present notes is intended to be contrary to this statement. But, then, why did Dr. Carpenter venture to make the assertions we complained of, when he had not used the means of knowing their truth? It was so strange a thing that the hymns of the most orthodox writers should contain nothing that a "Unitarian" would disapprove, that it is perfectly wonderful that a compiler should vouch for the fact without first collating them. The hymns of Watts, Newton, Cowper, the Wesleys, and several other writers, were easily accessible; yet Dr. Carpenter, instead of going to these, takes up the "Unitarian" collections, and is contented, without the necessary collation, to assert that the hymns had not been altered, except perhaps in a few "slight verbal" amendments. We do not see in what way the sentence quoted from the Preface, beginning, "The hymn-book which formed the basis," &c., would have "lessened the force of our imputations." There was no imaginable reason, as respected our argument, why we should have avoided those two or three lines, which Dr. Carpenter seems to intimate that we had some design in omitting: they would rather have strengthened our argument. They state that former editors (Dr. Carpenter ought to have added that they were "Unitarian" editors) had made such considerable alterations that some of the hymns were scarcely referable to their authors. So that there was all the more need for carefulness in collating, before Dr. Carpenter made the solemn assertion that in the hymns not obelisked there was nothing materially changed. Had he examined those hymns? If he had not, how could he make the assertion? If he had, the assertion is to our minds the more extraordinary. With regard to all that Dr. Carpenter says about "a VERY nice and laborious undertaking," we can only reply, that if the undertaking was not completed the assertion ought to have been kept back. But, after all, we do not see any very severe labour. We had only Watts's Hymns before us, and the recollection of two or three of Cowper's, and Ken's Morning and Evening Hymns, when we pointed out the specimens of serious alteration noticed in our review; and the whole of our collation scarcely cost us two hours. How many other alterations we might have discovered had we examined other authors, we cannot say. We gave those only as a sample; as they presented themselves on the surface.

Dr. Carpenter, we repeat, does not, because he cannot, deny the truth of our charge; but in the course of this paragraph he turns the tables upon us, and says, that we also have done the same thing; and intimates that from "some cause unknown" we have been guilty of "fraud and disingenuousness" in suppressing part of our Lord's words, where we alluded to his declaration that if any will do the will of God he shall know of the doctrine. We were never more astonished in our life than at this accusation. Our Lord's declaration was introduced only incidentally; it was merely an allusion; it was not in italics, or between inverted commas, as a direct and full quotation; nor was it copied word for word from the passage: we merely reminded the reader of it, taking for granted that he knew what was meant by "the doctrine." We quoted it, as it has been quoted thousands of times by the best divines, as shewing—in the words of the present Bishop of Calcutta, who preached and published a sermon upon it—that "obedience is the path to religious knowledge." Dr. Carpenter, we suppose, means to represent us as fraudulently intending to lead our readers to imagine that our Saviour was speaking of the particular point of his own Divinity. Now, even had we so represented the passage, we should not have been very far off the mark; for we do think

that it bears very forcibly upon the point, and we are not surprised that Dr. Carpenter was anxious to remove this impression. But in truth we fixed no such interpretation upon it, though it would well have borne it: we quoted it only to shew that if any man will do the will of God (whatever may be the meaning of that expression), God will lead him into truth. In this way it has been quoted times innumerable, and we think with perfect correctness. We could in a few minutes turn to scores of divines and commentators in proof of our remark, but we will content ourselves with the first commentary that comes to hand, which happens to be Bishop Mant and Dr. D'Oyly's. There we find, on the passage (John vii. 17), "He shall know of the doctrine whether it be of God" (the quotation stops there, just as we also stopped), several divines cited. Dr. Hales is represented as saying, "God will enlighten his mind, so that he may form a right judgment of my doctrine." Archbishop Tillotson is quoted as remarking, "This sentence clearly shews us that they best understood the will of God who are most careful to practise it. . . . . A hearty desire and endeavour to do the will of God is the best security and preservative against dangerous errors and mistakes in religion." Bishop Gibson is next quoted to precisely the same effect. But it were superfluous to make further references. Whether this application of the passage be right or wrong—let it, for argument's sake, be quite mistaken—still Dr. Carpenter will, we feel assured, see that there was no foundation for supposing that we just invented it at the moment for the sake of a fraudulent application to his hymn-book. If, however, he should still think that orthodox persons are very likely to be guilty of such tricks, we will refer him to a passage in a review in our own pages as long back as 1822, p. 311, where, after quoting the passage *in full*, with the words "whether I speak of myself," we added, that, "though it seems to relate more directly to the acknowledgment of our Lord's character and mission, it may without impropriety be viewed in the larger acceptation given to it by Mr. Wilson, as including generally a disposition of ingenuous obedience to the Divine commands." When we wrote this we were not even referring to the Unitarian controversy; yet such was then our dispassionate view of the passage, *the whole passage*. Yet now, because we happened to say the same thing in few words, Dr. Carpenter accuses us of we know not what frauds and crimes. If indeed we had solemnly asserted that we quoted the verse, and the whole verse, and had added, that, if we had not done so, we should have obelisked it, then there would have been some similitude. If Dr. Carpenter were to say that Dr. Watts asserts that

> "Not all the blood of beasts
> On Jewish altars slain
> Can give the guilty conscience peace,
> Or wash away the stain,"

he would say what is true, though he might not quote the whole hymn. The charge, therefore, of our mutilating Scripture to serve a purpose, is perfectly absurd, and only serves to shew how anxious Dr. Carpenter is to catch us tripping.

(F).

Dr. Carpenter's next complaint is about the heading of our review; in which he has discovered something that he is pleased to consider "disingenuous;" but what it is we are wholly unable to make out. The full title of his hymn-book was given at the head of our review, just in the form he wishes—namely, "A Collection of Hymns for the Use of Unitarian Christians in Public Worship, and in the Private Culture of the Religious Affections: Bristol, 1831." We did not suppress a syllable; we stated, and in the words of the book itself, just what Dr. Carpenter says we ought to have stated. Our printer's brief running title of this general heading is, "Bristol Collection of 'Unitarian' Hymns." We are at a loss to know how it could have been given better. The word "Unitarian" is expressly copied from the title-page of the hymn-book, and it is placed in inverted commas, as being the word used by Dr. Carpenter, not us. A running heading must be comprised in a very few words, and what could be more correct than one that imported that the hymns are those used at Bristol by the persons called Unitarians, who of course must use hymns of a Unitarian character? We never dreamt that any person living could have pretended to conjure up an offence in regard to this title. It was as little ambiguous as possible; and even if it had been otherwise, as in a brief title often happens, there was still the full title for explanation at the head of the paper, in Dr. Carpenter's own words. We know not how we could have altered it, but by saying "Bristol Collection of Hymns for Unitarians;" but this would have been pronounced offensive and insulting. We can, however, perceive why Dr. Carpenter is so extremely displeased in a matter where not the slightest offence was meant; for, on referring to the abridged title on the label of his book, we find "Hymn-Book for Unitarian Christians." Now the word "Christians" carries with it a comment, and a comment which we are not prepared to admit; nor would we, were it to do again, allow it to appear upon our pages, except when given as a quotation. We never once, in the whole of the Bible Society controversy, called Socinians Christians. In that Society our view was, and is, that "all who profess and call themselves Christians" are, and ought to be, eligible; but who are true

Christians it is not for the Society to determine: to his own Master each man stands or falls: but we could not, and would not, ourselves hold up our hand for the admission of a Socinian into a Bible Society Committee—no one was ever admitted into the Parent Committee—nor did the controversy ever turn upon the point whether A. or B. should be admitted upon a knowledge of the individual, but only generally whether a test should be made to exclude one particular class of persons. In the lax conventional use of the word, as was argued by the Vice-Chancellor in his Bible Society speech, Socinians are called Christians—that is, they are not Jews, Mohammedans, or Polytheists—but to call them Christians in the proper and Scriptural use of the term, we dare not; for we view their system as utterly subversive of the essentials of Christianity. We could not therefore, we repeat, have conscientiously admitted the title "Unitarian Christians" upon our pages, except as a quotation, as it appeared in the title-page, which was inserted in full, and was abridged in the usual course of printing for the heading. A man must be very captious indeed, to find fault with this heading. We should have thought that "Southcottian Hymns," or "Hymns for Southcottians," "Episcopalian Sermons," or "Sermons for Episcopalians," might have been used indifferently, without any shadow of offence, much less of "disingenuousness." But there seems yet another reason why Dr. Carpenter is displeased. He wishes the hymns, though compiled for the use of "Unitarian Christians," to find their way to the families of orthodox Christians also; and hence we presume, in part, the use of the most venerated orthodox names to endorse these mutilated compositions. Now to call them "Unitarian" would frighten away the timid, and hence this ominous epithet is to be suppressed; and we are told that they are Unitarian only as the Apostle's Creed and the Lord's Prayer are Unitarian. This is utterly opposed to truth: the Lord's Prayer is built, like every other part of the word of God, upon the doctrine of the Trinity, and no man can approach God, since the Fall, as a reconciled Father, but through the Atonement of Jesus Christ, his Divine and co-equal Son. And then, with regard to the Apostle's Creed, it is in its very aim and object Trinitarian, uniting Father, Son, and Holy Ghost together in a way which no "Unitarian" can honestly, in its spirit and without subterfuge, assent to. And here we cannot but add, that if the hymn-book for the Bristol "Unitarians" is so artfully contrived as to be Unitarian only by defect—never using any expression which can offend the ear, yet silently obliterating every vestige of the doctrine of the Trinity, of the Atonement, of original sin, of justification by faith, of Satanic influence, and other doctrines and disclosures of Holy Writ—it is another illustration of all that we have said of "Unitarian" disingenuousness. We would say with Luther, "Call a spade a spade;" behave openly, like men; tell all your meaning; do not insinuate heresies into unsuspecting minds by cautious phrases, the use of orthodox names, and other subtleties unworthy of a good cause. Avow your sentiments; let your hymns in particular breathe them in all their vigour.

Dr. Carpenter offers in the above paragraph a most extraordinary apology for the unacknowledged mutilations of Dr. Watts, that he only did for Watts—what he contends Watts would have done for himself. That this learned and eminent man, in advanced years, when shattered both in mind and body, confused himself grievously in metaphysical speculations, no one doubts or denies; but as little do we doubt that he died trusting alone to the atonement of his Divine Redeemer for pardon, justification, and the felicities of heaven. But this is not the point in question. Suppose we were to grant, which we are far from doing, that Dr. Watts while his mind was unclouded would have Socinianized, or even Arianized, his hymns; and suppose we were to grant further, which we do not, that Dr. Carpenter under this presumption was warranted in undertaking this office for him; still the question recurs, why was this done, not only without apprising the reader of the alterations, but with a positive and several-times-repeated assurance that such alterations had not been made?

(G).

Dr. Carpenter next comes to our specific charges. The first was, that Bishop Ken's Morning and Evening Hymns had been accommodated to the taste of "Unitarians" by the omission of the inimitable doxology which in books innumerable accompanies them, and is sung with them in churches, chapels, schools, and private houses, with a frequency that renders it more familiar than any other verse of a hymn in the English language; and our complaint was—not that this doxology had been shamefully Socinianized in an after-part of the book, by changing "Praise Father, Son, and Holy Ghost," into "Praise Him, Jehovah, God of love,"—but that it had been severed from the Morning and Evening Hymn, and that these hymns, thus mutilated, had been given with a solemn pledge that there was nothing in them which the Socinian compilers objected to so as to require alteration. Dr. Carpenter's reply is, that he did not know that the doxology belonged to these hymns till he saw it in Montgomery's Psalmist. Now this sounds very strangely, as he has given a list of ninety-four "authors and collections employed in this volume;" "besides many other authors and collections which have been examined;" and in all those which *we* happen to have referred to, the doxology is given with the hymn; nay, in-

cluded among them is Bishop Ken himself! Still we do not dispute Dr. Carpenter's word, though we marvel at his inattention, and still more that upon the strength of that inattention he should have given the solemn but violated pledge so often referred to. But, after all, he owns that he *did* make the discovery when he read Montgomery's Christian Psalmist, and he does not deny that this was long before the publication of his work; and, indeed, "Mr. James Montgomery" is included among the authors made use of, alluding, we presume, to his Christian Psalmist: why then, when the connection of this orthodox and sublime doxology with the hymn *was* known, was it severed, and no mark of any liberty having been taken afforded to the unwary reader?

But admitting, and we do not for a moment dispute Dr. Carpenter's word, that he did not *know* of the mutilation (though this was not ground sufficient for asserting that the hymn was *not* mutilated), the fact only proves more convincingly the justice of our complaint of the grievous evil of this "Unitarian" practice of mutilating orthodox compositions without acknowledgment; so that the very parties themselves at length forget that they were once orthodox, and the Congregation at Lewin's Mead actually think they are singing the words of Ken, or Watts, or the Wesleys, or Cowper, or Newton, when they are using falsified copies; and thus many persons, who might have been startled at the God-denying and soul-ensnaring heresies of Socinianism, are decoyed into them under false colours. If Dr. Carpenter should chance to have seen the Morning and Evening Hymn without the doxology in any "orthodox" collection, that does not at all warrant its *furtive* suppression. An omission or alteration may be conscientiously made, for the purpose of abridgment, or some other lawful design, where the author and his editor are in the main agreed; but the case is very different where the author's words are matters of document, and where the omission is with a view to alter his meaning. Dr. Carpenter may say, personally, that he did not know this or that (though he affirmed positively what he was not justified in affirming without adequate examination); but in so doing he only throws the blame from himself to other "Unitarian" editors. Personally we never named him; we only spoke of "Unitarian" editorship, of which these hymns were a specimen. We are sorry that he was deceived by his predecessors; but then doubly forcible was our complaint; for if even the leaders of "Unitarianism" are led astray by depending upon each other, how much greater is the danger to the public.

Dr. Carpenter seems to wonder that we did not complain of the change of the word *for* to *through*, in the line "Forgive me, Lord, for thy dear Son." Our reply is, that we did not pretend to specify all, or half, the exceptionable alterations, for the whole book is one mass of mutilation. We only gave a few specimens, and these not the worst; but only a portion of those minor ones which have been made in defiance of the pledge to the contrary. The assertion that "good Bishop Ken could not but approve" of the view presented by this alteration, is another of the statements—we were going to say, disingenuous statements—which we feel it our duty to oppose. It is perfectly true, that if "the good bishop," or any other good and orthodox man, were asked whether he did not pray to be forgiven "*through* God's dear Son," he would say that he did so pray; meaning thereby through his Atonement, and for the sake of his merits and obedience unto death. But ask him if he prayed to be forgiven "*for* Christ's sake," he would equally reply in the affirmative, and would add, that the word *for* even better expressed his meaning than *through*. But Dr. Carpenter objects, as he must do, to the word *for*, and alters it to *through*; and then he says Dr. Ken would not have objected to the substitution. We are unwilling to apply to this statement the reprobated word "disingenuous;" we will therefore only say, that Dr. Carpenter knows as well as we do that Bishop Ken *would* have objected, most strongly and indignantly, to what is intentionally implied in this alteration. Let one of Dr. Carpenter's own flock apostrophize the good bishop to the following effect:—"Bishop Ken, your word *for* necessarily conveys the idea of the Atonement of the Redeemer: we well know that you meant it to do so: but we Unitarians object to that doctrine; we have therefore altered the word to another, of an ambiguous kind, which the orthodox, if they do not suspect the change, will not object to, while we thus silently get rid of the doctrine, and with a safe conscience assert that we have made no material alteration, nothing beyond a merely slight verbal change. We are sure that you, good Dr. Ken, will not be displeased at this little artifice, as the passage thus secretly altered 'gives a view in which all Christians agree;' that is, by taking away your decided word, and substituting one which may be made to carry two meanings: so that the orthodox will unsuspectingly sing the hymn with their own meaning, while we sing it with ours; and no person will discover that we intend any thing heterodox, though in fact we do mean silently to blot out what you consider an essential doctrine of the Gospel."—Now let Dr. Carpenter select any ingenuous person of his own congregation, and fairly explain to him *why* the word was altered, and what is the real import of the alteration, and then ask him whether the difference, which involves the very essentials of the discussion between the Socinian and the Orthodox, was in reality, as he tells us, such a trifle that "it was surely scarcely

necessary (why say *scarcely?* Does Dr. Carpenter think that, after all, the point is doubtful?) to mark the passage as being altered."

(H).

Dr. Carpenter's reply to our remark upon his alteration of Dr. Watts's version of the Hundred and Seventeenth Psalm affords another instance of the want of that straight-forward openness of which we have so often complained. If we went to any ingenuous member of Lewin's Mead congregation, and said, "Dr. Watts sings,

> 'From all that dwell below the skies
> Let the Creator's praise arise;
> Let THE REDEEMER'S name be sung
> Through every land, by every tongue;'

whereas your version, which professes to make no doctrinal, or more than slight verbal, alteration in this Psalm, substitutes for 'the Redeemer's name' a reference to 'the Creator;' tell me why this change?" The reply, we feel persuaded, would be, "Because Dr. Watts meant, and you orthodox people mean, to unite God the Father with Jesus Christ; falling into the two-fold error of acknowledging the Atonement and making the name of Christ the Redeemer to be adored throughout the world: to avoid all which superstition and idolatry we rational Christians have made the alteration." This would be straight-forward. The alteration is serious; it affects a matter avowedly essential; and it therefore becomes not Dr. Carpenter's love of ingenuousness to represent it as only "slight" and "verbal." The more he explains the worse he makes his case. Sometimes he tells us that he was not aware of an alteration, or he would not have asserted that it had not been made; now he admits that he made one (unacknowledged), and specifies the reason why he made it—namely, because he did not think that Dr. Watts had given the meaning of the inspired Psalmist. But this has nothing to do with the question. Dr. Watts is seriously altered, and it now appears that this alteration was deliberately introduced; and yet Dr. Carpenter had solemnly asserted that Watts's version of this Psalm, not being obelisked, had not been subjected to any material, any thing beyond mere slight verbal, alteration. Is it consistent, first to assert that you have not done a thing, and then to turn round and shew why you did it? If Dr. Carpenter had no objection to speak of "Christ as our Redeemer," why alter the passage; at least without giving a reason? But we must again complain of want of openness in his apology; for though he might not object to the words "our Redeemer," in the sense which he mentions, as "the servant of Jehovah, executing the purposes of his (Jehovah's) redeeming love"—not as the Redeemer, but the Redeemer's servant—yet we would appeal to any impartial "Unitarian," whether any person could suppose that this was Dr. Watts's meaning, or the meaning attached to the words by his readers; and whether a Socinian could, with full purpose of heart, sing this hymn of praise and glory, keeping the words "the Redeemer" in the sense of Jesus Christ. It must be as clear to every "Unitarian" as it is to us, that the hymn was changed to get rid of its ascription of redemption and homage to our blessed Lord; and it argues no superfluity of candour to palliate the matter. If Dr. Carpenter considers such alterations as these merely slight and verbal, and not worth notice, our readers may thereby judge of the general character of "Unitarian" editorship.

Dr. Carpenter says that it is "inexplicable" to him how the Reviewer could suppose that Dr. Watts could possibly have included our Lord Jesus Christ with the Father under the word "Lord." Our reason for supposing that Dr. Watts intended to include both was, that in the first verse he unites the Redeemer with the Creator in the exhortation to all the world to praise him; and that the second verse, in which the praise is given, must of course be as extensive as the exhortation. Indeed, ask the millions who have sung this sublime composition, whether they ever doubted that they were, like the early Christians, singing praises to "Christ as to God." But Dr. Carpenter seems to have confined himself so exclusively to regard objects through the distorting medium of what is unfairly, because exclusively, called Unitarianism, that it seems quite inexplicable to him that an orthodox writer should ever think of Christ, or of the Holy Spirit, when he is addressing praises to God under some general name expressive of the Three Persons in the holy and undivided Trinity; though he might have chanced to recollect the assertion in the Athanasian Creed, that "the Father is Lord, *the Son is Lord*, and the Holy Ghost is Lord," and yet "there are not three Lords, but one Lord." But, without going to the Athanasian Creed, Dr. Carpenter had but to open Dr. Watts's own Psalms and Hymns, from beginning to end, to see that there was nothing "inexplicable" in his uniting Christ the Redeemer with the Father under the common title "Lord." We might quote scores of passages; but that we may not go far a-field, we will take the very next Psalm to that on which we are remarking. If Dr. Carpenter would not give himself the trouble to turn over many leaves, he might at least have glanced at the very next Psalm, as it lay open on his table, before representing the Reviewer as guilty of absurdity in supposing that Dr. Watts might include Christ in his ascriptions of praise under the word "Lord;" for thus, in the very next leaf (Psalm cxviii.), he sings:—

" This is the day THE LORD hath made;
He calls the hours his own:
Let heaven rejoice, let earth be glad,
And praise surround the throne.

To-day HE rose, and left the dead,
And Satan's empire fell;
To-day the saints His triumphs spread,
And all His wonders tell.

Hosannah to the ANOINTED KING,
To David's holy Son;
Help us, O LORD, descend and bring
Salvation from *thy throne.*

Blest be THE LORD, who comes to men
With messages of grace;
Who comes in God his Father's name
To save our guilty race.

Hosannah in the highest strains
The church on earth can raise!
The highest Heavens, in which he reigns,
Shall give him nobler praise."

We did not know, when we began transcribing the above verses, that this Psalm is one of those which the Lewin's Mead version has adopted and secretly mutilated. Now really we wish to give Dr. Carpenter credit for being ingenuous; and yet, when we observe the labour he has had, in this and numerous other places, to pervert Dr. Watts's words, in order to prevent such terms as " God " and " Lord " being applied to Christ, it is difficult for us to see how he should have thought it " inexplicable " that Dr. Watts should have included Christ with the Father in the Hundred and Seventeenth Psalm. Why, he himself silently confesses, by his alterations of the very next Psalm (the Hundred and Eighteenth), that he ought to have known—indeed, who could mistake?—what Dr. Watts meant. Dr. Watts, in the above Psalm, speaks of Christ as the Lord, and attributes praise and glory to him. Dr. Carpenter has most disgracefully Socinianized the whole composition. He makes the word " Lord " apply throughout to God the Father; of course changing the word HE, in the first line of the second stanza, and throwing out the " Hosanna to the Son of David." But we will give the whole Psalm as Socinianized; leaving our readers to compare it for themselves with Dr. Watts's version; remembering Dr. Carpenter's solemn pledge, and that notwithstanding it there is no warning obelisk.

" This is the day the Lord hath made;
He calls the hours his own:
Let heaven rejoice, let earth be glad,
And praise surround the throne.

To-day arose our glorious Head,
And death's dread empire fell:
To-day the saints his triumphs spread,
And all his wonders tell.

Hosanna! the anointed King
Ascends his heavenly throne;
To God your grateful homage bring,
And his Messiah own.

Sent by his Father's love, he came
To save our sinful race;
Let all adore the Father's name,
And celebrate his grace;—

Adore him in the highest strains
The church on earth can raise:
The highest heaven, in which he reigns,
Shall give him nobler praise."

We had no intention of quoting the above Psalm as a sample of Dr. Carpenter's editorship, because, as we have before stated, the whole book is in the same style; and it is of little use to bring a single brick as a specimen of a house; and we seem even to weaken our argument by adducing a few illustrations, where the whole, *as a whole*, is bad. It is, however, mournful that the " Divine Songs " of such men as Watts should be thus abused and travestied; and if there be any honour or spirit in Dr. Carpenter's congregation, they will go to him, and ask him to let them have the *bonâ fide* hymns of their own authors, and not thus pervert the compositions and

wound the feelings of other men by such disgraceful larcenies. Would they like to be treated so themselves? Would Mr. Bowring like his hymns to be "Calvinized," and for thousands of persons to suppose they were repeating his sentiments, when they were making him speak, and handing him down to posterity as speaking, what he would consider absurd, superstitious, and blasphemous? We accused the Socinian body of subterfuge and disingenuousness; but as we look deeper into the matter the charge grows in extent and turpitude; and if they acted in their moral and social relations as their leaders have acted in matters of criticism, annotation, and editorship, they would be as little worthy of trust upon the Exchange as in the church. We speak strongly because we feel deeply wounded, as we examine more fully—not the manly warfare and honest boldness which we might respect—but the artifices by which the system is supported, and of which this hymn-book is a specimen. Often, by the scarcely noticeable change of a single word or phrase, a whole psalm or hymn is metamorphosed, so as utterly to mislead an unsuspecting reader as to the real sentiments of the writer.

It were superfluous to quote at large to shew that Dr. Watts constantly applied the word "Lord," in his Psalms and Hymns, to the Father, or to Christ, or to both jointly, or to the Godhead, including the Three Divine Persons. Without even opening his compositions, and only referring to the index of the first lines of them, we meet with multitudes of such as the following; and this taking only the version of the Psalms, and not even glancing at the Hymns, the explicitness of which no man doubts:—

"*The Lord* is come, the heavens proclaim, &c."
"It is *the Lord* the Saviour's hand, &c."
"He reigns; *the Lord* the Saviour reigns, &c."

If we turn to the compositions thus casually pointed out, we find the whole of them in accordance with the initial line. For example:

"THE LORD is come, the heavens proclaim
His birth, the nations learn his name;
An unknown star directs the road
Of Eastern sages to their God."

But it were endless to multiply proofs: it is only "inexplicable" to us that Dr. Carpenter should need them; and if he did not think that Dr. Watts meant to include Christ in the ascription of Divine honours, why take such pains to re-model his compositions? His language in the 117th Psalm, whether right or wrong, was only such as Dr. Carpenter found throughout his pages, and was obliged to alter before they could pass the scrutiny of Lewin's Mead. But our charge, after all, was not the alteration; but the suppression of the fact that the alteration had been made —nay, the assertion to the contrary.

We are the more indignant with regard to these secret unacknowledged mutilations of Watts, on account of the defence set up when they are detected,—that the mutilators were only doing the deceased author's own intended work. We utterly repel the assertion. Dr. Watts might possibly, when superannuated in intellect, have mangled some of his former compositions, but that he would have "Unitarianized" them we have not the shadow of reason to believe. Indeed, if he wished to get rid of even a slight portion of those things in them which Dr. Carpenter and his friends disapprove of, it would have been easier to have made new ones than to have given an "improved version" of the old ones. In regard to this very word "Lord," as applying to Christ, and coupled with "King," "Creator," "God," and other words of Divine honour, the whole book must be garbled to get rid of it. We are tempted, notwithstanding we had shut the book, to open it again to add a few lines. Thus, in no less than three translations of the forty-fifth Psalm the first verse is thus rendered:—

First.—"My Saviour and my King," &c.
Second.—"I'll speak the honours of my King:
His form divinely fair;
None of the sons of mortal race
May with THE LORD compare."

Third.—"Now be my heart inspired to sing
The glories of my SAVIOUR KING,
JESUS THE LORD: how heavenly fair
His form! how bright his beauties are!"

The verses which follow are, if possible, still more marked: for of this "Saviour King," "Jesus the Lord," it is added, "Thy Laws, O God, are right;" and again: "Thy Throne, O God, for ever stands;" the whole being constructed upon the acknowledgment that Christ is God and Lord. Indeed, we must say that it is blindness or affectation, if it be not disingenuousness, that has made Dr. Carpenter pretend that our statement that Watts meant to include Christ with the Father is "inexplicable." He thinks it ridiculous to suppose that Watts should

have united them both under the common word "Lord." We are tired of quoting; and, after all, our brief quotations are but drops from the sea; but one passage just occurs to us, which we will venture, even after twice laying down the book, to cite. Let any member of Lewin's Mead decide for us how their pastor could affect to believe it to be disingenuous, absurd, and inexplicable that Watts should be stated to do what every body knows is his constant habit. For example:

"A thousand seraphs strong and bright
Stand round the glorious Deity;
But who amongst the sons of light
Pretends comparison with Thee?

Yet there is one, of human frame—
Jesus, arrayed in flesh and blood—
Thinks it no robbery to claim
A full equality with God.

Their glory shines with equal beams,
Their essence is for ever one,
Though they are known by different names,
The Father God, and God the Son.

Then let the name of Christ our King
With equal honours be adored;
His praise let every angel sing,
And all the nations own THE LORD."

(I).

The next passage is Cowper's beautiful hymn, "Far from the world, O Lord, I flee;" in which Dr. Carpenter has given "My Father," for "My Saviour," without the obelisk to import that any material change had been made, and, above all, any change in the "object of address." Dr. Carpenter cannot deny the fact; but his apology is, that he considered that Cowper meant by "My Saviour" God the Father, and not Jesus Christ, and that therefore there is no real change! Now if Dr. Carpenter did seriously think that there was no difference, why did he make the alteration? Why did he not trust to the good sense of his congregation to find out, that, when Cowper said

"And all harmonious names in one,
My Saviour, thou art mine,"

he intended no allusion to Jesus Christ? It is astonishing to see how much dressing-up is necessary before the leaders of "Unitarianism" can think their followers safe from infection. They are obliged to mutilate authors, sacred and profane, from St. Paul to Cowper—not, as they tell us, to oppose what Paul or Cowper meant: oh no! but—only to bring out their meaning more intelligibly. Had we attempted to mark every alteration in this hymn from Cowper, we should have said that there were other changes, besides the change of "My Saviour," which demanded the warning obelus. The allusion to "Satan" is altogether dropped, and the word "sin" substituted; and the initial capital letter in the word "Spirit," here, as throughout the volume, is changed into a small letter, to shew that there is no such Divine "Person." But these Dr. Carpenter considers trifles too minute to allude to;—mere slight verbal matters, and nothing more. Whether there is any Holy Spirit; whether there is such a being as Satan; and whether he "wages war" with the souls of men, are questions of no manner of consequence!—Dr. Carpenter cannot here say, as he does in some other places, that he was not aware of the alterations; for as he had "attentively considered" one verse, he could not, we presume, have passed over the others; for that were to say that he opened or shut his eyes as happened to be most convenient. He knew, therefore, of all the alterations, and he has not obelisked them; and this although, upon his own shewing, he had substituted "my Father" for "my Saviour" expressly in order "to avoid uncertainty of import;" that is, to prevent Christ Jesus becoming "the object of address."

It adds to the unfairness of the proceeding to say, "other editors had made this alteration." For what was our charge? It was, that we found the passage secretly and surreptitiously mutilated in this "Unitarian" hymn-book; we named not Dr. Carpenter, and knew not that he was concerned in it. He replies, that he found it altered. But by whom? He says, "By other editors." But what editors? Why his own "Unitarian" predecessors. Now, our charge was against "Unitarian" unfairness; and it *would* have been some answer to have said, that orthodox editors had already made the alteration; but Dr Carpenter speaks equivocally of "other editors;" keeping out of sight that they were "Unitarian" editors, and leaving his reader to collect an incorrect inference; whereas the fact, truly stated, not only confirms but enlarges all that we said.

(K).

Of the very serious unacknowledged alterations in Dr. Watts's hymn, "When I can read my title clear," we say little, as Dr. Carpenter now frankly acknowledges

that we were right in saying that this hymn ought to have been obelisked. His apology is, "dull discrimination or a wearied head," which prevented his observing the magnitude of the alterations; though they extended to no less a matter than whether there is a hell, or a devil; the alterations being so contrived as to exclude both. There must indeed have been great dulness or weariness to have made or adopted such alterations without knowing it.

(L).

The unacknowledged, unobelisked, omission of the stanza "To our Redeemer God" in Watts's hymn, beginning "To God the only wise," is justified by Dr. Carpenter upon the ground that Watts did not here mean to allude to Jesus Christ; and a reference is given to Jude 23, 24, in the text of Griesbach. But what have we here to do with the Epistle of Jude, or the text of Griesbach? Our complaint was simply that the "Unitarians" had omitted a stanza of Watts, apparently because of its ascribing "immortal crowns of majesty" to Christ the Redeemer. What answer is it to refer us to a passage of the New Testament, in the interpretation of which Dr. Carpenter well knows that the orthodox do not agree with him?—a sufficient proof of which is his throwing in Griesbach to make weight. But inadvertently he lets out the fact that "the omission of the verse by preceding editors"—that is, "Unitarian" editors—"was probably caused by the apprehension that some persons might be misled by it;" that is, they might suppose that Christ was intended. The verse, therefore, even in the view of "Unitarian" editors, *might* refer to Christ; to guard against which evil they omit it; and Dr. Carpenter, knowing this, and being fully aware that the omission, whether necessary or not, was grounded upon an important doctrinal matter, continues it; and yet asserts, by the absence of the obelisk, that no material alteration—nothing, at most, beyond slight verbal changes—had been made. He cannot in this instance plead ignorance. He knew of the alteration, and he admits its importance; but he did not acknowledge it, according to his pledge, till our review obliged him to do so.

(M).

The alterations in Watts's hymn, "Behold, the grace appears," Dr. Carpenter now cannot deny to be so serious that they ought to have been notified. But he gives no reason why they were not. And yet, because we said that it was disingenuous to make such changes silently, and to aver that they had not been made, he accuses us of "malignity." Is this just?

(N).

Of the next two hymns, "Bless, O my God," and "Behold what wondrous grace," Dr. Carpenter does not attempt to deny, that if most serious and important *omissions*, involving the great doctrinal points at issue, are contrary to his pledge that "the original has been little if at all altered," then, indeed, he is culpable in not giving the warning obelisk: but then he says, that "he never intended to mark omissions," so that the Reviewer measures him by an unfair standard. This, we must again say, is not according to our notions of ingenuousness; for if the expunging one or more stanzas, not for the purpose of curtailment or convenience, but clearly with the design of excluding some doctrine which the compiler objects to, and of altering the whole character of the composition, is not more than slight verbal, immaterial alteration, we know not what is. How easy were it for a person to publish the New Testament, crossing out every text that alluded to any particular doctrine which he wished to suppress, and then to assure the reader that he might peruse this mutilated book with perfect confidence as a genuine text; there being in it *no* alterations, except, at most, "a few slight verbal ones." Dr. Carpenter must have been warm indeed in self-defence before he could so lose his presence of mind as to let out this "Unitarian" secret, that omission, expunging, crossing out the most material matters, and thereby wholly altering the character of a whole document, are not alteration.

We will again appeal to any honourably-minded "Unitarian." Read Dr. Carpenter's Preface and his prefix to the Table of Contents. Have you any doubt, after reading them, that Dr. Carpenter meant you really to believe that the hymns, when not marked as altered, were *un*altered, excepting "slight verbal" alterations? Did you imagine that under this specious statement he had in mental reservation a canon by which, if an Atheist avowed that "There is no God," and left out the prefix "The fool hath said in his heart," he might say that he had not mutilated the Sacred Text? Dr. Carpenter now tells us that he meant only the "alteration of words;" so that if a hymn were addressed to Christ as God, he might omit the doxological stanzas and then the whole hymn would apply exclusively to the Father, and the "object of address" be changed; but if reminded of this violation of his pledge, and told that he was bound by his own rule to point out that liberties had been taken, he might rejoin, "Oh I did not verbally alter the object of address; I only silently crossed out certain matters, and I do not pretend to account for omissions."

There is another inconsistency also in the paragraph upon which we are remarking. In one part he says that he never gave any reason to suppose that he was to mark omissions; whereas a few lines before he virtually confesses that if the stanzas

omitted "affected the general character of the hymn," they did come within the scope of the obelisk. We stay not to reconcile the difference; but sure we are that all persons will allow, and Dr. Carpenter himself cannot deny, that the stanzas omitted in the two Psalms of Dr. Watts now under consideration, do most materially affect the sense, and that they render the compositions directly and decidedly anti-Socinian? Is it then "ingenuous" for Dr. Carpenter, because he has boldly used a sponge instead of altering a few letters with the point of his pen-knife, to say that he has not broken his engagement? He may not to the ear; but has he kept it to the sense?

(O).

There remains but one passage more—namely, that in the hymn, "Life is the time to serve the Lord." It will be seen, that in several of the preceding passages Dr. Carpenter himself has been obliged to confess, and in all we have proved, that the alterations were so serious that they ought not to have been made silently and without notification, after the solemn pledge given by the compilers that nothing beyond verbal unimportant changes had been admitted in the hymns not obelisked. There remains, however, the hymn just mentioned, respecting which we most cheerfully do Dr. Carpenter the justice to state that the obelisk *is* affixed. We however appeal again, with perfect confidence, to any of our castigator's warmest friends, whether we were likely for our own sakes—setting aside all ideas of honesty—to have wilfully mistated the matter, with the certainty that Dr. Carpenter and many of the readers of his hymn-book must inevitably discover, and would publish to all the world, our mistake. We make this remark, because Dr. Carpenter speaks of this single mistake as shewing the "animus" of our whole review. The real truth is, that the obelisks in Dr. Carpenter's index (and they occur no where else) are so extremely small and faint, and are so wedged in with the print, that at the ordinary distance of reading they are scarcely discernible, and require to be specially looked for; and in this one instance, in glancing over the close small print, we overlooked this notification. (While writing we have put the book into the hands of a friend reading by our side by lamp-light, who actually could not see these obelisks till we specially pointed them out). We give Dr. Carpenter the fullest advantage of this our sole mistake; but certainly not of the inference which he wishes our readers to derive from it—namely, that we were so eager for faults, that having exhausted our stock, we invented one to add to the heap. On the contrary, our specimens were, as we stated, merely cursory; and we had no book but Dr. Watts in our hands; and we collated only a few passages from him. No; it was from no dearth of materials that we did not give further illustrations. In proof of this, we will make up for our mistake by requesting our readers to consider the one above referred to as crossed out, and the following inserted in its stead.

The first hymn in Dr. Carpenter's index happening to be one of Cowper's, we take up at a venture the Olney Hymn-book, and will give a specimen from each of the writers in it.

In the hymn beginning "As when the weary traveller gains," Mr. Newton sings of the Christian in view of heaven:

"'Tis there he says I am to dwell,
With Jesus, in the realms of day;
Then I shall bid my cares farewell,
And He shall wipe my tears away.
Jesus, on thee our hope depends, &c."

Instead of the above we read the following in Dr. Carpenter's version:

"He hopes, released from earth, to dwell
In regions of eternal day,
Where he shall bid his cares farewell,
And every tear be wiped away."

If there be any thing that pre-eminently endears the thought of heaven to the believer, it is that he shall be with his Redeemer: heaven would not be heaven without this: but Dr. Carpenter has banished the Saviour from the above verses, yet there is no mark of alteration. Would good Mr. Newton have admitted that there was nothing in the above but slight verbal changes not worth noticing?

Cowper in the same volume sings:

"When darkness long has veiled my mind
And smiling day once more appears,
Then, MY REDEEMER, then I find
The folly of my doubts and fears."

Dr. Carpenter, after his usual manner, alters "Redeemer" into Father; yet he avers that he has not, in any of the hymns not obelisked, "changed the object of address." Does any man doubt that Cowper meant Christ? Does any man doubt that Socinians consider this objectionable? Does any man therefore know how Dr. Carpenter reconciles it to his conscience to call this "at most" a "*slight verbal*" alteration?

If the above should not be considered a sufficient make-weight for our one purblind mistake, we will engage to give a whole heap gratuitously, upon demand. For

instance, in running our eye down the index we observe that popular hymn entitled "The Gospel Jubilee,"—'Blow ye the trumpet, blow.' It is given as unmutilated; but every person who knows that hymn, knows that it must be seriously mutilated to fit it to appear in a Socinian collection. It is too long to quote, but we will give four lines, by which the reader may judge of the whole: only premising, that in this and the following specimens the orthodox copies may very possibly vary among themselves; but none of them are Socinianized.

Orthodox.	*Lewin's Mead.*
"Exalt the Lamb of God, The all-atoning Lamb; Redemption by his blood Through all the world proclaim."	"Behold the Son of God, Commissioned from above, To all the human race The messenger of love!"

The whole hymn is equally eviscerated—yet no warning obelisk is given, according to the pledge. The hymn is inserted, not indeed with any author's name—for the name, we believe, is not known—but as taken from "Rippon's Collection." Poor Dr. Rippon!

We turn to another: "Hark the glad sound! the Saviour comes." It is among those pledged to be unaltered: yet we find "Satan's bondage" changed into "sin's dire bondage," and the following deliberate substitution, with a view to get rid of a direct address to Christ and ascriptions of glory to him—or, if not, why is it thus altered?

Doddridge.	*"Unitarian."*
"Our glad Hosannahs, Prince of Peace, Thy welcome shall proclaim; And heaven's eternal arches ring With Thy beloved Name."	"Our songs of gratitude and joy His welcome shall proclaim; Hail to the prince of peace, who comes In God his Father's name."

Will any man but Dr. Carpenter say that such alterations were wholly accidental and immaterial;—that they mean nothing?

We ought to add, that these unacknowledged, nay positively denied, alterations are not confined to the hymns of "Calvinistic" and "Methodistic" writers; they pervade every composition which happens to embody any doctrine not acknowledged by those who call themselves Unitarians. We will give but one specimen; and that shall be from Addison. His hymn "When rising from the bed of Death" consists of six verses; and Dr. Carpenter's consists of the same number; and so far they are alike. But so it is, that the following "*slight verbal*" unacknowledged alterations have slipped in; and it so happens that these casual alterations set aside at least two Scriptural doctrines; for, beside the Atonement, Dr. Carpenter is afraid even of the words "Ere yet it be too late;" because, we presume, they would seem to glance at a future state of condemnation and despair. We do not quote Addison's language as perfectly Scriptural; the death of Christ not being intended merely to *make up* for man's deficiencies.

Addison.	*Dr. Carpenter.*
"Then see the sorrows of my heart, Ere yet it be too late; *And add my Saviour's dying groans,* *To give those sorrows weight.*	"Oh let thy boundless mercy shine On my benighted soul, *Correct my passions, mend my heart,* *And all my fears controul.*
For never shall my soul despair Her pardon to procure, *Who knows thy only Son has died* *To make that pardon sure."*	And may I taste thy richer grace In that decisive hour When Christ to judgment shall descend, And time shall be no more."

We think we have quoted enough to fill the niche of our displaced blunder; and we pledge ourselves that all the above (and many others could we add) are taken from hymns which Dr. Carpenter, by the omission of the obelisk, warrants as unaltered in sentiment or doctrine. We will not repeat the word disingenuousness; but we do marvel at the mystery. The *professedly* altered hymns are much more mutilated—if that be possible; but these we have not noticed.

There is another statement in the paragraph of Dr. Carpenter's letter upon which we are commenting, which we must not pass by. Dr. Carpenter says, that in quoting the hymns of known Trinitarians no one could be deceived, as the utmost to be inferred was that "they sometimes left their peculiar doctrines out of sight." But the unfairness consists in this, that Dr. Carpenter and his friends have extruded, and often without acknowledgment, and under a broken pledge, what these writers did *not* keep out of sight, but expressly inserted. A "Unitarian," or the child of a Unitarian, reading such a passage as that above quoted from Addison, might be led seriously to inquire what such a man as Addison meant; but if he is presented with a mutilated version, professing to be unmutilated, he is altogether deceived. Dr. Carpenter speaks of all Christians—meaning, of course, all who profess themselves to be such—as using the words of Scripture; and he himself, he says, objected only to the expression "for Christ's sake" in the prayers upon the visitation of the Cholera. But does he not know full well that his proposed "slight verbal" altera-

tion, even in those prayers, involves most important doctrines of Christianity? Away then with this religious masquerading. A worse book than this hymn-book would have been a better; because, being less specious, its evil would have been more readily detected.

(P).

On the whole of the statements in these paragraphs we shall only say, that they convince us still more of the injurious, because specious, character of Socinian books compiled upon the principle of these hymns, and of many other modern "Unitarian" publications. They are not open and candid. They suppress and stifle the essentials of Christianity; while they use no startling words, and uninstructed persons might even suppose that the writers were altogether orthodox. We utterly repudiate this muffling and cloaking. If we are to contend, let it be openly in the day, and let us know what we are contending for. Let us have honest men, like Dr. Priestley, who tell us plainly that the two systems cannot be reconciled; cannot approach towards common ground; and that if he and his friends are right, the orthodox are idolators. Let not Socinianism take lessons from Jesuitism. We have not invented these remarks just in reply to Dr. Carpenter's letter; for we have said the same thing again and again;—as, for instance, this very month six years ago, in complaining of a publication called the "Christian Child's Faithful Friend," which was Socinian by the studied suppression of several of the essential doctrines of the Gospel, while it inculcated many virtuous and even Christian precepts; thus adapting itself to the subtle maxim of the Unitarian Monthly Repository, that "it is desirable on many accounts that the origin of such books should not be known." Do let us know what we are doing.

(Q).

We have not a line left for these concluding matters; and as they have been, or will be, settled elsewhere, we need not diverge to them. We can only say, in conclusion, that we have had much pain in writing what might inflict pain upon Dr. Carpenter, whose name, till we received this letter, we did not allude to: but we have spoken what we believed to be the truth; and if any where we have not spoken in the spirit of Christ, may our sin be forgiven, in His name and for His sake; and may we also have grace given us to be humble, and to acknowledge the offence, and be more vigilant over our spirit for the future. We are not conscious, however, of having done injustice to Dr. Carpenter, or the body to which he belongs; and our worst wish—rather let us say, our most earnest and affectionate prayer—for them is, that it would please the Father of Lights to bring them to a knowledge of the truth, and to a penitential reliance upon the atonement of the Divine Redeemer; that, being justified by faith, they may have peace with God through our Lord Jesus Christ.

ON OBSOLETE PHRASEOLOGY IN RELIGION.

To the Editor of the Christian Observer.

There is nothing which I have more at heart than that Christianity should be presented to the world without any unnecessary cause of offence; for though, through the sinfulness and imperfection of our nature, offences must of necessity arise, our Saviour has warned us that a curse, and not a blessing, is reserved for those by whom the offences come. It would certainly have retarded the progress of Christianity if all Christians had adopted some peculiar costume, as particular sects have done; and this would have been an additional and arbitrary stumbling-block raised up by man, and not to be numbered amongst the essential impediments which oppose the reception of the Gospel.

But my present remarks are intended to apply to mannerism of language, not of costume. I entirely concur in the remark in your last Volume, page 536, that "Nothing is more generally distasteful than a certain *knowingness* of style, which some persons affect in speaking on religious subjects." I do not think, however, that this singular and very objectionable style is often adopted out of affectation: it is rather acquired from education and habitual use. Certain forms of expression have come to be so strongly associated with the truths of religion, that they rise to the lips of their own accord, and without suggesting a thought of their quaintness or singularity. Many persons, for instance, in speaking of the doctrine of

Redemption, would say that Jesus Christ *wrought out* this redemption for us, without being at all aware that they were using a word which is quite obsolete, except in the vocabulary of their own theological school. The word is, to be sure, common enough in the Bible; but in the Bible it is of a piece with the rest of the language, and of course does not appear singular or affected. The Scriptural phrase, "the grace of God which bringeth salvation," would by the same persons be almost unconsciously condensed into the phrase *saving grace;* and not, I think, without some alteration of meaning, as well as of form. It would be easy to make out a long catalogue of obsolete words, which still linger in the phraseology of some old Christians, who think that the altered tone of modern writings indicates, not an improvement in good taste, but a grievous declension in piety.

It is, in truth, a lesson which some persons find hard to learn, that common language, where it will serve, is always the best and the most impressive. In the discourses of our Saviour I do not recollect any peculiarity of diction, except that he uses the magnificent word *glory* to express the condition of his superior nature. The occurrence of the word *only-begotten*, in John iii. 16, has appeared to some critics a sufficient argument to prove that this verse, and some others connected with it, were not spoken by Jesus Christ, but were added as a comment by St. John. The Apostles, indeed, were constrained to use new words, or at least old words in new senses, in order to express the new truths that were revealed to them by the Holy Ghost. But they never depart from the common usages of language without a sufficient cause; and even the most technical terms of their theology are not used with that steadiness of meaning which is thought to be essential to modern orthodoxy.

I will add one further observations on this matter of language. Many preachers keep a number of stock epithets, which they scatter about in great profusion on the slightest possible provocation. When they speak of the grace of God, they term it either *amazing*, or *astonishing*, or *stupendous*, or *adorable;* or sometimes they bring in all these epithets at once. When they speak of sinners, there are the epithets *poor, lost, needy, helpless*, &c., ready to their hand. There is nothing which wears me out more than this. It is so different from the impressive simplicity of the Bible. I have heard a preacher exclaim, with expanded arms, "How amazing, brethren, how stupendous, is this mystery of godliness!" I wonder whether he thought that he was improving upon St. Paul.

M. J. M.*

* We agree most fully with our correspondent that it is desirable to avoid all affectation in religious phrases; but we respectfully submit to his consideration, whether in the present day there is not at least an equal danger of fastidiousness and hypercriticism. We cannot, for instance, see what possible offence can be attached to a phrase so familiarized, unpretending, Scriptural, and expressive, as "wrought out." Our alarms at the present moment would rather take their rise from a very different school to that which is inclined to the fault of what is called "Puritanical phraseology." At all events, in avoiding unnecessary verbal peculiarity let us take care that we do not with it sacrifice something better. If our alternative must be between a cold correct academical sermon, and a composition, in worse literary taste, but animated with spiritual fervour, we should far prefer the latter; though we see not why it should not be divested of its verbal offences. We presume that what our correspondent means to censure is the affectation of zeal and pathos; that false fire which betrays itself in multitudinous words, instead of glowing thoughts and ardent emotions. True feeling is never rhapsodical. There is no more devotion in stringing sounding epithets, like coloured beads, to make a great shew at little expense, than in a nasal twang, or any other ungainly habit. It certainly is not well judged to paint the diamond, or to attempt to "improve upon" the "impressive simplicity of Scripture." If the rapture is assumed to "make believe" that you feel more than you do, or to impress others more than you are impressed yourself, it is far more than an offence against taste—it is a sin against Christian sincerity.

ON BANNS AND CLANDESTINE MARRIAGES.

To the Editor of the Christian Observer.

All persons, I think, must agree in deprecating clandestine marriages, respecting which you have lately inserted a correspondence; but are you aware of the fact, that in large and populous parishes about London (and I presume in other places) great multitudes of banns are annually published where no marriages follow?

I merely at present wish to call your attention to this fact; observing only, that an alteration of mind after the publication of banns does not seem sufficient to explain this circumstance *to the extent in which it has been observed to prevail;* so that there is left only another inference, of the most afflicting nature, and one too probably referable to the prevalence of Infidel principles.

ZENAS *.

ON ENCOURAGING EMULATION AMONG CHILDREN.

To the Editor of the Christian Observer.

I heartily approve of the remarks of a correspondent in your last Number, upon the evil of encouraging emulation in children. It is to my mind a sufficient argument against introducing it into schools, that no judicious and Christian parent would wish to make use of it among his own children—*pitting* them against each other, instead of teaching them in honour to prefer each other.

But I think we may secure the benefits, while we avoid the evils, of emulation, by making rewards positive, instead of comparative. Affix certain privileges to certain actions. Do not ask whether A. did better than B.; but whether he did according to a fixed standard. Let there be a scale of rewards graduated according to the various lessons to be acquired, or duties to be practised. Let not the gain of one be the loss of another; but rather, where the aggregate merits of a whole class have risen to a certain height (say, for example, a hundred white marks with only ten black ones), then superadd something to the reward of each; so that all may have a common interest in assisting and encouraging each other, and none have reason to rejoice that another has fallen low. If half-a-dozen individuals agree to row a boat together against time, they become a band of brothers, and have a common interest; but give each a boat to row against his companions, and there arise jealousy, ill-will, and strifes; the hand of every one in the party being against his neighbour.

A PARENT.

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* We are not unaware of the fact to which Zenas alludes: indeed, it is well known that the publication of banns is sometimes made a cloke for licentiousness, where the intention of marriage is very doubtful. The circumstances connected with this subject are among the many reasons which made us hail with pleasure the new Poor Law Act, and not least those provisions of it which relate to illegitimate children. The writer of these remarks was one day requested to solemnize a marriage in a suburban parish, and after being kept waiting, on one pretext after another, till nearly twelve o'clock, the parties not being in attendance, was thus accosted by the overseer: "I am sorry, sir, we have given you all this trouble; but the truth is, the parish had persuaded the man to marry her" (we think he said by a promise of seven pounds), "and they were to have been here to-day; but he now obstinately refuses, though I have been urging him and threatening him all the morning; *so I have locked him up in the cage.*" "When, Mr. Overseer, were the banns out?" "Oh, sir, we were obliged to be at the expense of a license, because we were afraid there would not be time for banns."—The interference of parishes and poor laws, has done more to disarrange society and to encourage vice, than perhaps any other cause.

UPON THE EFFECTS OF EVANGELICAL PREACHING.

To the Editor of the Christian Observer.

THE question raised in your pages upon the effects of Evangelical Preaching ought not to be dropped without a fuller discussion than it has yet received. It is not to be denied that much disappointment is felt, by many persons, from not witnessing such rapidly beneficial results as were once expected from the extension of education, the multiplication of religious institutions, and other instruments of spiritual benefit, among which the faithful preaching of the Gospel takes precedence. In each of these cases the causes of disappointment require to be duly considered, with a view to their diminution or removal; though one cause is obvious, namely, over-strained expectations, just as politicians say that measures which they anticipated with pleasure have failed, when they have not produced all the benefits which their over-sanguine predictions foretold.

That preaching of a truly Scriptural character has of late years greatly increased, and that there has been a remarkable extension of piety among the clergy of the Church of England, accompanied by a corresponding attention to pastoral duties, is on all sides admitted; and it is equally certain that by the Divine blessing these labours have not been in vain in the Lord. But still we hear little of those extensive "revivals," as they are called—but rather, I should say, new creations—which accompanied the labours of some of the Reformers, and of the Whitfields and Wesleys of the last century.

A correspondent in your last Number has assigned, as *one* cause, the feeble exertions of too many truly pious men in the present day, as compared with the labours of such individuals as those to whom I have alluded. Some of your correspondents will probably specify other causes. Permit me to adduce one, which appears to me of considerable weight—namely, *familiarity with evangelical doctrines.*

Formerly, the faithful affectionate ministration of the Gospel was rare; ethics had almost superseded Christianity; and the great truths of the word of God presented themselves to the minds of men with the powerful effect of novelty. The preacher himself, too, had probably been educated in the mere outward forms of religion: he had perhaps even entered upon the sacred ministry unimpressed with its importance: he had thought little of the fallen condition of human nature; of the guilt, misery, and spiritual inability of mankind; of the Atonement of the Redeemer; the freedom of our justification through faith in his sacrifice; the need of conversion to God, and the quickening and sanctifying influences of the Holy Ghost: so that, when it pleased the Author of all mercies to bring him out of darkness into his marvellous light, these and other neglected truths of the Gospel burst upon him with dazzling effulgence, and he descanted upon them with the zeal and warmth of young and vivid affection. Every person must have witnessed the ardour of a teacher in the freshness of an important discovery, compared with the official routine of ordinary instruction. His own difficulties and trials were present to his mind; he described what he had very lately known, and seen, and felt; and he therefore knew how to address himself to persons who were labouring under the same ignorance and prejudice. He had found, to his unspeakable comfort, Him of whom Moses and the Prophets did speak; and in the warmth of his gratitude he could never tire in exhibiting to others His Divine excellencies. His preaching came from the heart, and it went to the heart; and its very novelty excited the attention, while its power impressed the souls of his auditors.

But now both the preacher and his flock have, perhaps, been long acquainted with the leading truths of the Gospel; preaching and hearing have both become more a matter of course; the announcement of the doctrines of grace, and the earnest application of them to the hearts of men, have ceased to be as direct, as simple, and cogent, as they once were; the preacher and his hearers being acquainted with the great outline, study and ingenuity are in request to fill it up with intellectual variety. A mere "Gospel sermon," as it was wont to be called, is thought common-place; and it is not the fulness of Scriptural truth, but some novelty of invention or argument in the preacher, that is considered requisite to excite the languid appetite.

Now I would not disparage the sobriety, accuracy, and ecclesiastical regularity of those who have succeeded to some of the erratic spirits of former days; and my full belief is, that a well-trained minister of piety, labouring with zeal and affection in a parish where Scriptural preaching is no novelty, will, through the mercy of God, see encouraging, and often abundant, fruit of his labours; but still the effects, humanly speaking, will be less visibly striking to the popular eye, than where the experiment was made under all the exciting circumstances above mentioned. It is one of the awful consequences of refusing to obey the Gospel, that its glad tidings and heart-stirring announcements become by familiarity less capable of arousing the attention or interesting the heart; and they become a savour of death unto death, instead of life unto life.

To the above remarks I may add another, which is, that the progress of religion in the aggregate may be great, and far greater than formerly, while, from the increased number of faithful ministers, the share of each may be smaller. A person who should construe in what is called a Calvinistic sense the passage "As many as were ordained to eternal life believed," might account for this upon his own principles; while those who take what is called the Arminian view, and who construe the word "ordained" in the sense of "predisposed," might equally apply their hypothesis. For formerly the fervent preacher, in his rapid progresses from place to place, attracted, as it were, the "predisposed" wherever he went; and these, though comparatively few in each spot, were many in the aggregate; and much was said of the numerous conversions under his ministry, while, alas! millions were sitting in darkness and the shadow of death, among whom were the great majority even in the places said to be the most favoured; whereas, when the number of faithful ministers was increased, the "predisposed," even though greatly multiplied, would be comparatively few for each. I doubt, humanly speaking, whether, if a Whitfield or Wesley were to begin his career anew, his labours would be attended with the same effects as formerly. I fully believe that there may be ministers in the present day equal even to either of those memorable men in zeal, piety, and impressiveness as preachers; but their sphere of labour is settled and stationary, and instead of here and there one and another in their neighbourhood being powerfully impressed, as might have formerly been the case, by the exhortations of a casual preacher, hundreds and thousands are being built up in their holy faith. Formerly, a minister like the elder Mr. Venn, whose interesting Life I happen to have just been reading*, was more or less the religious instructor of all who were anxious respecting their salvation for miles round; but these were but a few among the many; whereas now, a portion of these anxious inquirers would probably have united themselves to various communions without the pale of the Established Church, and the remainder would be absorbed in the respective

* We have not overlooked this valuable publication.—Ed.

flocks of several of the neighbouring clergy. But there is a great difference between being the first to visit a large vineyard, and to collect the most ripe and prominent clusters, which seem waiting to be gathered, and the less conspicuous toil of taking a single portion of it, and going from branch to branch, sometimes collecting a small but ripened cluster from an almost inaccessible branch, which a casual visitor would not have noticed. The first labourer may have soonest collected the largest basket; but the gleaner after him may have laboured with equal diligence and equal utility.

I have more than once, in the course of the foregoing observations, used the expression "humanly speaking;" because, after all, "the power is of God," and we are not "to limit the Holy One of Israel," whose ways are not as our ways, nor his thoughts as our thoughts. When his pestilence visits different cities or countries, the result, as to its duration or intensity, utterly baffles all human computations and all notions of "predisposition;" and equally mysterious are the operations of his grace. At the same time, as he ordinarily works through the instrumentality of human means, we may lawfully, in submission to His will, and with a view to correct our own errors and deficiencies, ask wherefore it is that after so much ploughing and sowing there is often so scanty a harvest, and amidst so much sunshine there is so little ripe and mellow fruit. S.

THE REV. H. J. ROSE, IN REPLY TO THE REV. J. SCOTT, ON MILNER.

To the Editor of the Christian Observer.

Sir,—In the last Number of the Christian Observer, Mr. Scott of Hull, after quoting a passage relating to Milner's Church History from a lecture delivered by me at Durham, proceeds to comment on it as remarkable for its *rashness* and *impolicy*. Mr. Scott states that the University of Durham has been instituted, "as it is understood, to uphold what are called 'High Church' principles;" that this lecture must be "considered as indicating the character of the theological instructions which are to be delivered" there; that no one can doubt that "some, at least, of the *doctrines* of Milner are the real objects of condemnation;" that "by many this will be regarded as little less than a declaration of hostilities" (on the part of the University of Durham, as must be inferred from the context) "against what are styled *Evangelical* men and *Evangelical* principles;" and that this is very "ill-timed," because "it has been supposed that it was thought at this time peculiarly desirable to conciliate" this body, which regards Milner and his work "with perhaps as great veneration as any man or any work of modern times," and will consequently be offended on this ground also.

I had fully resolved to be silent in relation to Mr. Scott's remarks on my lecture, if they had applied only to myself. I have no right to be silent when a public body is misrepresented and injured through me.

Who are the parties to whom Mr. Scott alludes, as understanding that the University of Durham was designed to uphold party principles, I am happily unable to form the most distant idea. I had never heard such a surmise before. A review of the Chapter of Durham, which contains some leading members of the party commonly styled Evangelical, would at once shew how groundless it must be. That such a suspicion exists, I am bound on Mr. Scott's testimony to believe; and a more melancholy proof of the lengths to which party spirit carries men can hardly be brought, than an attempt to represent one of the most splendid instances of munificence and self-sacrifice which modern days have witnessed, as a

mere effort of party. It will be satisfactory to Mr. Scott to be assured thus publicly that there is not a shadow of truth in the suspicion that party purposes had any share in the foundation of the University at Durham. It will be yet more satisfactory to him to learn that he has little to apprehend for that noble institution from my errors and imperfections. My health and circumstances enabled me to engage for nothing more than assisting at the outset of the University, and will, in all probability, prevent my return. If I find myself compelled to leave an institution in which my affections are so strongly engaged as the divinity department at Durham, I shall have the consolation of knowing that my absence will conciliate to the new institution all persons who think and feel with Mr. Scott.

I must add, partly in justice to myself, partly in justice to Durham, that the daily lectures to the divinity students wore no party character, but studiously abstained from controversy. The printed lectures, to which Mr. Scott has referred—every page of which affords scope for controversy but which scrupulously avoid it—will be a public pledge that in the discharge of the duties assigned to me I carefully abstained from assailing any religious party in the Church. Indeed, I have long abstained from any thing of the kind, for various reasons. The first is, that I have no hope that, in the present state of human faculties, the great questions, about which differences and shades of difference exist between the two parties referred to by Mr. Scott, can ever be brought to a satisfactory conclusion. The second is, that by abstaining from controversy *good* and *moderate* men of both parties find much common ground, which they can jointly occupy, to the signal advantage of their great Master's cause, and of the church. This happy state of things has been gaining ground among us ever since the last controversy ceased, and is owing almost wholly to that cessation. Controversy could never effect it: still less could it be effected by that spurious conciliation, *concession of principles*. To the extent of my limited powers I earnestly wish to advance it. I should think myself unjustifiable in *needlessly* stirring up a controversy. I should deeply *grieve*, if what I believed to be my duty required me to engage in one. If things are left to their own working, all will go well. The only great and pressing danger of renewed controversy is from forced and hasty attempts at what is called conciliation. Another reason (if another be wanted) is, that, in common with many others, I am weary of controversy so often repeated and so hopeless, and wish to engage my mind in the pursuit of more profitable portions of the Gospel scheme. These reasons, and not the *fear*, which Mr. Scott insinuates that it would be *politic* to entertain, have guided, and will guide, my conduct.

What I have said will probably be enough to convince all whom I wish or hope to convince, that I had no intention whatever of attacking Evangelical men or Evangelical principles, as Mr. Scott asserts. I would add whatever weight can be added by my positive and direct disclaimer of any such intention. The world will judge between Mr. Scott's assertion and mine. I make no comment on his remark, that I attacked Milner when my *real* object was an assault on Evangelical principles, further than this. I have never seen cause to be ashamed of my opinions, or of the admirable men in common with whom I hold them. I cannot suggest to myself any possible reason why I should endeavour to uphold them, or attack those who oppose them, *covertly*, when I would not do so openly. I can therefore only say that Mr. Scott had no ground whatever for imputing this want of ingenuousness to me.

A very few words more, sir, will relieve you from this communication. What is said in the Lecture itself ought to have been my sufficient vindication from Mr. Scott's charge. The two Milners, as I believe, held the

same religious opinions. If the little value which I express for the one and his work is a proof that I meant to attack those opinions, the high value which I express for the other and his work ought at least to have counterbalanced the former impression in Mr. Scott's mind. Surely, however, Mr. Scott does not mean, that whoever presumes to express a judgment unfavourable to the talents of any one of his party is to be brought forward as a wilful assailant of their opinions. But he says that Mr. Milner's name and work are the objects of extraordinary veneration with his party. I can most sincerely say that I was not aware of this, and that my respect for very many of the Evangelical party, for their talents and their learning, makes me hesitate in admitting the correctness of the statement, and induces me to attribute it, in its extent, to Mr. Scott's natural partiality for the book on which he has spent so much time. But if his statement is correct, I unfeignedly lament it; for I must say, that I not only think Milner greatly deficient in all the chief requisites in a Church Historian, except love for Christianity, but that his book is obviously a party book, and therefore *must* do mischief.

When the readers of Mrs. H. More's Correspondence find that eminent lady, while speaking highly of Milner, saying, "To be sure he does go leagues about to *lug* in justification by faith, which, though very good, is not apt to his purpose," they will easily apprehend the meaning and truth of one part of my remarks on him. If that part which tends to depreciate his powers gives Mr. Scott so much offence, how happens it that, two years ago, he did not reply to a much more serious and systematic attack, and a much more formidable adversary? If the reader, who wishes to form a just opinion of Milner, will turn to Mr. Maitland of Gloucester's interesting volume on the Albigenses, he will not only be highly gratified by the learning, diligence, and racy shrewdness of the author, but will find there a regular and very serious bill of indictment against Milner as an historian, to every word of which I fully assent. I cannot but think, that as Dr. Isaac Milner has given us a most valuable life of Luther, precisely because he worked out all the original documents to which he had access, by the aid of a very powerful mind, so Mr. Joseph Milner's work has very little value; because, as Mr. Maitland shews, his want of time and books, and his other avocations, prevented him from making any full or efficient use of any but secondary sources of information; and because, as I cannot but add, I cannot find in his history any marks of such powers or extensive views as would have made wide original research very profitable to him. I can have no pleasure in thus speaking of a very good man. I should have even more objection, however, to do so, if he were not remarkably free and harsh in his censures of others; especially of Mosheim, who is as much his superior in learning and ability, as he seems to have been his inferior in warmth and piety. But my sole reason for noticing him was, that, in describing erroneous modes of writing Church History, I could not overlook so striking an example of the evil of writing on *party views*.

If Mr. Scott is not satisfied with these statements, I am much deceived if Mr. Maitland is not ready, as he is able, to go fully into this matter. But if Mr. Scott will condescend to listen to one who has no ill will to Milner or to him, he will let the matter rest. I warn him most seriously and sincerely, from referring to what I have already by me, that a very few weeks' study will ensure such a harvest of strange errors in *facts* in Milner, occasioned by his want of research and of wide reading, that the book will, at least, not *rise* in public estimation.

In conclusion, let me state that the mode in which Mr. Scott announces that he intends arranging his pamphlet against me (viz., the adducing a number of testimonies, from persons worthy of the highest respect, to con-

tradict my judgment), is peculiarly satisfactory to me, because it neither admits nor requires reply. Mr. Scott may be assured that he cannot set less value on my judgment than I do; and that I should never dream of presuming to claim the slightest authority for it. But I cannot affect to say that any array of great names will induce me, nor do I think it will induce others, to attach more value to Mr. Milner's work than its own pages claim for it. There are matters where, with every respect for others, one *cannot* resist the impressions made on oneself. If Mr. Milner's pages proclaim his ability, my weak and erroneous judgment cannot prejudice him for a single moment with a single reader: if they do not, no authorities can uphold his character.

I am, sir, your faithful servant,

HUGH JAMES ROSE.

Fairsted, Sept. 8.

STRICTURES ON THE CHRISTIAN OBSERVER'S REMARKS ON THE IRISH TITHE BILL.

To the Editor of the Christian Observer.

I HAVE been a regular reader of the Christian Observer for the last twenty-two years, and I have generally much admired the publication, particularly the Christian view you have taken of Public Affairs; but what you have said under that article in your last Number, surprises and pains me. Surely it ill becomes a Christian Observer to accuse his Majesty's Ministers of "*deliberately*" working the ruin of the Irish Clergy. Whatever your private opinions may be, it surely does not become a publication that is commonly considered as communicating the sentiments of a large and highly respected body of the clergy, to speak thus disrespectfully of our rulers. Besides which, in my opinion your accusation is most unjust. You allow yourself, that the emolument belonging to the Established Church in Ireland is in very great danger of being entirely lost: the King's ministers see this; and moreover, they see, or did see, that to secure a large part was much better than risking the whole: they were very glad of the favourable opportunity of doing this; saying, what every candid person must allow to be the case, that if the then present opportunity was not embraced, they did not expect another opportunity equally favourable would occur: and for doing this they are to be accused of *deliberately* working the ruin of the Irish clergy. You insinuate that it would have been better for Ministers to have resigned, than have yielded to Mr. O'Connell's suggestion; but if you consider the present state of the country and the power of each political party into which the country is at present divided, I think you cannot really believe that the Church of Ireland would have gained strength by the resignation of Ministers. The manner in which you speak of *the only really practical reform measure* that has been introduced into Parliament, does not well become one who professes to desire a real reformation in the Church. I believe the Established Church to be a great and real blessing to the country; I am therefore anxious for its support; but really the dignitaries of the Church generally shew such a determined resistance to any practical reform, I greatly fear they will bring our stately edifice to destruction.

I am sir, your humble servant, A BENEFICED CLERGYMAN *.

Claybrook, near Lutterworth.

* We do not think we deserve the censure which our Reverend Correspondent casts upon us. We said that we thought the House of Lords had, upon the whole, acted rightly in rejecting the Irish Tithe Bill; but we grieved to say that there was only a choice of evils. We expressly stated our painful apprehension that in its rejection the Irish

ON THE READING OF THE CHURCH SERVICES.

To the Editor of the Christian Observer.

I HAD hardly thought myself entitled, in consequence of my single page of large type on the subject of accent, to the trouble you have kindly bestowed upon me, in no fewer than six pages of small type, in reply: nevertheless I am greatly obliged by the remarks made by you upon my

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clergy would be exposed, as we fear they will be, to extreme peril; but, on the other hand, how could we approve this Bill, after it had, at Mr. O'Connell's suggestion, been rendered most unjust and spoliatory—twenty per cent. of tithes being at once cut off; another twenty being shifted from the parties who are bound in law and justice to pay it, and imposed upon the public, who are not bound, and who would soon have cast off the burden; and, above all, a principle and a precedent of robbery having been established, which required but to be acted upon in order to abolish tithes altogether, in England as well as in Ireland, and to hazard the security of property of every description?

With regard to the Christian obligation of honouring the King *and all that are put in authority under him*, we are far from denying that duty; though we confess that the latter part of it, at the present moment, requires considerable effort. This duty, however, does not oblige us to approve of every thing his Majesty's Ministers devise, or even that the Legislature adopts: we may lawfully remonstrate, though we may not rebel. But in the present case we were really honouring "the powers that be;" for the powers that be are not separately any one portion of the legislative or executive authorities, as distinct from the rest. A Bill proposed by King, Lords, or Commons, is not law, and therefore does not require obedience, till agreed upon by the whole; and far from being displeased that this *whole*—that is, the powers that be in their united capacity—had rejected this spoliatory measure, we thought, as a choice of evils, that they had acted wisely. But that they had been brought to this choice of evils, we did, and do, think was in a great degree the fault of his Majesty's Government. Have the leading members of the present Cabinet ever affected to believe that the Protestant Church of Ireland ought, *as a matter of principle*, to be supported? Does not every man who has ever conversed with those statesmen or their friends in their social hours, know that their avowed sentiments and language have always been to the following effect: "The Protestant Church in Ireland was established by injustice and oppression; we had no right to force Protestantism upon an unwilling people, any more than to make the Hindoos and Mohammedans of the East give up the revenues of their temples and a tithe of their earnings to maintain English Christian bishops and clergy in every village in India; the Irish ought long since to have done as the Scotch did when they threw off the yoke of Prelacy; and O'Connell and his friends are only acting, though perhaps not quite judiciously, the patriotic part of the Covenanters of the North. At the same time, Protestantism has now been so long established in Ireland; it is so interwoven with every portion of the soil, and with the habits and interests of most of the higher classes of society in particular; that it would be the utmost injustice and cruelty at once to subvert it, or even suddenly to cut it down to its fair share of wealth and privilege; and, at all events, such a measure carried precipitately into execution would be fatal to the peace of both islands. O'Connell and his friends must therefore be opposed: they allow nothing for circumstances; their rash measures would cause a general explosion; there would be universal confiscation and bloodshed; society would be shaken to its base; and abstract justice would become extreme injustice. We admit their ultimate end and aim, for it is ridiculous to talk of keeping up a Protestant Establishment on a large national scale with the hope of converting Catholics; there remains, therefore, only the alternative of gradually lowering the present Establishment to the fair requisitions of the Protestant party, and ultimately giving to the numerical majority their right to devote their ecclesiastical contributions to their own priesthood and the support of their own persuasion. But this must be done gradually, and with temper, and at present neither England nor Ireland is ripe for such a consummation."—Let our correspondent ask a celebrated Noble Statesman who is not unknown in a neighbouring county to that from which he dates his communication, whether the above statement is not correct; and if it be, are we not justified in saying that the present crisis of the Irish Church is not merely the result of any temporary circumstances, but is connected with the settled views of some leading members of his Majesty's Government as to what ought to be the fate of the Protestant Church in Ireland? We cannot believe that it was necessary to allow themselves to be beaten upon Mr. O'Connell's proposition; and if their own fixed views had not been such as we have above described, we think they would rather have quitted office than have fathered his measure.

letter, which are for the most part judicious and convincing, although (may I be permitted to observe?) I should prefer to have found my letter speaking for itself, without such an addition of brackets, containing what our dear friend John Owen once called "Patagonian capitals, and crippled italics," as appeared to me (however unintentionally on your part) more or less subversive of the sense.

I am now free to confess, that had I confined my remarks to the error of emphaticizing the several parts of the auxiliary verb "to be"—with which evil I started—I think I could have kept my ground better, and might have saved you no small trouble. As it is, you appear to me to have succeeded in shewing that the general question of emphasis (as applying more especially to the antithesis of particular words in a sentence) is one of considerable difficulty; and that there is, perhaps, at least as much to be said against some of the readings proposed by myself, as in their favour.

I return, however, with undiminished conviction, to my original observation, that the undue importance assigned by readers of our Liturgy to the suppletory and subordinate auxiliaries of "am," "is," "are," "shall," "shalt," "may," "were," "have," "hast," "be," "been," "was," "should," "could," "would," "might," "had," &c. &c., is injurious to the effect, and sometimes even to the sense, of what is delivered. It is somewhat remarkable, Mr. Editor, that, extended as your observations are, you avoid almost all notice of the prominence given to these secondary terms, or indiciæ of time; and do little more than meet me on the remaining ground of antithesis, where I am free to confess myself less strong. It is true that you observe you have not been so unfortunate as to hear the readings of "Thou *shalt* have none other Gods," "Thou *shalt* do no murder," &c.; and add, that you can "scarcely conceive them possible:" to which I can only assure you, in all seriousness, that it has been not only my misfortune to hear these very readings, from a superior and invaluable minister, for some years past, but also from a multitude of others, from the highest to the lowest rank in our Church. Were I disposed to enlarge upon false emphasis in general, I might remind you of what has been said by Sir Richard Steele: "It is wonderful that the frequent exercise of reading the Liturgy should not make the performers of that duty more expert in it. This inability, as I conceive, proceeds from the little care that is taken of their reading while boys and at school, where, when they have got into Latin, they are looked upon as above English, the reading of which is wholly neglected, or at least read to very little purpose, without any due observations made to them of *the proper accent and manner of reading.*"

If, as I have said, it were my object to comment upon false emphasis in general, it would not be difficult to cite passages; but I would confine myself to my first assertion, that it is the simple auxiliary words which are, in fact, the great stumbling-blocks of readers in general;—words important indeed in themselves, but too often utterly injurious both to sound and sense, as obtaining a prominence in enunciation to which they were never entitled, either by the genius of our own tongue or of the original languages of Scripture; and frequently not being so much as found in the Hebrew and Greek, notwithstanding they are thus superfluously honoured and exalted in English. Do you ask me, Mr. Editor, for examples and illustrations of my point? I can truly affirm, that the instances I could supply of the undue importance which I have myself heard, from time to time, attached to the auxiliaries in question, by the improper emphasis they receive, would render it necessary for me to go through the entire Liturgy, as supplying such examples in almost every case where those words themselves occur. To confine myself only to the Epistle of the last

Sunday (the Fourteenth after Trinity), the word "shall," which occurs twice, received in both cases, from an otherwise excellent reader, an emphasis far beyond that of its attendant verb; while in the Gospel of the same day, in the phrase "have mercy upon us," the word "have" obtained the same undue amount of attention. So in the First Lesson of that day (Jeremiah v.), the words "hast" and "have," in the third verse, proved a like occasion of stumbling to the reader; as indeed the same words did occasionally, as they again occurred, throughout the same chapter; and all this merely from a want of consideration. In like manner, more than one of the three ancillary indications of the future case occurring in the 21st verse of the Second Lesson (Matthew i.), equally stood in the way of all correct pronunciation; while it was with no less regret that I found the same remark apply to the reading of the 23d verse of that chapter. Perhaps you will say this was not the excellent reader I would represent him; but I can assure you that the most captious could not possibly have discerned another fault; while that which I venture to note (whether, Mr. Editor, you will believe it or not) is one of perpetual occurrence among the best, the most pains-taking, and most devout, of our officiating ministers.

I do not take up your time in producing further instances, or the Lord's Prayer itself, and our invaluable Litany, would furnish others; in all the opening supplications of which last the word "have" is constantly dwelt upon, with a force for which there is no justification.

I willingly quit this subject, satisfied if by exciting the attention of the clergy I shall have been of the slightest use. I can only say, it was solely from a sense of duty that I adverted to it at all, chiefly as being unwilling to excite a critical spirit in any single worshipper while engaged in the service of the sanctuary; but, satisfied as I am that whatever other errors may occur in accent, that of forcibly accentuating the meanest and least important terms of composition forms "the head and front of the offending" in this particular, I was first induced to trouble you at all; and now commend my final observations to your editorial mercy, and the candour of your correspondents.

Z.

NOTES ON THE PRINCIPLES—GRAMMATICAL, MENTAL, AND PHYSIOLOGICAL—OF ORAL DELIVERY,

IN REPLY TO THE PRECEDING PAPER.

So far from having the slightest intention of contravening the statement of our correspondent, that accents are often placed incorrectly, our remarks were expressly intended to corroborate his assertion; but, as one mend-fault is worth many find-faults, we expended the "six pages," which he alludes to, in pointing out some of the *causes* of the evil, with a view to suggest a cure—or rather with a view to set our readers to think for themselves upon the subject; for to this hour we have not in any of our colleges or public institutions, any professorship or course of instruction which includes this interesting and practically valuable department of knowledge. If our correspondent will do us the honour to re-consider our remarks with the ear of a musician and the science of an anatomist, he will see that we have replied *in principle* to all the cases which he proposed, or now proposes. We preferred principles rather than details; for to ascertain why it is one goes wrong generally, is one step towards going right specially. Our correspondent's complaint would seem to suppose that readers go perversely out of their way to make false accent: our remarks in reply were to the effect that this is doubtless *often* the case; and we thought some of the accents recommended by our respected correspondent himself reducible to this head (and he seems to admit they were); but that in many, perhaps in most instances, the circumstance arises from the reader not taking the pains to accommodate, or probably from his not knowing how to accommodate, the necessities of anatomical, or rather of physiological, action to the grammatical demands of the passage: in other words, from his reading to the rhythmus rather than to the sense; that rhythmus not being any thing arbitrary, but resulting from the physical action of the organs of speech, to which the ear

and the mind are so accustomed that the slightest violation of them gives pain. We instanced this in the first two lines of a popular hymn. A child's sing-song way of reading them would be as follows—accenting the syllables marked in italics, and dividing each line into four portions—

*Je*su—*lov*er—*of* my—*soul,*
Let—me—*to* thy—*bo*som—*fly.*

A mere grammarian, who should read the lines without any consideration for his neighbour's ear, his author's metre, or his own organs of speech—all of which ought to be conciliated—would accent the *Je, lov,* and *soul;* and the *let, bo,* and *fly;* keeping such stops as the sense demanded, but dividing each line into only three portions; instead of making four trochees (or their equivalents), which the metre requires; in other words, which the ear, the lungs, the larynx, and the other organs, expect. Both the child and the unskilful grammarian would be wrong. The child indeed read to the rhythmus; the metre was preserved; the organs of speech acted and re-acted regularly and easily to the speaker; and the ear (and also the mind, *musically speaking*) was satisfied; for the ear—that is, the mind acting through it—is pleased when there is no violence done to organic action; and when the breathing, and the action and remission of the larynx, the glottis, and of every part both of the vocal and the enunciative apparatus, are natural and healthy. But it so happens, that while the demands of organization are so well consulted (though, in truth, the child knows nothing of the matter), the accents which the grammar requires are violated, because they do not happen to fall where the physical action—the stroke and remission of the larynx—suggests, and where therefore the ear expects them. This may be said to be the fault of the poet; and in these verses, which are very unskilful, it is; but in almost every line of every poem there is more or less of licence; for a poem would be surfeiting every foot of which absolutely required to be read in the sing-song manner of a child. The first line of the Paradise Lost is not a bad line, but no person would iambus it throughout, as in mere sing-song; unless just to try what the general measure of the poem is, without regard to the sense of this particular line; thus,

Of *man's*—first *dis*—*obe*—dience *and*—the *fruit.*

But if the child is wrong in following only the first impulse of organization, a grammarian, reading unskilfully, is equally wrong in offending the ear and the organs of speech. In reading a poem such as that from which the above lines are extracted, the genius of which is alternately one accented and one unaccented syllable (that is, one syllable for the stroke of the larynx and one for its return), it is unbearable to introduce a new foot, or bar, or phrase (call it what we will), in which we have one syllable accented and three unaccented (that is, one for the stroke and three for the return). However faulty may be the poet's line, we know that he certainly meant to make four feet (which happen in this case to be trochees, but the principle applies to every species of verse), and if we divide the line into only three parts instead of four, we frustrate his intention. In truth we reduce it to prose; for the great distinction, *physically* speaking, between prose and verse, is this—that whereas in both the larynx of necessity acts and re-acts (that is, there are accented and unaccented syllables), in the former the number of unaccented syllables in each re-action is uniform, or is confined within narrow and known bounds; in the latter it varies considerably, so that one laryngeal stroke may have but a single syllable during its return, and the next may have a group of three, four, five, or even more, if the organs of *articulation* can splutter them out while the organ of *voice* is once returning. In a poem composed wholly of dactyls there would be one syllable for each action of the larynx and two for each return; in another, wholly of spondees, there would be one for the action and one for the return; but in this last case, the *time* occupied in returning being the same as in the former, and there being only one syllable in the spondee, instead of the two in the dactyl, to articulate during the time occupied in the return, the one syllable of the spondee will be twice as long as each of the returning syllables of the dactyl; but as the time occupied by the long and the two shorts of the dactyl is the same as that occupied by the two longs of the spondee, the larynx is not deranged in its regular stroke and return by their mixture; only, while it is making one return, the enunciative or articulating organs must pronounce either one or two syllables, as the foot may be a spondee or a dactyl. The metronome will beat time equally in either case.

The whole question is at once so interesting, so little understood, but at the same time so connected with practical utility, that we will take occasion from our Correspondent's letter to offer some further remarks upon it; and though we should seem to digress, we shall, in truth, only be stating the particulars necessary to be known with a view to the solution of a portion of our correspondent's queries.

When we used the word larynx, as above, we did not, and we do not now, mean to go into the niceties of the several functions of different portions of the organs of speech, either vocal or articulating. Some of our remarks will, perhaps, apply rather to the glottis than the larynx—and it is difficult to say where the vocal organs end,

and the articulating organs begin—but it is sufficient for our present purpose to say: Place your finger upon the upper portion of the cartilages of the throat, or observe their action in another person by the eye: in their stroke (or rather *swell*) and return, you have the whole mystery of accent and non-accent before your eye, or at your fingers' ends: and if, following out the matter, you take the lungs as the bellows that cause the pipe of the throat to vibrate; and the tongue, lips, and other immediate agents of articulation, as the fingers that play upon the keys; you will soon discover for yourself the whole arcana of time, measure, feet, musical bars, notes, rhyme, and so forth. If you will repeat in a sing-song manner any easy familiar poem, you will find, as regards the lungs, that during one inspiration and its subsequent expiration (stroke and return) you may pronounce one line, or two lines (according to the length and measure of the verse). Call that inspiration and expiration, for the sake of a name, *a bar*—(the word is currently applied with so much vagueness that it is dangerous to venture upon it, but the reader will here understand by it *one breath*, including both inspiration and expiration). Now, if you examine attentively your own natural unconstrained breathing; or, better still, set another person to repeat, who does not know your object, and therefore does not alter his breathing, as one can scarcely help doing in trying experiments; you will perceive that both the reading and breathing go on quietly the whole time—that is, that you do not repeat the half of a long line of poetry, or the whole of a short one, during *expiration*, and then wait silently till you have *inspired*, and then repeat some more during expiration, and so on; but that you repeat about as much (it may be either exactly the same or a little more or a little less) while you are inspiring as while you are expiring. There is a little pause of the lungs at the beginning and end of each inspiration and expiration, and which we shall speak of; but that is quite another matter. We speak at present only of oral delivery going on during inspiration as much as during expiration, in opposition to the dame-school maxim of "taking breath," which we shall notice hereafter. No person, in telling a familiar story at his dinner-table, thinks of "taking breath:" if he did, his tale would be sadly marred, and his delivery would be very offensive. The breath is quite competent to take care of itself, if we do nothing to thwart it; and we may be quite sure, that if it is not natural, necessary, or pleasing, to take breath, as it is called, in familiar conversation, it cannot be so in public speaking or reading. What is commonly called taking breath, is gasping, not breathing. It is painful to witness the convulsions of a young lady who is told she must *take breath* in singing.

But more of the breath by and bye; let us return to our experiment. You found that you went on enunciating and articulating just as much while breath was flowing in as while it was flowing out. When you come to examine further, you will find that during one inspiration and expiration you may have uttered, not one, but *several*, accented syllables, with their respective trains of unaccented syllables; the cartilages of the throat having acted and returned perhaps two, three, four—nay, perhaps seven or eight times, while the lungs inhaled and returned once. Here, then, you have arrived at facts, not hypotheses, which will get you over the difficulties which critics and musicians have laid in your way, in consequence of their too frequent vagueness of idea or indefiniteness of language, arising from their not tracing up the phenomena of speech to physiological principles. Each stroke and remission of the lungs, we see, may include several strokes and remissions of the laryngeal cartilages; and each laryngeal stroke and remission may include several strokes and remissions of the enunciative or articulative organs—that is, the formation of all the letters of several syllables.

Let us take an example; beginning with the lungs; proceeding, secondly, to the larynx; and then, thirdly, to the organs of enunciation and articulation.

1. We begin with the lungs. Repeat in a quick, easy, sing-song manner, thinking neither of sense nor enunciation, any familiar verse. For example:

> "And deem the bard, whoe'er he be—*and howsoever known,*
> Who would not twine a wreath for thee—*unworthy of his own.*"

If we read this in the manner above described, we shall perceive that each one of these long lines is uttered in *one breath*—namely, the first four iambics (in Roman) during the inspiration, and the other three (in Italics) during the succeeding expiration. The slight suspension of voice which occurs, irrespective of the grammatical stops, after *be, known, thee*, and *own*, and which critics have puzzled themselves to account for, because they did not seek the cause in the necessities of physical action (which the ear and the mind, even in silent reading, suppose and judge by)—this slight suspension of voice, we see, is the period during which the pulmonary apparatus is at rest between each expiration and inspiration. Walker the elocutionist complained that the best and easiest of all reciters, Garrick, always made a slight pause at *the cadence* and at the *close* of every verse, whether the sense required it or not: to counteract which and similar enormities some elocutionist actually proposed that Milton should be thrown out of poetical lines into ordinary prose printing, that people might read him better! No man could have imagined such a monstrosity who had ever read the remark of Bell, and other anatomists, that there is always a sensible pause after every inspiration and expiration; and who had applied his science to practice; knowing that all oral

expression (and even words read silently are *quasi* oral to the mind, just as a musician feels a written tune, though he hears it not) is dependent upon the necessities of physical organization and function. Garrick, we presume, knew nothing of the physiological fact; but he felt the necessity by his delicate intuitive perception; and Sheridan, Dr. Lowth, and Dr. Johnson, all agreed that he was right. These pauses do and must occur. Even in Paradise Lost every line has a cadence and a conclusion, for the oral mechanism of poetry is derived from the action of the human organs: at the conclusion of each line, and at the cadence, there is a momentary breathless pause (not, however, one which indicates a suspension of the *sense*), while the lungs are waiting between every ebb and flow and flow and ebb. Milton's verses are five-feet iambics; short lines may not require a cadence in the middle, the whole line being as it were a cadence. We have printed the lines above, "And deem the bard," &c. across the page, and made a cadence; but they might have been divided in printing into two, and then there would be no need of cadence in the quick sing-song way of repeating which we have described; but if the verses are read slowly, so as to make each short line an inspiration and an expiration, then there is a sensible cadence. This explains what critics have often discussed, as to whether in a five-feet iambic line there is only one cadence, or whether each portion of the line thus divided is also itself subdivided by a lesser cadence. It is entirely as we choose to read it. If we make four parts, then the two breaths divide the line, and make the full cadence; the two half-breaths dividing each half-line and making the lesser cadence. We are not discussing how any passage or line should be read, but only pointing out the principles that apply to the case.

Here then we have the whole mystery of the divisions of poetical lines and cadences, and of various other apparently intricate but in truth very simple matters. Poetry is divided into lines, and lines are divided into cadences, in order to correspond with the physical convenience and pleasurable sensations of the being for whose use poetry is designed; and we think we should not overstep truth, if we discovered also in the above phenomena the origin and use of *rhyme*. For rhyme, answers in fact, as a sort of metronome, or time-beater, to the ear and the respiration, clicking, as it were to tell the ear of the regular pulsation of the breath; for the slightest irregularity in the breathing is painful to the ear. Whatever is constrained and unnatural in act, is displeasing when heard or seen; the straining of any organ is distressing to the percipient faculty. It falls in curiously with our hypothesis, that rhyme may pleasingly mark out each *whole* breath (an inspiration and return), or each separate portion of it where the whole is marked, but cannot be admitted after the inspiration only. For example—still reading in the quick ballad style, with a view to shew the *genius* of the verse, without regarding the sense; the Roman character being uttered during inspiration, and the Italic in expiration:

"And thus unto the youth she said—*that drove them to the Bell,*
This shall be yours when you bring back—*my husband safe and well.*"

In these lines, the rhymes *bell* and *well* occur at the end of each breath—that is, when the muscles of the chest have acted and returned to rest. We instinctively feel the cadence (the half-breath), to be where *the dash* is placed—namely, after *said* and *back*;—but, in order to mark it more conveniently for reading, the lines in modern printing are usually divided, not according to the breaths, but according to the half-breaths, making the cadence into a distinct line:

"And thus unto the youth she said
That drove them to the Bell,
This shall be yours when you bring back
My husband safe and well."

Now we may, as we have above stated, put a rhyme with propriety and good effect at the half-breath, when we have one at the whole breath. For example:

And thus unto the youth she said
That drove them to the Bell,
This shall be yours when you have led
My husband safe and well.

But let us see what would be the effect of a rhyme at the half-breath where there is not one at the whole:

And thus unto the youth she said
That drove them to the Bell,
This shall be yours when you have led
My husband safe and sound.

The effect of this would be intolerable; and if the reader will pursue the subject he will see why, laying down one rule for his guidance throughout, namely—that there is nothing arbitrary in any of the affections of human speech, all having their origin in the laws of organic or functional convenience or necessity. It is a matter of convenience, for variety and effect, that poetry should have different times and measures; but it is of necessity that there should be the alternate inspiration and expiration of the lungs, and the alternate stroke and return of the larnyx. Hence

there cannot but be cadential alternation as respects the breathing, and accent as respects laryngeal action. In regard to breathing, when you have spoken the expirational part of a verse, you cannot speak another expirational part till the lungs have again been inflated; during which action there must either be a long silence, which is not the case in natural speaking, or else the time must be employed in speaking the inspirational portion, which is the way every person does who thinks nothing of the matter. As for all the rules about inflating the lungs, getting a stock of breath, and so forth, every anatomist knows that they are worse than absurd, for if they were really practised they would soon pump the speaker into a consumption. Paviors indeed practise this lesson; but even they do not do it every second for hours together; and if they did, they would not have many willing listeners to their performance. The lungs, in speaking and reading, ought to go on just as usual; the party ought not to know or think any thing about the matter: the breathing proceeds through the nostrils, which anatomists tell us is the right and natural process, as we see in an infant, or in a person calmly sitting with the lips closed. If the breath, in passing up and down the wind-pipe for the ordinary purposes of life, has power in its way to help the glottis and larynx to vibrate, this is all that is necessary for the most effective purposes of speech. Little, if any, breath (indeed no breath *as breath*) comes through the mouth in natural healthy speaking. As for the idea of pausing in reading or speaking to take in a stock of breath, it is, we repeat, quite unnatural: the operations of the larynx and of the mouth—that is, both vocality and articulation, both sound and speech—ought to have been going on the whole time that the breath was flowing in as well as pouring out. The pause before adverted to—it is a very slight and scarcely perceptible suspension—has nothing to do with the present matter; for that pause is *after* the expiration or inspiration, and not *during* it; and it occurs invariably in prose and in verse; in singing, in speaking, and in reading; dividing every sentence of necessity into little bundles of words; and which elocutionists and musicians have been very much at a loss to account for, seeing they arise not from the sense or the accent. For these little bundles, it must be observed, are not the accentual groups, but may contain several of them; a *breath* of poetry, for instance, may contain several feet. A delicate ear discovers that half the phrase, or bundle, is in inspiration, and the other half in expiration; a matter perfectly demonstrable, but which those will at first scarcely credit who think that we speak only while we expire, and are silent while we are taking in breath. But let them try the experiment in reading the above verses quickly and trippingly, and they may easily convince themselves of the truth.

In the above verses, we allowed but one inhaling and one exhaling for seven iambuses; but it would be very easy, as we have said, in slow and solemn speaking, to divide even a four or a three-feet line by a cæsura, thus making each line a breath—as parish clerks usually do in giving out Psalms in this measure, which is what is called in Psalmody "common measure."—

> "And thus unto—*the youth she said*
> That drove them—*to the Bell.*"—

But this parish-clerk style is not the ordinary or natural mode of reading this measure, two lines of which can very well be taken into one breath. But each measure has its own cadence; and a good ear, having once discovered *the principle* in the natural action of the respiratory organs, will find no difficulty in detecting every kind of line and cadence. Read, for example, the following lines; the Roman still representing the inspiration, and the Italic the expiration:

> "At the close of the day—*when the hamlet is still,*
> And mortals the sweets—*of forgetfulness prove,*" &c.

> "Little inmate, full of mirth,
> *Chirping on my kitchen hearth;*
> Whereso'er be thy abode,
> *Always harbinger of goods!*"

Or possibly, if the subject were very grave,

> "Little inmate—*full of mirth,*
> Chirping on—*my kitchen hearth;*"

but this would be drawling, and most speakers would therefore prefer, if the subject were grave, breathing more slowly, in order to get time, rather than making a new cæsura. We are still speaking of breath, not accent. Persons may breathe slower or faster in reading different pieces of poetry, or the same piece more or less quickly—just as they do in singing or marching to the same tune played faster or slower—provided the slowness be not such as to cut each division into two, by forcing you to make two breaths of it. Little children, whose breathing is quicker than that of adults, often make two breaths of one; of course introducing cæsuras which the poet never designed. Some musicians also, when they play much slower than their author intended, do the same. They occasionally do it in their notes on paper, but much oftener in practice, without knowing it. Suppose, for instance, that in the well known hymn *Adeste Fideles*, when sung quickly, the syllables *des*, *te*, and *fi* may be conve-

niently taken in the time of one deliberate expiration, and the syllables *de, les,* in the subsequent deliberate inspiration. If the organist or singer wishes to have it much slower, he must make *two* breaths of it, and this will throw the syllables as follows, in regard to respiration—the Roman representing the expiration, and the Italic the inspiration:—des—*te fi;* de—*les;* (two breaths); whereas the other way was, des te fi—*de les;* (one breath). Which is right or wrong is not to our purpose; but it is obvious that the effect is very different. Players and singers admit that it is, and they say that there is something indescribable *in the manner of expression;* our object is to shew what that indescribable something really is. In these remarks we have said nothing of *the accent;* for either in the one breath or the two breaths the larynx may do its office rightly; but at present we are speaking only of the breathing; and we wish to shew, that besides the light and shade, the action and return, of *accenting,* there is also the light and shade, the action and return, of *breathing.* The student must carefully distinguish the action of the larynx from that of the lungs. The breath, in a healthy state of the animal functions, whether the person is silent or speaking, is calmly and constantly ebbing and flowing through the open trachea, larynx, glottis, and nasal passages; and why, the moment that a person begins to read, recite, or sing, is he to violate nature, constringing the cartilages or closing up the aperture with the epiglottis, which forms a valve to it, till the want of breath forces him to relax the spasm and let in air with a sort of gasp, under the notion of keeping a good stock of breath? There would have been stock enough, or rather a constant supply, if there had been no artificial mismanagement.

2. Let us now go from the bellows to the pipe, from the lungs to the larynx; to which we have indeed alluded in connection with the lungs, but not in reference to its own immediate function, which is *accentuation.* While the lungs were making one inspiration and one expiration, a line of poetry, we will suppose, was repeated; which thus became divided into two bars, cadences, or penthemimers, or call them what we will; the first being uttered during inspiration, and the second during expiration; the cæsural pause (which is the slight instant of suspense while the tide was turning) clearly pointing out the line of demarcation between them. Now we see that during one breath, nay, during each half of that breath, we have several feet—that is, several portions, so to speak, of oral matter, each consisting of an accented syllable and its accompanying unaccented satellite or satellites. Let us take a distich of Miss Taylor's Nursery Rhymes, and repeat it trippingly in nursery fashion, as above, uttering the first line in inspiration and the second in expiration:

" Twinkle, twinkle, little star;
How I wonder what you are."

The whole of the first line, by the condition, is repeated during one inspiration; and the whole of the second during the succeeding expiration. But while the pulmonary organs have thus made one action and one return, the larynx has made four actions and four returns: thus—the Roman being the accent, the Italic the return:

" Twin*kle*—twink*kle*—lit*tle*—star;
How *I*—won*der*—what *you*—are."

After *star* and *are* there is a silent rest, equal to the absent unaccented syllable, in order to allow the larynx, after accenting *star* and *are,* to return to a state of rest, ready to make its next stroke on the first syllable of the next line; another cause which combines with the pulmonary one for the aërial pause at the end of lines. This absent unaccented syllable might have been supplied without interfering with the time, or the accent, or the rhythm, or the lungs, or the regular play of the larynx; for if the verse had been written,

" Twinkle—twinkle—little—taper;
Prithee—do not—singe my—paper,"

all would have gone just the same; we might have walked, or danced, or sung to the lines just as before; or have beaten time to them just the same, with the finger or the metronome. Hence the physiological origin of double or feminine rhymes; about which so much has been written by guess, without any reference to physical action; as also about the tendency in all languages to add unaccented syllables to accented monosyllables, especially in familiarity or affection. For, as we have already observed, the larynx—like the lungs, the heart, and every joint, limb, or muscle—must have its action, and then its return, when it is at rest and ready for the next stroke. We cannot accent two syllables without intermission. If we would call to a person, *Will; Will; Will;* thus knocking three times with the larynx, we cannot do so without a pause between each stroke, during which the larynx silently flies back with a spring, as any person may convince himself of by placing his finger upon it while he makes the effort. During the flying back it would have been easy to enunciate a syllable, indeed rather easier than otherwise: thus: *Will-y, Will-y, Will-y;* or, John, John, John, John-ny, John-ny, John-ny. That syllable is called the unaccented syllable.

In all the above specimens, " twinkle," " Johnny," " Willy," &c. there happened to be only one unaccented syllable, the words being trochees; but there might have

been two or more such syllables. Poetry, we believe, admits but two; but prose admits as many as can be articulated without violence during one easy and natural return of the larynx. And here we are within sight of the real cause of the particular defect in reading which our Correspondent complains of. But before we grapple with it we must just advert to the third class of organs—namely,

3. The enunciating and articulating, as distinct from the vocal—speech, as distinct from voice. These are, the tongue, lips, nostrils, and other parts of the external oral apparatus; indeed, the larynx, glottis, and epiglottis, have a good deal to do with the matter. But we do not mean to notice the peculiar offices of any of the enunciating or articulating organs; or the division of articulate sounds into labial, gutteral, palatal, dental, and so forth. The only particular which we have to mention, as connected with the one point towards which all our remarks are bearing, is, that as the larynx could act and return several times during one action of the lungs, so the articulating organs can, with astonishing rapidity, make many complicated motions during one action of the larynx. Not only can they form several letters, but several syllables, each consisting of several letters. Thus we may either say (allowing the larynx after each accent to return in silence; that is, the articulating organs being left in repose during its return),

Twin—twin—lit—star;
How—won—what—are;

or we may say, still keeping the same time-beat, but giving to the articulating organs a syllable to put forth each time while the larynx returns,

Twin*kle*—twin*kle*—lit*tle*—star; (silent unaccented rest)
How *I*—won*der*—what *you*—are. (silent unaccented rest)

Let us next proceed to give the articulating organs *two* syllables to repeat between each accent; still keeping the same time, as indicated by the metronome or by one's own feelings—that is, by the natural beat of the larynx:

Twin*kle and*—twin*kle ce*—les*tial*—star; (rest)
How *I am*—puz*zled to*—know *what you*—are. (rest)

Beyond these two unaccented syllables in each laryngeal beat poetry cannot go; but prose goes much further; of which we will try to make an example out of these very lines, in order to shew the matter more clearly, and to bring it to the subject of our Correspondent's inquiry. Already, in the last example, the articulating organs, which had nothing to do during the re-action of the larynx when only the accented syllables

Twin—twin—lit—star,
How—won—what—are,

were pronounced, have now, during each return of the larynx, to perform two syllables, each consisting of several letters, all of which must be distinctly articulated. When, then, we consider that the whole two lines, or eight feet, uttered according to the conditions in the ballad manner we are supposing, are but one breathing, the articulating organs ought to be very adroit to get through their duty; for the larynx, which is the time-keeper, cannot wait for them: they must therefore be like the right hand playing eight semiquavers, on a musical instrument, while the left is playing one minim. The beat of the musical bar will not stop for the fingers to get through the execution of the semiquavers, if they cannot do it in the proper time of the minim, and all will be in confusion. In like manner, if the articulating organs cannot get through all the cluster of unaccented syllables which happen to belong to one accented syllable—that is, cannot execute all these syllables in the time the larynx is going back to repose for the next stroke—they must resort to some artifice for effecting their object; and one of the easiest being to prevail upon the larynx to break the group into two parts, and to interpose a new stroke or accent, though the grammatical sense did not require it, this is the plan usually resorted to. The vocal and articulating organs, and by consequence the ear and the feelings, are thereby satisfied; but not so *the mind*; as witness the just dissatisfaction of our Correspondent.

Now let us endeavour to construct such a sentence from the above lines as shall give the articulating organs more to do than they will like, in the way of groups of unaccented syllables; keeping only the same number of accented ones as before. It will then become a prose sentence, but the laws of laryngeal necessity will not be in the slightest degree altered; except that we are not sure that each pulsation of the larynx ought to be in precisely the same time through a whole sentence of prose, as it were to the beat of a pendulum; though it is so in music, and we believe in poetry. It may be that the action of the larynx is every moment varying as to *time*, according to the character of the group, composed of the accented syllable with its cluster of satellites; so as to make some allowance for the number of syllables, or their difficulty, or their length, or importance. We incline to think that the larynx in prose is not a regular time-beater, but that it acts sometimes quicker, sometimes slower, even in two

or three successive actions; and that this is, in fact, one chief physiological difference between prose and poetry. There is, perhaps, a similar distinction with respect to the breathing.

But let us proceed to the proposed task; and we need not make it very difficult. We will mark the accented syllables, as before, in Roman characters. The intervening Italic ones (reading, as before, trippingly and rapidly, without reference to meaning) must, by the conditions, be got into each laryngeal remission, and not occupy longer in repetition than Miss Taylor's two lines—namely, one deliberate inspiration and expiration. The passage needs not be good sense; and we have chosen indifferent words, rather than any thing grave that could be injured by ill-treatment. Let it be as follows:

Twin*kle you at every*—twin*kle of any*—lit*tle* star?———How *I am in a*—wonder*ment as to*—what *you really*—are.

If our Correspondent read this aloud in the manner we mean, according to the conditions, imagining himself to be addressing a large auditory with solemnity, he will find that he will not be able to satisfy his own ear or mind the first, or perhaps the second or third, time: and let him remember, that public speakers, whom he reproves, cannot go back and correct; their first essay stands; and though they perhaps often feel that they have not brought out what they wished, and would gladly read the passage again, they cannot do this. Actors study every line and syllable; and all public speakers would do well to read over carefully beforehand what they have to deliver orally to others; but still, even after a careful perusal, many of these minute exigences may arise. Garrick, in reading familiarly to the Miss Mores one of their sister Hannah's poems, felt it necessary to repeat passages several times before he could bring out the sense. Every public reader is often surprised at himself that he should have laid the accent or emphasis as he did; but his eye, his mind, and his voice did not serve him in time; and he could not correct the error, as a reader would do in rehearsing.

With regard to the above passage, the first thing that the mind, taking into consideration the capabilities of the enunciating organs, would do, would be to ask for more than one breath. In rapid colloquial speaking, two whole breaths—namely, one inspiration and one expiration for each member of the sentence—might be sufficient; but if the passage were a matter of very grave moment, and to be delivered to a large auditory, four breaths would be necessary (the speaker, however, we must constantly repeat, not knowing or thinking of the matter), so as to get ample time for making those delicate aërial suspensive pauses, if we may so call them, which would be requisite in order to utter this inharmonious passage with tolerable euphony. But though we have now a longer time, we have, by the conditions, no greater number than before of accented syllables—that is, of laryngeal efforts. There were eight accented syllables then, and there are meant to be but eight now. What, then, is to be done? The larynx has a choice of expedients.

The most easy, as we have already shewn, is to interpose some new accents upon syllables which the usage of the language does not accent; and this facile method is instinctively adopted by many smooth, quiet, but unintellectual readers, who from indolence, or rather than be cacophonists, sacrifice sense to sound; rendering the mind servile to the ear and the organs of speech; foisting in an accent where it was not grammatically right, because it happened to be rhythmically so; dividing one bar into two; and unconsciously following the blind laws of organic action, to the discomfort of intellectual auditors and the misunderstanding of the passage by the ignorant. In the above sentence the temptation would be to place an accent upon the first syllable of the words *every, any,* and *really;* by which divisions of three of the groups of the most numerous and rugged unaccented syllables the matter might be got over smoothly. But then comes our Correspondent's question, Are these intercalary accents placed properly? The word *every* is or is not accentable, according to the import attached to it. By accenting it we make the passage (so far as we can speak of the meaning of nonsense) say, that there were *some* twinkles of a little star at which we *might* twinkle; but if this is not the meaning, the larynx must not rely upon *every* to get out of its difficulty. The same reasoning applies to *any.* By placing an accent upon it we say that there are *some* little stars at which we *might* twinkle; which is not the meaning. The stress is on *little* and *star;* for the constructor, we will suppose, meant the word *little* to be kept strongly marked, as being one of the original words in the sentence in order to distinguish it from some great star; otherwise, being an unimportant adjective, it would scarcely get an accent at all, but be pronounced as if the word were *littlestar*—a word of three syllables accented on the third. The remaining doubtful word, *really,* might with propriety take an accent, and thus relieve one group.

With regard to the other groups, supposing it to be decided that *every* and *any* must not be accented, and that their groups are respectively too much for the articulating organs to master in a single laryngeal impulse and return, in slow solemn reading, without cluttering, some other expedient must be devised. The most elegant, and that which in earnest, natural, impassioned discourse is unconsciously

adopted, is to allow the larynx to make an intercalary stroke silently, so as to break the group into two parts without interposing an audible accented syllable. There will thus arise a requisite number of suspensive pausings to allow of the whole passage being read with as much euphony as such barbarous collocation allows of. But, happily, to write so harshly requires an effort; for every person has an instinctive feeling, even in writing or silent reading, of what is utterable; so that he usually breaks his groups into reasonable portions: and the best writers put their readers to little or no trouble in this matter: they construct their clauses in such a manner that the customary accents, according to the sense and the genius of the language, fall in with the easy alternations of laryngeal action. A person with any ear would scarcely write such a clause as "inaccessible as are his partizans;" leaving the offended larynx, after accenting the syllable *cess*, to do the best it could, on its return, with all the intervening syllables, till it makes a new stroke upon *zans*.

If the reader does not readily apprehend by his own feelings what we mean by the intercalary silent beat, we hardly know how to explain the matter upon paper. Lipsius said of pronunciation, that it is "quæ nec scribitur nec pingitur; nec hauriri eam fas est, nisi vivâ voce;" which is one reason why we have taken up the present subject so much upon a physiological basis; for no person can be sure, when he uses such words as *cadence*, *accent*, and the like, that his reader will attach the same meaning to the words which he himself does: but every man breathes, and every man has a larynx; and if we cannot explain by words, we can by telling him to place his hand upon his chest or his finger upon his throat. The above remarks open the way to a correct universal nomenclature in every thing connected with the human voice, whether in speaking or singing; so that a person who had time and taste for the task, and whose duties accorded with it, might easily make all these uncertain expressions certain, and their meaning every where intelligible. With a correct nomenclature, founded, not upon vague and varying definitions of words, but on the invariable principles of physiology, our worthy correspondent might convey to us, or to a Hottentot who understood the technical language, a complete idea of the way in which a passage was read, as to time, accent, inflexion, and every other variety; and a great deal that is called *indefinable expression*, in music, singing, and speaking, might be described on paper with perfect accuracy.

For example: we hear the Old Hundredth Psalm sung by the children of two charity-schools. One school is said to drawl: the other sings naturally and pleasingly. We tell the instructor of the drawlers, not to let them drawl, but to make them sing *to quicker time*. They obey, and get through a verse, we will suppose, in exactly the same time as their better-taught neighbours. But it perhaps turns out that they have only exchanged their drawl for something still worse—something which would be called "indescribable;" but which resembles the quick thumps of a fulling hammer, or a succession of pavior's forcible expulsions of breath. We might write pages about the thing in vain: even musical notation does not describe it: but a recurrence to physiological phenomena will readily do so. The air of the Old Hundredth Psalm consists chiefly of minims: but suppose a person not to know what a minim is, and let us call the minims only *notes*. The good school, we will suppose, took two notes in a breath; it inspired one and expired the other, and so on alternately: its laryngeal action also coincided with its pulmonary action; the larynx struck (that is, accented) at expiration, and returned (that is, non-accented) at inspiration; and of course it took the accented and unaccented syllables of the words accordingly. All was thus satisfactory, both to the ear and to the mind. For instance:

"With one consent let all the earth."

On the unaccented syllable *with*, the larynx was returning and the lungs were inflating: the syllable was therefore both unaccented by the larynx and unimpulsed by the lungs; the force both of larynx and lungs being reserved for the accented syllable *one*. On the syllable *con* they returned, and at *let* they struck again; and so on throughout. The accent of the music thus corresponded with the accent of the poetry, and the accent of the poetry with that of the words, except where a foreign foot was introduced in the words; as, for instance, a trochee in an iambic line, at the beginning or after the cæsura, where alone it is admissible. Where a note twice as long as a minim occurred (a semibreve), the lungs and the larynx went on regularly as before, only dividing the note into two parts; the articulating organs acting throughout consentaneously with the vocalising organs. Where half-minims (that is, crotchets) occurred, all was equally in keeping; the larynx only dividing its one full stroke, into two half ones.

But what did the bad school do? It gave a whole breath (a pulmonary action and return) and a whole laryngeal cycle (action and return) to each minim of the music. This alone was humdrum enough, and utterly spoilt the tune; but what it did to the tune it did also to the words: it made each syllable both accented and unaccented, as it did each minim of the music; that is (for we purposely repeat the statement), it gave to each both the laryngeal action and the recoil. Instead of singing, as the words and the music equally required, *With one—consent—let all—the earth* (four feet), we had something resembling *We—eith; wun—n; co—on; se—cnt*. The light and shade

of accented and unaccented notes and syllables were thus wholly lost, and the whole was reduced to the old-fashioned charity children's *thump, thump and thump, thump thump, and thump.* To remedy this, they were told to sing more quickly; but this was of no use, unless they also changed the *mode* as well as the *time*, which was by no means a necessary consequence: though it may happily so occur, that, by singing very quickly, the lungs and the larynx, finding themselves too much hurried to act and re-act on each separate note of the music and syllable of the words, may fall into doing it upon two, and thus get into the method of the other school; but when they moderate this over-quickness, to get back to the proper time, they will probably get back also to the fulling-mill and pavior's thump. As there may be due slowness without drawling, so there may be quickness without liveliness. Slow or fast may refer to the action of the larynx, or of the lungs, or of both. When the larynx is made both to act and re-act upon every note of the music, or every syllable in the words, there will be a drawl if slow, and a thumping if fast; unless when the music was purposely so constructed, as perhaps in some of the old Church breves and semibreves.

The above illustration, with that of the Adeste Fideles before mentioned, may shew what we mean; so far, at least, as to convince the reader that it is possible to devise by means of physiology a nomenclature which, when once understood, shall be capable of conveying facts and ideas instead of vague words. Suppose, for example, that we were to say that by a bar we mean a *breath*, that is, an expiration and inspiration; that by two minims in a bar we mean one laryngeal impulse during expiration and its return during inspiration; but that by four quick crotchets in a bar we mean, the breathing being as before, one whole action and one return of the larynx during expiration, and one whole action and re-action during inspiration. In either case there might be every variety of note intermixed; but the time, the laryngeal impulses, the counting, the beat of the finger or metronome, would be the same throughout: the first piece would be properly counted *one, two;* and the second, *one, two, three, four;* the proper beat or counting of time being *the number of laryngeal actions and returns in a breath.* The finger or foot goes down at the impulse, and up at the return. A speaker or singer, when not thinking of it, exhibits the same natural action: he strikes with the hand when the larynx strikes, and he returns it when it returns. Natural action in speaking, and time-beating in singing, or in reading poetry, are merely accompanying with the hand the action and return of the larynx. Walking, and dancing to music, follow the same principle: the foot strikes the accented note or syllable, and returns at the unaccented. In teaching marching, in quick-marching time, a drill-serjeant, whether with or without music—for the beat of the music only imitates the laryngeal pulses—says, *Left—left.* In the utterance of each of these syllables his larynx forcibly acts, and with it the left foot goes forcibly down: he then allows the larynx *silently* to return in repose for the next stroke, and the light tread of the *right* foot accompanies this return: then comes the accented left again, and then the silent return; and so on, with invariable order. He was, in fact, unconsciously making crotchets. The serjeant, in this case, articulated only the first and third crotchet, leaving the second and fourth unaccented ones in silence; but he might easily have supplied an unaccented syllable—as music-masters often do—thus: *Left and; left and; left and; left and.* At the word *and*, the left leg is preparing for a new stroke, while the right falls in an unaccented manner. And in truth a nice ear will perceive that the drill-serjeant also, unless he struck the word *left* staccato, *did* supply the unaccented note, pronouncing the word *left* as a laryngeal dissyllable, with a sort of click—*lef-te*—the *te* corresponding to the *and*. These four steps, *left and, left and,* make a bar in music, a pace in walking, and a cadence in poetry. We wish to shew the analogy; for all have reference to the same physiological principles; all refer to the breathing, when we speak of a pace, cadence, or bar; to laryngeal action, as to the regular number of impulses in the bar; and to what we may call syllabification, as to the minute divisions of each laryngeal impulse. There might, for instance, have been two quavers in the music, or two syllables in the speaking, while the serjeant said *Left*—that is, during one crotchet—and the same while he either said *and*, or *te*, or gave its value in silence; but neither the laryngeal nor the pulmonary action would have been thereby disturbed. Any of the following would do for one breath in quick time, four crotchets in a bar. We write for men of science, who can trace a large principle in little things; and not for those who would have ridiculed Newton himself for blowing soap-bubbles, though they could not have understood a sentence of his mighty work on Optics which grew out of it. We therefore purposely take trivial illustrations—a nurse's rhyme, or a soldier's march—because they are familiar to all; while they elucidate principles which bear upon the whole system of oral delivery.

DOWN.	UP.	DOWN.	UP.
Left	——	Left	——
Left	*and*	Left	*and*
Left	right	Left	right
Lef	*te*	Lef	*te*
Twinkle	twinkle	little	star.

The word *right*, in the above, is pronounced unaccented, as if Left-right were one word, like Cartwright; only keeping each syllable to its full time—making *right* long, though not accented:—it is only introduced to shew where the right foot goes down unaccentedly. *Twinkle* and *little* might be said to make two quavers instead of one crotchet; but a nice ear will perceive that in this place they are in truth spoken as only one long syllable; the first *twinkle* being accented, and the second not; *little* being accented, and *star* not.

In the above action, four steps, four crotchets, four long syllables, or four pairs of short syllables gliding into four long ones, may make one pace, or bar, or cadence, or breath. But if, instead of this quick march, we wished, for the sake of solemnity, to make only half as many laryngeal actions in one breath, we then come to *two* things (call them minims) instead of *four* things (call them crotchets) in a bar; that is, we come to the time of the tune of the Old Hundredth Psalm, or to a slow, solemn, military march; exactly as soldiers would walk up the aisle of a church while the Old Hundredth Psalm is played on the organ. Musicians say justly, that there is a great difference *in effect* whether we count two minims or four crotchets in a bar; but why the effect is different, they say is indescribable. But the difficulty is solved by discovering that the larynx, which is the organ of voice, and from the natural action of which our ideas of music are primarily derived (the ear being only the percipient of its vibrations), makes in the one case twice as many actions in one breath as in the other. The *legato* flowing style, is the very slow, smooth action of the larynx while several notes are sung or syllables uttered during one accent; whereas the contrary style is its more rapid action, which causes the same notes or syllables to take two or more accents, thus giving a sort of drumming effect. The piece played in the former style might not be slower than in the latter; but, not having so many laryngeal accents, it would be smoother and more flowing, and less *staccato*. (The physiological meaning of staccato is, the larynx acting with a more rapid effort than usual, and then making out the usual time of the note or sound in silence.) The words Adeste Fideles, in the tune which belongs to them, might be sung, as we have seen, in one or in two breaths; they may also be sung with one, or two, or four, laryngeal accents: and the shades of what is called *expression* depend in a great measure upon this. Two quick breaths would give the charity children's manner, and four accents would complete it—namely, *de—es; te—fi; de—e; le—es.* Two accents is the usual manner, so as to lay the accents on *des* and *de*, which are the natural accents of the words; but, if we mistake not, a *legato*, and yet not drawling effect, is given to the words in some of the Continental Papal chapels, by making not only one breath, but one accent—namely, on *des*—as if *destifideles* were one musical word; the larynx acting on *destifi*, and returning on *deles*.

We have said nothing of triple time, in order that we might not diverge too widely; but the reader who allows his ear, his science, and his physical perceptions to direct him, will readily follow out the subject. In common time, as it is called, as distinct from triple, there is an alternate action and remission of the larynx, each occupying the same space of time; whereas in triple, instead of these two stages, there are three; the cause of which musicians say is "inexplicable," but which the physiologist will easily trace to the common principle. In singing, for example, the tune of the Old Hundredth Psalm, in the manner before described, with a finger applied to the throat, it will be felt, as already stated, that the larynx strikes on the accented notes and returns on the unaccented; and that it is precisely as long in going back as in striking. But in singing the Eighty-fourth (Bedford) which is in triple time, it will be felt that the larynx dwells twice as long upon the accented note as upon the unaccented; it is held out with a sensible effort, and returns back with a bound. A still nicer perception will shew that it makes two efforts, as it were, in its stroke and holding out, and one in its return. The matter may be illustrated by the hand or the foot. The finger, in marking triple time, makes three beats; the first active; the second gliding and lingering, while the larynx is turning—both of these being on the accented syllable of the words;—and the third in going back, on the unaccented syllable. The foot, in like manner, goes down with two efforts; the first active; and the second, as it were, suspensive; and then returns with a bound on the unaccented note or syllable. It may be said, would this be walking? No, it would not; for walking is simple action and return in equal times; but it is a step naturally and familiarly known to all nations in all ages: it is a dancing step: in slow time we presume it is a minuet; but it may be in more rapid and merry moods.

If the whole of a triple-time motion—say with the lungs, the larynx, the hand, or the foot—occupies three seconds, the first second is that of the direct stroke; the second, of the holding out, or suspension, or little stroke; and the third the return to repose. The reader may apply this to the whole labyrinth of musical and poetical measures. In pronouncing a spondee the larynx acts and re-acts in equal times; and this is called common time, as distinct from triple: in pronouncing a dactyl it does the same, only, as each syllable of the re-action is short, it is obliged to take two of them to make up the time; but still the time is musically

common time. Common and triple time in poetry are not measured by there happening to be respectively successions of twos or threes of written syllables during a whole laryngeal action and return; but by that action and return being divided into two or into three parts. It is not true that a dactyl is in triple time though it consists of three syllables, nor would it be correctly set to triple time in music; since it has not three, but only two, laryngeal demarcations; the stroke containing one long and accented syllable, and the return two half as long and unaccented syllables. We perhaps sing two Psalms, both iambic (say the Old Hundredth and the Eighty-fourth), the one to common time and the other to triple: which of these modes, strictly speaking, is most proper? If we try the Eighty-fourth to the tune called Bedford, which is in triple time, we find, that, supposing three seconds make the bar or breath, two are expended while the larynx is making its stroke and little suspensive stroke, upon each accented syllable; and one during the return to repose, upon the unaccented. This gives to the important syllables twice the time of the other, and makes them properly conspicuous. But in singing the Old Hundredth Psalm to the Old Hundredth tune, which is common time, the larynx dwells as long upon the unaccented syllable as upon the accented, the music requiring it, though the words revolt at it. In reading we do not do so. Ask a child to trip off quickly any nursery rhyme which happens to be in the measure of the Old Hundredth Psalm (we do not like making experiments upon sacred words), and, without regarding the sense, or the relative length of various syllables, which differ among themselves, he will give to each accented one twice the time of the unaccented; thus proving them to be really in triple laryngeal time—namely, three demarcations though in two syllables.

We have wandered from our Correspondent; but we have had a design in our wanderings, which is, to lead some of our readers, who have the taste and the leisure, to follow out a subject which, if attention should ever be paid to elocution in our schools and Universities, will become the foundation both of the science and the art; unless, indeed, persons think that "reading and writing come by nature." Even speaking (as distinct from *the faculty* of speech) is not natural; it is merely imitation; for though an English child thinks that all persons naturally speak English, a French child thinks differently. Now the imitation, or the model imitated, may be faulty; and the object of instruction is to bring men back from what is forced and artificial, to what is simple, and, as regards physiological action, natural. The teacher may not indeed explain to every pupil the secret process, but he ought to understand it himself; and an apt pupil will be benefited by understanding it also. In the present advanced state of human knowledge, the physiological as well as the mental principles of music, poetry, and every thing relating to oral expression, may, and will ultimately, be reduced to a science.

Our Correspondent says, that though we answered many of his points, we did not meet him upon the little terms or indiciæ of time (the signs of tenses), which are often unduly accented. We did not, because we preferred looking out for the principles which cover the whole question. He seems to speak as if readers are perversely anxious to do wrong; at least that they know what they are doing; but our belief is that the contrary is the fact, and that if our Correspondent were to ask his Reverend Friend, whoever he may be, why he accents unimportant and not-to-be-accented monosyllables, he would affirm that he was not aware that he did so. We should wish to convince him that he probably did; and also *why* he did so, in order that he may know where the danger lies, and may take the pains to avoid it.

We are unwilling to remark upon the readings which our Correspondent objects to in the Gospel, Epistle, and Lessons for the Fourteenth Sunday after Trinity, because we do not wish to associate criticism with sacred things: any common sentence is better for the purpose. But we will offer a few remarks generally upon them, which will shew the bearing of our whole argument.

In the first place, we suspect that in some of the cases in which he complains of an accent (laryngeal stroke) being placed on "have," "shall," and so forth, either his ear deceived him, or that, for want of a correct system of elocutionary nomenclature, he has failed to convey to us his own impressions. We think it very possible that the reader did not intend to "accent," and in fact did *not* accent, some of the words complained of; but that he did what we said in our last Number some readers, chiefly academical men, unwittingly do,—that is, that he gave to the vowel, when *not* under the accent, the proper sound which belongs to it only when accented; and that he therefore led a hearer not nicely considering the matter, to suppose that he accented it, whereas he had no such intention, and would be surprised to be told that he had done so. We have heard it asked, "why does such a clergyman accent *eth* in *pardon-eth* and *absolv-eth*; and *ed* in *wick-ed* and *hallow-ed*; and the conjunction *and*, in a variety of places?" when in truth he had not really accented any one of them. He had, however, done nearly as bad; for he had given to the vowel when unaccented the sound which belongs to it only when accented, and the undiscriminating hearer therefore supposed that he had accented it. It is very possible that our Correspondent's Reverend Friend, seeing the letter *a* in *have* and *shall*, thinks it

beneath the dignity of public reading to give to it its proper unaccented sound, which resembles a short *u*—making something like, though not exactly, *huv* and *shul*—and that he therefore gives to it its accented sound, though he does not really accent it; an anomaly which never occurs naturally in conversation or extempore speaking, but which arises from the eye catching the ambiguous letter, instead of the mind feeling the true sound. What can be more puerile, than to hear the *i* pronounced with its accented sound when it is not under the accent, as in the words *ev-il* and *dev-il*; yet the accent is not in these cases placed wrongly. Some of our Correspondent's cases of accents alleged to have been placed on slight syllables, are perhaps reducible to this head. His ear perhaps mistook the error in the vowel sound, for the laryngeal stroke.

But a second class of his cases may be those in which his Reverend Friend *went wrong upon principle*, thinking a syllable to be grammatically emphatic which is not so. The cure for this is carefully to consider the meaning of what he reads. A man who begins uttering a single word of a sentence before his eye and his mind have appreciated the drift of the whole, cannot possibly read to the sense, and is likely to make blunders in accent and every thing else, at every step. We trust that this very discussion may lead some public speakers to think of their serious defectiveness in this matter. We should say more upon it, but that we said so much in our last Number, and that it is the most obvious part of the whole question.

But then comes that very large class of cases to which our present paper chiefly refers—mmely, those in which the speaker, not meaning to accent incorrectly, but at the same time reading on carelessly and securely without a vigilant attention to bring out the sense and grammar of every clause, the lungs and the larynx going on equably and properly, suddenly stumbles upon a combination of syllables for which he is not prepared, and which he cannot at the instant master, without either too rapid and improper an articulation of the cluster of non-accented syllables, or else the ungrammatical interpolation of an accent to keep up the easy play of the larynx, so as not to offend the ear by rapid and unseemly cluttering, which would be contrary to euphony, propriety, and solemnity.

That we may not seem to be imagining an unusual case we will take the very first example mentioned by our correspondent, as we may do it without any inconvenient association. He says that his Reverend Friend, in the passage "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," laid an accent upon the word *shall*.

First, we would ask, did he really do so? It is possible that he only sounded the vowel with an *a*, instead of a short obscure *u*. Now this habit might be easily amended by reading words as we speak them, not as they look upon paper; and some young clergymen will perhaps profit from the circumstance being thus pointed out to them. Let them remember that sounds are for the ear, and not the eye.

But, secondly, if he did really accent the word *shall*, he perhaps did it from an erring criticism, supposing it to be emphatic; but this seems hardly probable, though great mistakes do happen; the remedy for which is careful thought as to the meaning of a passage, and the right way of setting it forth to others. On this we said much in our last Number.

But, thirdly, supposing the syllable to have been accented, but without its being done intentionally; what was the cause? and what is the cure? We think we discover in the clause itself the cause; and it happens to be the very cause which we have been pointing out. The reader was proceeding gravely and slowly in reading, with the usual easy mixture of accented and unaccented syllables; when he came to a clause in which, after the laryngeal stroke on the word *walk*, which begins the dactyl *walk in the*, the next stroke was to be made upon the first syllable in the word *Spirit*; and so far all was right: but then came a long group of unaccented syllables—*rit, and, ye, shall, not, ful*—to be got into one return of the larynx, before it struck upon the next accented syllable, *fil*. To avoid cluttering these too hastily and inarticulately, the reader instinctively foisted in an accent upon *shall*, thus dividing the group into two manageable and euphonious portions. A good reader, perceiving all these unaccented syllables, would have provided for them so as to pronounce the passage with proper slowness and propriety. Thus, after the word *Spirit*, he would perhaps make a slight suspensive pause, during which the larynx would have made a silent beat, and been prepared to take up the next two or three syllables in returning. And then again, the word *not*, though usually unaccented, will here bear, if indeed it do not absolutely require, as perhaps it does, an *accent*, though not an emphasis or percussion. Thus, then, the rugged group of syllables is broken into three facile portions, and ample time is given for perfect articulation. A good reader would have done all this, or something of the kind, instinctively, as quickly as his eye caught the passage; and of course not thinking of the matter, or even perhaps knowing how he did it, any more than the citizen knew that he had spoken prose all his life. The silent gentle return of the larynx, during a slight suspensive pause, is the natural action on such occasions when a person is not thinking of it:

it is like a soldier marking time, while he does not advance a step; but the foot is ready to make the step at the proper instant when the word of command is given.

In order to avoid the difficulties which our Correspondent alludes to, a reader in public must forget his school-boy and academical tones: he must carry with him no artificial habits; no efforts to read *fine*, or cleverly; self must be forgotten; he must cherish respect and affection for his audience, but not feel nervous before them; he must simply try to know the sense, and to give the sense with such feelings and emotions as spring up in his own bosom while reading the passage. All this, it is true, will not give him a fine voice or a graceful mien; which, bent upon far higher things, he may do very well without, if he do not possess them; nor will it cure a hoarseness, a relaxation of the uvula, or any organic imperfection in the organs of speech; but it will enable him to read intelligently, devotionally, and with Christian and manly simplicity; and these qualities are infinitely better than all the tinsel of affected oratory. Of some readers and speakers it is often said, "If Mr. —— had but a good voice!" There cannot be a greater encomium upon his reading: it shews its value even amidst physical defects. On the other hand, nothing can be said more severe of a public speaker or reader than "What a pity, that, with such an excellent voice, he does not read better!" except it be, "That man is quite an orator; but somehow I do not like his manner;" a sufficient proof that his reading was artificial, and not simple; the very worst defect that can possibly befal the reading of a man who professes to stand up, not for display, but as the servant of God.

We should be quite content, could it be shewn that our remarks are wholly incorrect or irrelevant, if only they should lead to something better; if, especially, they should induce any influential members of our Universities or public schools to make simple, correct, energetic delivery, in reading and speaking, a prominent portion of academical instruction. We teach a child his letters, and how to put words and sentences together; but there we stop, as if the higher attainments of reading were the mere gift of nature: though why they should be so, any more than the first elements, no person has ever attempted to shew. Making out the sense and the sound of certain marks upon paper, and conveying them to others, is altogether an acquirement; it is no more natural than playing upon a musical instrument: why, then, should it be thought that the dame-school teaches every thing that is teachable or learnable; and that higher instructions, to carry out what is begun, would be something improper, artificial, theatrical, and not consistent with Christian simplicity? A reader may rant, or whine, or snuffle, or be inarticulate, or offend the intellect by his voice saying one thing while the words are meant to say another—in short, he may retain every bad habit which he chances to have picked up in his course through life—and all this, though very displeasing and perfectly unnecessary, is called "his natural manner:" and perhaps neither he himself nor his hearers so much as suspect that it might, with due instruction, have been prevented or corrected. The most simple and solid basis of correction and instruction would be, to reduce all the phenomena of oral delivery to the laws of organic action: there would thus grow up an intelligible conventional nomenclature; and every defect or irregularity, mental or physical—every derangement of anatomical function, pectoral, glottal, palatal, lingual, buccinal, labial, or whatever it might be—would be capable of being pointed out and provided against. This cannot, however, be so well done after the public business of life has commenced. A clergyman, at least, is engaged in matters too serious to allow of his devoting much time to enunciation. Even his organist does not, when leading the singing, thrum tunes for practice, but brings out the finished results of his former labours. A good reader is no more to be thinking, at the moment, of elocutionary science, than an ordinary reader of the letters of the alphabet. What Pope says of literary composition—that true grace and simplicity come

"By art, not chance;
As those move easiest who have learnt to dance"—

applies to all human attainments, of which reading is one. We reiterate these truisms, to prevent misconception, and to counteract popular prejudice. It would be offensive before God and man for a person engaged in sacred exercises to be thinking of tones and accents; nor ought his auditory to give them a thought. The minds of all should be occupied upon things of infinitely higher importance. But, at the same time, it is not wrong, but the contrary, that the reader or speaker should have early considered the subject with critical attention; so that, though he is not thinking of the matter at the time, right habits, and not bad ones, should have grown upon him.

For example: our correspondent says that his clergyman read the passage Matt. i. 21, "And she shall bring forth a son," in a manner that did not convey the right sense, in consequence of his laying an accent upon the word *shall*. The reader was probably not aware himself that he had so done, nor would he perhaps believe it if informed of it; but quite sure we are, that no man whose habits of reading had been duly formed and well burnt-in would have made such an error. Without expressly

thinking of the matter, and while engaged wholly in the consideration of the important words which he was uttering, he would, as it were instinctively, from early and well-matured good habit, have pronounced the passage rightly. But then the habit might with propriety, and would with the best effect, have been grounded upon previous critical analysis. For instance: he might have argued; "I must not accent *shall*, unless I mean to imply that the passage is not simply a prophecy of what should occur, but that it seems to say, Whatever objections may be raised, in spite of all, this *shall* take place." We can, however, scarcely suppose that the reader really meant to convey this idea.

Then, again, supposing he left the impression of an accent upon *shall* in the mind of others—though he did not really make one—in consequence of his giving to the *a* the sound he had learned to attach to that letter at school, instead of its proper non-accented sound something resembling short *u*, the previous study which we are recommending would have prevented this evil.

Or suppose, thirdly, that the accent was really, though unconsciously, laid upon *shall*, in consequence of the articulative difficulties which the words happen to present; if he had once learned to understand such difficulties, and to master them, he would have done so in this instance as a matter of course, instinctively, and with proper effect. If our Correspondent will consider the words, he will see that there is no accented syllable till we come to *bring*; and many readers would make no accent even till *forth*; making the words *bring forth*, as it were, a dissyllable, accented on the second syllable. But, at all events, there is no proper accent till the word *bring*. Before reading the verse, the organs of speech are in a state of repose. In beginning to exert themselves, they follow the laws of all muscular action: if the syllable is accented, the larynx darts upon it at once; if unaccented, it makes a spring back upon the unaccented syllable (having first made a feint of a stroke), to spring forcibly upon the accented syllable. When we say, *a man, the table, my property*, we find the larynx (and also the hand or finger, if we accompany the word with the action; one muscle always sympathising with another) falling back upon the unaccented syllables *a, the*, and *my*, to make a forcible stroke upon the accented syllables *man, ta*, and *prop*. Easy, natural airs in music and singing usually begin thus; the piece opening with an unaccented note (or at least one impulse, though it may be made up of two or more short notes) at the end of the first bar, for the larynx to spring back upon, with a view to strike energetically upon the accented note (or impulse of more than one note) which forms the commencement of the second bar *.* The organs begin with

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* We purposely avoid all the analogies which open upon us, and which would require a volume for elucidation; otherwise we might notice here how it is that either *iambic* or *trochaic* movement, in prose, in poetry, or in music, is agreeable to the human organs of voice and speech, and consequently to the human ear, in all ages and among all nations. If a treatise upon metres were written physiologically, it would be easy to reduce every variety to the greatest simplicity. There is nothing arbitrary in the matter. It has been asked, for instance, why it is, that in an iambic line a trochee is admissible at the commencement or after a cæsura; or, vice versa, an iambus in a trochaic line? The truth is, that the interchange is only to the eye, upon paper; for, in reading, the laryngeal alternations are rendered regular by the interposition of silent beats, and it is this which the ear judges by; or rather the mind, for even in silence the mind appreciates the action of the corporeal organs. A musician can read music silently, the larynx *really* acting, though no voice is poured out; it plays on an organ without wind; as any one may convince himself by applying his finger to his throat while he energetically *thinks* over the notes of a tune. The whole human frame acts and re-acts together. No person can naturally strike with his hand while he utters, in speech or music, an unaccented note; the larynx cannot be doing one thing and the limbs another.—But too large a field is opening before us, and we must drop the subject. We, however, strongly recommend the student to consider the analogies which we have pointed out. Every action has what we have called its cycle. The heart or the pulse strikes, and then returns, and is at rest for a new stroke. There is no repose till this cycle is completed. So the muscles of respiration first expand the chest, when the air rushes in; and then, relaxing, the breath is expelled, and there is an interval of rest till a new action is commenced. The larynx, in like manner, acts, and then passively returns to quiescence; and till this cycle is finished there is no repose. In good health and good habits every thing conforms to this. If a speaker or singer contrives to make a laryngeal pause when the larynx is in a state of orgasm, instead of when it has returned to repose; or a pulmonary pause when the lungs are inflated, instead of empty; he distresses his own organs, and, by sympathy, his neighbour's ear. When the cycle is complete, these constantly recurring, and therefore scarcely noticed, pauses are natural and of course pleasing. In this sense, though not in the sense usually understood, there is good meaning in the recommendation to take breath in reading or singing: that is to say, when the muscles connected with respiration have returned to rest, and the lungs are empty, then there is a natural pause, while the nervous energy—or what-

ease when there are only one or two slight unaccented syllables for the larynx to recoil upon for the following stroke. But let us suppose that, instead of this easy spring back, there had been several rugged unaccented syllables to set out with, such as *and, she, shall, bring.* The organs might in this case be puzzled to get them all in, with due articulation and propriety, during one laryngeal return in very slow and solemn public reading, where the slightest defect is magnified tenfold. Our Correspondent would easily do this in common conversation, or in reading to his family; but if he attempted to do it in reading loudly, publicly, slowly, and emphatically, he might find some difficulty, till he had read the passage over once or twice with his eye; which rehearsal he would not be able to pause for in public. To avoid the difficulty, we have heard this very passage read with an accent upon *and,* as if "*and*she" were a trochee. Our Correspondent's friend preferred accenting *shall.* The right way, we presume, would be to divide the group of unaccented syllables, thus: let the *and* be with the return of the larynx, as if with a view to spring upon the next syllable, *she;* but, *she* not being accentable, this must not be allowed: the larynx therefore must make a silent stroke, like a soldier *marking time* without advancing; and then, after this slight suspensive pause, it will readily take in *she shall bring.* A delicate ear will perceive that almost any good reader makes this aërial pause after *and,* though perhaps he knows not why. The reason is that which we have stated. The *nd* in *and* and the *sh* in *she* are scarcely coalescible; and then comes the repetition of the same sibilant *sh,* in *shall;* to articulate all which, slowly and distinctly, in one short laryngeal return, is difficult. The larynx, and consequently the ear, demands more than one accent; and more than one will almost inevitably be made, if the syllables are read slowly, solemnly, and loudly. But where is the accent to be interposed? The organs and the ear will be content with almost any syllable, provided they get due relief; but the mind is not thus to be cheated; and we wish to see the art of reading taught in our public institutions upon principles which will satisfy both parties. Persons who have good judgment, good taste, and peculiarly well-formed organs, and who happen to have been well instructed and kept from bad habits, will effect what we have described, without knowing why or wherefore; but others must be indebted to mind to supply the defects of habit or organization. We lately heard two individuals of high station speak on a public occasion. The one, whose organs of speech both vocal and enunciative were of happy formation, and endued with rapid nervous energy, could readily, and with good articulation, pronounce a mass of rugged syllables with ease in one pulmonary or laryngeal return. The other could not have done so: the lips and the tongue did not vibrate with sufficient muscular power and elastic energy, though probably they might have been taught to do so: but good judgment prompted the speaker to divide every rugged group into two, by suspensive laryngeal pauses; and

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ever it be—is collecting to inflate the chest for a new inspiration; during which inspiration the vocal and articulating organs are going on as usual (for air entering the glottis may cause vibration, as well as in issuing from it); and during the expiration the other half of the clause is finished which had been begun during inspiration. Every ear can appreciate laryngeal action and return, and feels satisfied when the cycle is complete—(that is, when we have ended with a trochee, or some foot of that movement; but not when we have ended with an iambus, or some foot of that movement)—but it requires care to catch by the ear the half of the verse, or line, or phrase, which is spoken during the action, and that which is spoken during the return, of the lungs, or, more properly speaking, the chest; but every ear, without knowing why, will feel pain when the action is so disturbed that the speaker ends with inspiring, instead of expiring.

In what we have just said of trochaic and iambic feet, we must repeat, that we speak of actual sounds, not of letters on paper. The words *a man,* are on paper an iambus (laryngeal return and action); therefore by our rule they should not be pleasing to speak or to hear, since they close while the vocal organ is on the stretch, and not at rest; but, in truth, if after the word *man,* or any other accented syllable, there is a grammatical stop, the accented syllable is made vocally a dissyllable accented on the first syllable; as, *man-n.* If we say, "A man of wealth; a wealthy man;" the words *a man;* in the first clause, are an iambus, and the organs and the ear are not satisfied after the word *man,* as would be felt, if, before the succeeding word *of* could be uttered, the speaker were suddenly startled into silence. The organs would be left in a painful stretch; nor could the speaker breathe. But when the second *man* is pronounced, there being a stop, the speaker permits the organs to sink to repose, by turning *man* into *man-n.* The last syllable of every iambic line is, to a delicate ear, a dissyllable; the larynx both acting and very lightly returning to repose upon it. This is what elocutionists mean, though not aware of the physiological reason, when they speak of a sort of click at the end of a phrase, or clause, or sentence. This click (click-k) is nothing more nor less than making the syllable a dissyllable, in order that the larynx may end with an unaccented syllable. We never make a click where the last syllable is naturally unaccented; for the larynx finds repose without it.

therefore, though he did not speak so *trippingly on the tongue* as the other, he spoke with a good effect, in a different style. But had he been *reading* instead of speaking, good judgment would have been necessary, to take care that his intercalary accents fell in the right places; *marking* the laryngeal beats, but not *vocalizing* them where there was not a properly accented syllable.

These matters are not trifles, especially for those who are destined for the Sacred Ministry. A man who is to bear the high character of an ambassador for God, is bound to take care that the suitable delivery of his message is not impeded by any defect which he has it in his power to remedy: and he may as well say that he ought not to learn to read, write, or construe Greek or Latin, as that he ought not to acquire the art of reading with propriety, energy, and solemnity. Far from the servant of Christ be the tinsel of false rhetoric or oratory, which St. Paul so strongly condemns; but equally far be the indolence, or the self-sufficiency, which will not take pains to avoid whatever may be an impediment to the due discharge of his office.

REVIEW OF NEW PUBLICATIONS.

SEVENTH EDITION OF HORNE'S INTRODUCTION TO THE STUDY OF THE SCRIPTURES.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By the Rev. T. H. HORNE, B.D. Seventh Edition, corrected and enlarged. 1834.

SINCE we reviewed this book, in 1819, it has become a new work: the two volumes have expanded to four, much valuable matter having been added to each successive edition; and this last edition has arrived at that stage in which a considerable portion of the work has so far received the last improvements of the author, as to have been committed to stereotype plates, to meet the large and increasing demand for copies.

We look back with some exultation to our original notice of this much-esteemed work. It is easy to commend when all unite in the plaudit; but when the work first fell in our way, it appeared at first glance a heavy forbidding compilation; yet upon examining its contents we ventured to tell our readers that it was "the most important theological work of the kind which has appeared in this or any other country for some years;" that "it *must* eventually make its way to publicity;" that "no well-assorted theological library can be long without it;" and that even "those students in divinity whose pecuniary resources do not admit of wanton expenditure, would do well, even on the score of economy, to include these volumes in the list of their library." We recommended to the younger clergy, and to students for Holy Orders, to make this work a text-book for the critical portion of their sacred studies, and to accumulate around it all their own successive acquisitions; and we entertained a strong hope that these volumes would produce a new era in Biblical Study.

Our praises, our exhortations, and our hopes, have been even surpassed; and it is a remarkable proof of the great progress of theological inquiry, that a work like this, necessarily large and expensive (though, considering the mass of matter, extremely cheap), should have arrived at a seventh edition, and be in extensive demand; and this by no means to the diminution, but with a large increase, of works, both new and reprinted, of a directly religious and devotional character.

We took up these volumes with a view of giving an outline of the new matters introduced in the later editions; but we find them too numerous to catalogue; and we must cover the whole with a general statement that they are of great interest and importance. We observe, for instance, in the second volume of the edition now before us, a new chapter on the

Literary History of the Text of Scripture, *especially of the Old Testament.* In this chapter is not only interwoven the account of the several theories respecting recensions or families of MSS. formerly printed; but we have for the *first* time given to the English reader a copious abstract of Dr. Scholtz's theory, drawn from his Biblico-critical Travels, in German, and from his Latin Prolegomena to his edition of the New Testament. Mr. Horne thinks Scholtz's theory the true one. In former editions the principal MSS. only were described; but the author has now for the first time been able to collect, from various sources, a catalogue of *all* the MSS. of the entire New Testament, of the four Gospels, and of the Evangelisteria, hitherto known to have been collated. This laborious catalogue fills five sheets; and Mr. Horne proposes, when Scholtz's critical edition of the New Testament is finished, to complete the catalogue on supplementary pages, which will be given gratis to the possessors of the present edition, to bind up in their proper place.

Among the fac-similes of MSS. in the second volume (which are newly cut on wood, and inserted in the accounts of those MSS.), we observe one of the Codex Uffenbachianus in the library at Hamburgh, and the Codex Ottobonianus in the Vatican, now for the first time in the work. The Codex Ottobonianus was not known to be in existence till Mr. Horne announced it in his sixth edition. In this edition, the chapter on Quotations from the Old Testament in the New Testament is enriched with numerous short notes, pointing out the various readings in the Alexandrine and Vatican manuscripts, which frequently account for *seeming* discrepancies; and throughout the whole work Mr. Horne has studiously endeavoured to put inexperienced students on their guard against Neologian, Popish, and Socinian glosses. The Bibliographical Appendix appears to have several hundred additions; among which we may note the detection of that lying fraud, the Book of Jasher, an exposition of which we gave, by favour of Mr. Horne, in our Number for last January. The same volume contains a special bibliography of the publications on the controversy concerning 1 John v. 7.

The other volumes have also very numerous and important additions. In vol. iii. by means of inserting the references to the matters of this in the historical, geographical, and bibliographical index at the end, we have both a system and a dictionary of Bible antiquities. In volume iv. among other additions, there is a vindication of the genuineness of the Book of Daniel, against German Neologian objections. In the preceding edition Mr. Horne had vindicated Isaiah from similar objections of Gesenius. The new edition is printed on larger paper, with a larger page of print; so that there is a large addition of matter *without any increase of price.*

Critical studies are not indeed the weightier matters of the Divine law; but for the vindication and the elucidation of the Sacred Text they are of great value, and they form an important part of the Biblical apparatus of a well-instructed Christian pastor; and in the present day, with Infidelity, and its twin sisters Socinianism and Neology, on the one side, and on the other, Popery, mysticism, and superstitious novelties, the fruit of a warm imagination with an ill-furnished mind, these studies are powerful auxiliaries to truth and prophylactics against error. The labour bestowed by Mr. Horne upon these volumes must have been indefatigable, and continued during many years; but they are rendered peculiarly worthy of the high extensive patronage which they have received, by the spirit of piety and candour, and the good judgment, and freedom from fanciful hypotheses which characterise them.

VIEW OF PUBLIC AFFAIRS.

We are happy to say that there is not much of public news to record; for quiet times are usually the happiest times; and we should be sorry to see the national mind and feelings always kept at the full stretch, and labouring under the morbid excitements which have of late prevailed. We have at least a breathing time; and it ought not to be lost by Christians, who may do much, by their wise and pacific exertions, and by their prayers and well-timed counsels, to prepare the nation for a better career than that towards which the enemies of peace and of piety would urge it.

In the dearth of political incident, the caterers to the public appetite have made the most of Lord Brougham's progresses, and the Edinburgh dinner to Earl Grey; but we know not that we can gather much from such matters, as really indicating either the views of Government or the feelings of the country; and we have no taste for mere party and personal questions. Lord Grey had the felicity to resign office at a moment when Reformers could praise him for what he had done, and Conservatives for what he had refused to do; and, his personal character standing high for honourable conduct, he has been well received in his political visits. Lord Brougham also has gained some credit for his avowed intention of opposing precipitate changes; but we fear that we cannot on that account reckon him in the number of the cordial friends of the Church of England, or calculate upon his firm opposition to the schemes of alienation and spoliation which threaten Church property in Ireland.

The word Ireland always carries with it matter for remark; and we wish, that, in looking upon the present aspect of that part of the United Kingdom, we could see any bright gleam of hope, in regard to those concerns which are infinitely more important than the jarrings of mere political warfare. Mr. O'Connell is urging on the Roman Catholic portion of the population with more ardour than ever, to subvert the Protestant Established Church; and he claims, as his friends and associates in his views and measures, his Majesty's Ministers, and a powerful body in the House of Commons. We wish we could say that the opposition to his designs has been as vigorous, as extensive, and as judicious, as it ought to have been; though, to their honour be it spoken, not a few Protestants have come forward, with great zeal and at much personal sacrifice; and a considerable number of landowners have determined themselves to pay the tithe due upon their estates, and to settle the matter with their tenantry. We shall rejoice to hear that their example is followed; and still more that due protection is afforded to them in their determination. But, not to dwell on this matter, we earnestly entreat Protestants, and especially the members of the Church of England, on this side of the Channel, to consider the whole question in all its bearings, and not least in relation to its influence upon the religious concerns of England. If Popery be allowed to prevail in its schemes in Ireland, the Church of England will not long stand secure. Even already, in Manchester and elsewhere, church rates have been withheld; and we see not how any National Establishment can be adequately supported without some public support of this nature.

The accounts from the West Indies, relative to the First of August, are in general most satisfactory. In some of the islands the day was rendered a religious festival, all the places of worship being opened on the occasion, and the enfranchised population going to the house of God, to return thanks for his mercies. We were particularly pleased with the proclamation issued by the command of the Governor of Antigua, in which it is said, "That the said First of August having been, by a proclamation from his Excellency the Governor, ordered to be kept as a day of public thanksgiving to God for his past mercies, and of humble intercession for the continuance of his gracious care and favour, it is confidently expected that the demeanour of those made free, on that memorable occasion, will be distinguished by the temperance, moderation, and decorum that should mark the rejoicing of a Christian people; whilst the fear of offending that Almighty Being, whose power over the stormy wind and tempest we are taught at that season of the year especially to acknowledge, will deter them from every excess displeasing to Him, and endangering their own peace and safety. As these individuals have heretofore enjoyed full liberty of conscience in serving God, and attending the means of grace afforded by the several ministers of the Gospel who have long laboured among them for their good, and who have made the most favourable representations of their civilization and fitness to enjoy the boon of freedom (which gratifying testimony was dutifully transmitted by the Governor, to be laid before his Majesty the King), so are they now solemnly called upon to remember and to maintain the conduct thus clearly pointed out to them in the Holy

Scriptures: 1 Pet. ii. 13—17."—The passages are quoted at length in the proclamation.

The only exception, with regard to the good conduct of the enfranchised population, of which intelligence has arrived, is in the instance of Trinidad; of which, however, all that we can yet learn is only, that the people struck work, and were very harshly treated; that the offenders used some intemperate language, and that it was repaid with abundance of severe floggings, after the approved custom of West-Indian rule. We trust that the circumstances will be fully investigated. We do not think, that, with common prudence and proper conciliation on the part of the local authorities, there was the least occasion for disturbance.

ANSWERS TO CORRESPONDENTS.

J. R.; H. B.; M. J. M.; K.; X. Q.; J. M. H.; D. B.; J. D. A.; R. V.; GULIELMUS; BOX; FANNY; J. G. D.; KLARA; ZENAS; and A MEMBER OF THE SOCIETY OF FRIENDS; are under consideration.

We are much obliged to several Correspondents for papers upon Geology; but we fear that it would not suit the plan of our work to devote much further space to the discussion.

We must decline entering into a controversy with Mr. CATOR, about High or Low Churchmanship, the localities of the diocese of Winchester, or his views of Baptism. If we had misrepresented him we would gladly retract our statement. We said, that he complained that "the voice of the Clergy had been suppressed by their superiors in office;" and he readily admits he did say so. We further said, that he had read his Diocesan a severe admonition (alluding to last year's Irish Church Bill), and there is the pamphlet to prove it; though the writer did not, it now appears, happen to know, what every body else knew, that his Diocesan, then in his presence, was one of the parties who fell under his castigation. What then have we to recant? for the above was all that we stated. It were, however, well if preachers of Visitation Sermons would avoid explosive materials and ambiguous charges.

Correspondents whose communications require a private answer would do well to favour us with an authentic name and address. Letters and packets sent to booksellers, or to country post-offices, directed with initials only, are very frequently returned to us, after weeks or months' delay, and with heavy postage both ways, as "not called for," while we are doubtless blamed by the parties for supposed inattention. A letter, which we directed to "R., Post-office, Guildford," at his request, last July, has just been returned to us by post under these circumstances.

N. is right in saying that our new Episcopal proprietary chapels are illustrations of the "voluntary principle;" but, so far from thinking that they bear out his argument in its favour, to the exclusion of a public provision for Divine Worship, we think quite the reverse. For, in the first place, they are only offsets from the parochial system; and it does not follow, that because the presence and influence of a National Establishment, and the benefits felt to be derived from it, have generated a taste or desire for further religious accommodation, that the same taste and desire would have existed if there had not been the same excitement. On the contrary, these new churches are so many *fruits* of an Establishment; and, indeed, the public appetite for them was mainly generated by the Parliamentary church grants; and that appetite grew by what it fed on. Secondly, these voluntary efforts, important as they are as supplying local deficiencies, are very small, compared with the vast mass of the national apparatus; and so far from being safely trusted to, to supply its place, they are inadequate even to make up for its deficiencies. Thirdly, many of these chapels furnish so scanty a provision for the Clergyman, that he cannot live in the station befitting his character, and is unable to discharge the claims which the sick, the poor, and the funds of charity, make upon him; and in numerous cases even the decent furniture and necessary expenses of the chapel cannot be provided for. Nothing that we have known of the voluntary chapel system, leads us to wish to see it supercede the national provision for Divine Worship: quite the contrary.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

1. BRITISH AND FOREIGN BIBLE SOCIETY.
2. BRITISH AND FOREIGN SCHOOL SOCIETY.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

COUNT THE COST—(*St. Luke* xiv. 25–33).

For the Christian Observer.

IT amounts to scarcely less than an intrinsic moral proof of the truth of the Gospel, that its great Author never resorted to temporary expedients, in order to ensure present success; that he never stooped to enlist a disciple by any short of its peculiar and characteristic motives; and never concealed or depreciated the vast and manifold secular discouragements to its profession. Every unprejudiced reader of the Gospel, even if he had never heard of the Deity, or did not even assume the sincerity of Christ, must perceive that he evidently contemplates far higher interests than those to which the feelings of a day could minister, and bids for profounder affections than those which the objects of time could elicit. In raising a church, in regenerating a soul, he was building an edifice which was to outlast the objects and interests of time, and to stand for eternity: and therefore it was, may we not infer, that he was unwilling to base this imperishable structure on the shifting sands of temporary motive. We never find our blessed Lord eagerly catch at any ebullition of party spirit, any evanescent popular feeling, any worldly ambition, any transient natural affection. Calm and collected in the wisdom and certainty of his counsels; deliberate and unhurried in the eternity of his purposes—to adopt St. Augustin's impressive and awful thought, "Patient because eternal"—he resolutely kept the undeviating and even tenour of his way, amid the countless and often conflicting varieties of rank, of circumstance, of intellect, of prejudice, of feeling, through which his mission led him. And whether men would hear, or whether they would forbear, undismayed by critical conjuncture, unruffled by present discomfiture, unseduced by temporary expediency—that idol and that blight of every human system—he held up to hardened consciences, prejudiced understandings, and depraved affections, simple, undistorted, and unadorned truth; which bore upon its front the impress of God in the beauty of holiness; and which, however hated and opposed by the carnal heart, could endure the scrutiny of the Omniscient Mind and the test of eternity.

Truth, and truth alone, is one, is immutable, is eternal. And, therefore, no system which contains elements of contradiction, inconsistency, and confusion; no system which carries in it seeds of vacillation, decomposition, and decay; no system which appeals to passion, to prejudice, to imagination; in a word, no system which is content to base eternal interests upon the fluctuating sands of excited transitory feeling, of deceptions, or inadequate motive, of unsound principle, or of temporal sanction, *can* be truth.

The reverse of these characters furnishes the strongest internal evidence of truth.

Let us, then, with a view to this, examine our Lord's Charge to his Apostles, who were not only the heralds of his Gospel, but also the representatives of his church. He forewarns them that they should go forth in a spirit of sacrifice, as sheep in the midst of wolves; that they should be brought before kings and rulers, and persecuted from city to city. He tells them, that the blessings, both temporal and spiritual, which they were to diffuse liberally around, would yet conciliate no favour from man; but that their experience should bring to proof the truth of that profound saying, "It is more blessed to give than to receive." He tells them, that in the holiness of their lives and doctrine they carried about with them an element of repulsion, from which the world would shrink, displeased and condemned. And hence, that, while the *object* of the Gospel was to promote, not only glory to God in the highest, but also on earth peace, and good-will to men; its *effect* would be, not to send peace on earth, but a sword. He does not conceal from them, that the sword of the Spirit, which yet he commands them incessantly to wield, would be encountered by the sword of persecution, even to the cutting asunder of social ties, and slaying the charities of domestic life; that the unbelieving father would rise up against the believing son, and the son against the father, and cause him to be put to death; that the mother should rise up against the daughter, and the daughter against the mother; that brother should betray brother unto death; and that a man's foes should be they of his own household. He tells them, that *they* should have but a precedence in persecution and suffering: "Before all these, they shall lay their hands on *you*; and whosoever killeth you will think that he doeth God service." And so entire was to be their detachment from every earthly interest and natural affection, that they should, comparatively with him and his cause, hate father and mother, wife and children, lands and houses, yea, and their own lives also; or they could not be his disciples. He tells, indeed, that we are not the creatures of chance, the sport of accident, the victims of fortune; but continually under the watchful eye and guardian care of an unsleeping Providence, by whom the very hairs of our head are all numbered: and that, if the character of our dispensation and calling be, "I will shew him what things he must suffer for my Name's sake," these chastisements are but tokens of fatherly love, and shall all work together for our everlasting good.

Contrast this charge, and the uniform practice of our blessed Lord, with that of the promulgators and partizans of human systems and human interests. See them, from the instinct of a mortal nature, ever chiefly anxious for the present. Hence they studiously enhance every attraction and veil every deformity, inherent in their cause; that so, even at the risk of proportionate future degradation, they may obtain for it the prime object of mortal ambition, present success. Look, for instance, at *the world.* See the hollow promise and short-lived pleasure with which it cheats and entraps its victims. How often does it mask a heavy heart and sinking spirits with affected smiles and forced gaiety, that each may impose upon the other; and thus prevent that a cause, which each clings to, yet distrusts, should be abandoned by the other. All the world's enjoyments are delusive and evanescent. They are all calculated for the meridian of quickly revolving prosperity. They are all congenial, alone, to fleeting youth, and withering strength, and fading beauty.

Again: look at *war.* See it, that it may decoy a victim into the service of its temporary necessities, carefully concealing its real horrors, its toilsome days and sleepless nights; and bringing to view nothing but

pomp and parade, glitter and gaiety. Observe how it endeavours to drown the groans of its dying, and the sighs and shrieks of their bereaved and orphaned survivors, in the excitement and enthusiasm of its martial music. With the blaze of its triumphal illumination it dispels from general view, to court some deeper shade, the midnight glooms of those hearts which its desolating march has widowed; and cloaks its wounds and blood in the splendour of its purple robes.—Or, look at *Popery*. See those who professed themselves the brethren and fellow-workers with him whose glory it was that he preached, not himself, but Jesus Christ and him crucified, in heathen lands actually denying the essential truths of the crucifixion and atonement, that the offence of the cross might cease, and thus the obstacle to a present precarious establishment of this mutilated Gospel be removed; and in Protestant lands ever shaping their pliant, yet still infallible creed, in the constantly varying mould of popular opinion and present expediency.

Contrast with all these the conduct of our blessed Lord, not only towards the Apostles, but, as before hinted, towards all his disciples. Behold him ever acting as though ever conscious that all motives were, *for his purpose*, wholly inefficient, all disciples valueless, which could not bear the furnace of trial, the standard of truth, and the test of eternity. Hear him tell the worldly-minded disciple, who followed him because disease and sickness vanished at his approach, because at his word death loosed the bands of its captives and the grave yielded up its dead, because the devils were subject unto him, because the winds and the sea obeyed him: hear him, I say, telling such, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Hear him address those who sought him, not because they saw his miracles, but because they did eat of the loaves and were filled: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Observe how he rejects and rebukes the forward zeal of that carnal attachment which would guard him, whether by counsel or by the sword, from the endurance of suffering, at the expense of his obedience: "Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men:" "Put up again thy sword into its sheath: the cup which my Father hath given me, shall I not drink it?" Observe how he represses, chastens, and spiritualizes that burst of natural affection, which pronounces a blessing on the womb that bare him, and the paps which he had sucked. See him retire from the favourable crisis of popular excitement, which would take him by force to make him a king. See him turn to the multitude, to whom he had just delivered the parable of the Great Supper despised by the guests first bidden; and who, in reply to the general invitation with which that parable closes, followed him; and mark well the tenour and spirit of his address. He fairly declares to them the conditions of his service: "If any man come to me, and hate not his father, and mother, and wife, and children, and brother, and sisters; yea, and his own life also; he cannot be my disciple:" and, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." He then illustrates the indispensable necessity of a compliance with this condition by two comparisons, the unwise builder and the foolish king. He applies those comparisons pointedly and personally to the individuals who followed him: "So, likewise, whosoever he be of *you* that forsaketh not all that he hath, he cannot be my disciple." And while, at the peril of their immortal souls, he faithfully and unequivocally summons them to repent and believe the Gospel; in subservience to their effectual performance of this very command, he honestly states to them the sufferings which it involved, and the sacrifices which it implied; and tells them to count the cost.

We should feel deeply grateful when Providence has set before us an unobstructed path into the kingdom of God, and joyfully avail ourselves of the blessed privilege of serving the Lord without distraction. Through this open door we should press steadily forward towards perfection, and supply, by the devotedness of grateful love, this absence of the purifying energy of suffering. But, as regards the great mass of religious professors, I greatly doubt, whether the man who has been brought to pause, then crossed some Rubicon in his spiritual march; or who through much tribulation has entered into the kingdom of heaven; will not be more likely to maintain his ground with perseverance, and to advance with zeal and determination, than he whose course has been tranquil and unimpeded. It is the charge repelled, or the river forded, or the rampart scaled, which ensures the victory. The traces of virtuous and pious habit formed under circumstances of discouragement and opposition; the characters of godliness graven by pain and self-denial, when the iron has entered into the soul; are generally the deepest and most abiding.

Doubtless it was not rashly, and without a cause, that the divinely-appointed leader of God's people addressed the assembled nation at Shechem; and in language far more calculated to sift and search the unsound professor, and lead him to pause and examine himself upon the very threshold, than to hark forward the many to a hasty and indiscriminate profession: and when the hearts of the people seemed bowed as the heart of one man, and they rushed forward, apparently with one heart as with one voice, proclaiming, "We will serve the Lord, for he is our God," that he selected as his topic that alarming—and mere reason would say, paralysing—test "Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Nor was it, doubtless, without a cause, that our Lord himself on various occasions adopted language of harshness and severity, and sent amid the thronging multitudes who followed him those blasts of startling truths which scattered the abundant blossom of a too forward and inconsiderate profession; while they permitted, indeed, an increase of stamina and luxuriance to the formed and fruitful bud of incipient piety. It was not without design, that, seeing the "great multitudes of people which followed him, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan," he went up into a mountain, and taught them that "blessed are the poor," and "the persecuted for righteousness sake;" and in strong, and what might be thought exaggerated, metaphor, commanded them to "resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain: give to him that asketh thee; and from him that would borrow of thee turn not thou away:" and, "if thy right eye offend thee, pluck it out: if thy right hand offend thee, cut it off, and cast it from thee." It was not, surely, without design that he spake the two parables now before us, or that "hard saying," "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;"—a saying at which he well knew the Jews would murmur and be offended; and of which his Omniscient Mind must have foreseen the consequence, that "from that time many of his disciples went back, and walked no more with him."

But he, too, had "counted the cost," when he planned to build that tower—his spiritual church—whose foundations were to be laid in the atoning sacrifice and humiliations of Incarnate God, and whose top should pierce the heavens: and he valued one genuine specimen of that love which many waters cannot quench, above a thousand temporary ebullitions

of excited imagination, or hasty professions of hollow or ignorant self-deception.

If that "ruler of the Jews" who came to Jesus by night, half convinced and half ashamed, had been, as it were, greedily caught at as a disciple; had he been welcomed upon his own terms, and not startled into serious consideration by the high yet uncompromising, the unintelligible yet unexplained, demand of the Gospel and its humble Teacher, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God;" we should probably have never heard him, in his place at the council, pleading for justice towards the despised Nazarene; or seen him, at the tomb of Joseph, in "the full assurance of faith" discharging the last offices of respect and love to the body of a crucified Master. Or if that rich young ruler, who, superior to the fear of man, in the public way came running and kneeling to "the Carpenter's Son;" and who asked of him that most interesting question, which won for him the love of even the holy Jesus, "Good Master, what shall I do that I may inherit eternal life?"—if he, so virtuous, so humble, and so earnest about religion, had been at once enrolled among the disciples, and not checked into deeper self-examination in his self-satisfied career by that monitory rebuke, "Why callest thou me good? there is none good but one, that is God;" had he not, at the risk of disgust and defection, been faithfully warned, "One thing thou lackest: Go, sell that thou hast and give to the poor; and come, take up the cross, and follow me;" he would, no doubt, have lived a respectable professor and honourable patron of Christianity, and died in the bosom of the church; and not, until the day of final judgment, and "when there was no place for repentance," have gone away sorrowful!

Now, the very opposite to all this is the habit of the present day. As if the only object were to rally converts to some religious standard, no matter on what terms, or with what motives and feelings, men are seduced into a religious profession by imperfect statements of the obligations and privileges of Christianity. It is more than insinuated—indeed it is sometimes urged as a motive for some act of decided religious profession—that the reproach of the Cross has ceased; that many wise, and many mighty, and many noble, *are* called; that the world now tolerates, nay, smiles upon, piety, provided only it be sober and moderate; that religion, in fact, has become fashionable; so that men may now prudently look after the affairs of another world, because they may do so without compromising the interests of this. Now, we have reason to thank God that this is, in some measure, true; that obstacles are taken out of the way; because, though assuredly this gives room for hypocrisy and self-delusion, yet it also tends to the diffusion, though not perhaps the deepening, of piety; and the large number of the sincerely pious in the present day, viewed in connection with the wide spread of a superficial, self-deceived, and sometimes hypocritical profession, proves all this. It is not a cause for regret that obstacles have been providentially removed, and the difficulties of a religious profession lessened—though I am convinced that hence we shall have fewer "giants in the land," of self-denying, world-crucifying piety, than in those days when the neophyte was trained in deserted solitude, and "rooted and grounded in the faith" by the storms of persecution;—but it is a cause for regret and objection, that men should be seduced into a profession of religion by imperfect, and indeed untrue statements, upon inadequate and earthly motives; that the terms of profession are reduced so low as to meet the resources of a worldly mind; and that the bustling professor, with little inward experience, with little knowledge of his own mind, and still less of the mind of Christ; who has adopted, as his religion, a school, a preacher, or a society; is, in return, adopted by modern Chris-

tianity as a genuine disciple, and seldom hears that warning voice, "One thing thou lackest."

One of the causes which operate to lower the standard of profession, is this: Men have treated the Gospel as a human and political system: their affections are engaged by Christianity, not in the abstract, but in the concrete; not as the Gospel of Christ, but as the religion of their particular sect or party. Unlike the pious Thessalonians, they receive the Gospel as the word of man, and not, as it is in truth, the word of God. "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ:" some one of these—and it matters little which—is the rallying cry of all those who are content to descend into the arena of the world, and come down to the level of earthly motive, to win disciples. All know that men may be zealous Protestants, of any denomination, and no Christians. They may be zealous disciples, not of the Gospel, but of a creed; and to the extension of this creed, as the banner and watchword of their party, they may devote themselves with Popish or Mohammedan fanaticism. But wherever—whether in Protestant, Papist, or Turk—to strengthen the party, not to benefit the individual and promote God's glory, is the grand object, the proselytizers, since they are unrestricted by any feelings of holiness, have the widest latitude of range in the motives which they urge as inducements to conversion. They can, without scruple, select from the well-assorted armoury of worldly motives the weapon calculated to be most effectual with each whom they would assail. Wealth, fashion, advancement, respectability, the favour or disfavour of friends—all these, as occasion demands, they can freely use, to seduce disciples to the world-crucified, unearthly Gospel of the meek and lowly Jesus. Thus they become all things to all men, if by any means they may gain some. In hearts swollen with worldly ambition, fevered by turbulent passions and undisciplined tempers, or even embruted by sensual affections, they can lodge a missionary spirit—I say not from whom or whence imbibed, but surely not from God—and persuade, or even persecute, if needs be, to win disciples. In the ardour of their zeal they will compass sea and land to make proselytes. If they cannot, being crafty, catch men with guile, they can compel them to come in—not indeed by moral suasion, not by the weapons of argument, and the force of conviction, and the sword of the Spirit, but —by the zeal of bigotry, and the fire and sword of persecution.

In the present day, too, the doctrinal part of Christianity, which, when duly sanctioned and attested by the world, all will readily profess to believe—for faith in a popular creed costs nothing—has nearly swallowed up the practical part of the system, which, under almost any circumstances, few are willing to perform. That there has been, of late years, a vast and rapid advance of religion in these countries, and led on by the clergy of the Established Church, even prejudice has ceased to deny: still it may be said, that the preaching of the present day, with some noble exceptions, is but too frequently a bald and meagre evangelism—a reanimated skeleton of the faith once delivered unto the saints. There are but a few, who, leaving the first principles of the doctrine of Christ, go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God. There are many, who, according to the grace of God given unto them, as wise master-builders have laid the foundation; but few who build thereon; or, if they do build, whose superstructure does not contain much more of the "wood, hay, and stubble" of doubtful disputations, than of the "gold and silver and precious stones" of pure, high-toned morality, and profound spiritual experience. Nor is this without an assignable cause; and for it the poet suggests the remedy,—

"Let those teach others who themselves excel."

The late revival has been principally among our younger clergy; and though certainly an ungodly or persecuting Saul, when the scales have fallen from his own eyes, can clearly see the danger and darkness in which those around him are involved; though, without conferring with flesh and blood, he may forthwith preach Christ, that he is the Son of God, and that there is none other name under heaven given among men whereby we can be saved; though he may with zeal—not the less ardent on account of the freshness of his own conversion—and with *converting* power, warn sinners to flee from the wrath to come, and lay hold on eternal life; and, knowing the terrors of the Lord, persuade men to repent, and believe the Gospel; or, the love of Christ constraining him, may pray them, in Christ's stead, to be reconciled to God:—though the young minister, and young convert, may do all this with zeal, and with a Divine blessing upon his efforts; yet, assuredly, if the Church is to be edified in its most holy faith, and if the believer is to be brought to a perfect man, to the measure of the stature of the fulness of Christ, our youthful Pauls must either be caught up to the third heaven, and hear unspeakable words; or attain to the experimental knowledge of the deep things of God by the ordinary, but more tedious, process of study, meditation, and prayer. Hence we have, now-a-days, many evangelists, and few pastors and teachers. And perhaps this may furnish an answer, in part at least, to a question often of late proposed: "Why is the fruit, in the vineyard of Protestantism, so little proportionate to the number and zeal of the labourers?" Christianity, to be loved and wedded, must not appear monstrous or distorted, but in the symmetry of truth and the beauty of holiness. The King's daughter should be all-glorious within, and her clothing of wrought gold. But must it not be admitted, that while our pulpits ring incessantly the changes upon evangelical *means*, they seem often to forget the great moral and spiritual *end*,—Christ formed in us: and while they assert (*as they should assert*) the freeness, fulness, and sufficiency of the atoning sacrifice, neglect to insist upon that not less vital truth, that our deadness to the law through the body of Christ does not consist merely in forensic justification, but also in a moral change,—*that* being dead wherein we were held: and that, while free from the law of sin and of death, of constraint and condemnation, we are not without law to God, but under the law *of* Christ—under the law of a *willing*, unreserved obedience; of inward holiness; in a word, the law of love.

The proneness of the worldly mind to deceive itself, by exteriorating and carnalizing the privileges of religion, and the consequent necessity for an explicit statement of the real nature of Christian privilege and a preaching of the daily cross, are evident from the abuse which has, at all times, been made of the figurative language of Scripture. The carnal Jew eagerly seized upon the ornamented case of prophetic metaphor, and flung away the gem which it enshrined. His earthly heart set upon "the kingdoms of this world and the glory of them," he sought, and found, in "the letter which killeth," a triumphant Messiah, and rejected a lowly Saviour. To him, Jesus of Nazareth, and the Cross, were a stone of stumbling and a rock of offence. Nor has the offence of the Cross ceased. In despite of the many and unequivocal declarations of the New Testament, in despite of the record which it contains of the history and experience of its subjects, both the nominal and the real Christian are but too prone to deceive themselves, as to the essential character of the dispensation. In taking up a profession they cast before themselves a stumbling-block, over which they fall—the one, but too frequently, into apostasy and perdition; the other, into temptation and discomfort. Now, this stum-

bling-block our Lord would remove, when he urges men to "count the cost," and says to them, "Behold, I have told you before."

Even the New Testament is not without its types and figures; and these furnish a sufficient foundation for the spiritual castle-building of a carnal imagination and earthly mind. We there read of a city whose walls are jasper, whose gates are pearls, and whose streets are pure gold; which needeth not the sun, neither the moon, to shine in it, because the glory of God and of the Lamb is the light thereof: in which the nations of the redeemed walk, and into which kings bring their glory and honour: where there is no more curse; no night; no toil: where there is no more death, neither sorrow nor crying, neither any more pain; but where the Lord himself wipes away all tears from the eyes of its blessed inhabitants. Flowing through this city is a pure river of water of life, clear as crystal. In the midst of the street, and on either side of the river, is the tree of life, bearing twelve manner of fruits, yielding its fruit every month, and whose leaves are for the healing of the nations. Here they hunger no more, neither thirst any more; but all who will may eat of the tree of life, and God will give unto him that is athirst of the fountain of the water of life freely. These all are, avowedly, metaphorical descriptions of Christian *graces* and *beatitudes*. They profess to describe the spiritual church—the Lamb's wife—as a bride adorned for her Husband. Crowns of glory; mansions of rest; kings and priests unto God for ever;—these magnificent figurative descriptions, and others of a more sober character, which are interepersed amid the unequivocal spiritualities of the New Testament, are *types* of heaven: spiritual graces and privileges are the *substance* of heaven. These mansions of rest are theirs, who, having fought the good fight of faith and laid hold on eternal life, have died in the Lord, and now rest from their labours, and their works do follow them. Those kings have won their crowns of unfading glory by the conquest of themselves; for "greater is he that ruleth his own spirit than he that taketh a city." Those priests are they which came out of much tribulation, and have washed their robes and made them white in the blood of the Lamb; and who are now clothed in righteousness —the fine linen of the saints—undefiled and unspotted by the world.

Sensible descriptions, such as these, may be adopted as types; but poverty of spirit, self-humiliation, meekness, purity of heart, self-denial, and a voluntary taking up the daily cross, hunger and thirst after righteousness, deadness to the world, and an earnest desire to learn of Him who was meek and lowly in heart—in a word, fervent piety, unfeigned simplicity, and godly sincerity; humility, purity, and love—these are the substantial realities of a present and the avenue to an eternal heaven. The glowing figures with which Scripture abounds, viewed, not in detail, but in mass—for to contemplate them soberly and individually would soon break the spell of delusion—conjure up a phantom of vague and undefined good, which flits in obscurity before the imagination, without form or substance; and which, seconded as it is by conscience, makes a faint appeal to the affections of the natural man; provided that no object or interest of time, endangered, protests against the intruder. While a religious profession brings with it neither reproach nor restraint, all, but the sincere infidel, will be ready to cast in their lot with the people of God, and accept, since it costs them nothing, a share in whatever benefits Christianity *may* confer. In short, take away the cross, and all baptized Christians will take a *voluntary* step, and become professing Christians. Nature and self-love will catch at the shadow which the types exhibit, while they loathe the substance of Christianity, and put forth hopeful buds; but these, as might be expected, forced in the hot-house, at the

chill blast of temptation will wither away. The regenerated man alone, under the teaching and influence of special grace, discerns under the type the true nature and character, and loves and embraces the realities, of Christianity. Hence the great question for professors is, What is our attraction to religion? by what are our affections elicited? By promises of good things to come, or by holiness of heart and life? By the promises of glories without us, or by the experience of graces within us?

While men talk of heaven, and all wish for it as their ultimate destination, it would demand but the ordinary degree of prudence which never fails to be exercised with respect to the objects of time—felt, as *they* are, to be real and important—to inquire for some samples of the fruit of this promised land; to examine whether this golden city, and its spiritualized inhabitants, and its holy polity, and its devout occupations, can indeed appeal to any thing congenial and sympathetic in their tastes and affections; or whether the pleasures which are at God's right hand may not be quite as tame and insipid as the privileges and services of his temple here below; whether an eternal Sabbath in the heavens may not be just as wearisome as a Sabbath here on earth; and whether their hunger and thirst be such as the fruit of the tree of life, and the fountain of the water of life, will satisfy, not famish.

(To be continued.)

CHRISTIAN AND WORLDLY COURTESY.

For the Christian Observer.

The engaging virtue of courtesy, which Scripture not only authorizes but commands ("Be pitiful, be courteous"), is yet, in our highly civilized country, often perverted, so as to be rendered a source of deception as it respects ourselves and others. It is clear, therefore, that the courtesy commonly practised cannot be what the Apostle enjoins: for the courtesy practised in our little world of England (and I suppose in all other civilized communities) regards chiefly the outward manners. It is not often that the heart has any thing to do with it; and this alone shews that it cannot be the Christian virtue demanded of us in the Gospel; for Christianity is all *heart* work; nothing being acceptable to God which is not based on the service of the heart. Now, the world's courtesy is very agreeable; and it is useful, also, in preserving the peace and good temper of society; but when it degenerates into insincere profession; into words, and looks, and actions, that have either no meaning at all, or hold out a contrary meaning to what the heart and conscience would dictate; or are used in order "to receive as much again;" it becomes almost like "Satan transformed into an angel of light:" it begets self-complacency both in the giver and the receiver, and becomes a substitute for that lowly, kind, and generous feeling which Christian courtesy implies and enforces.

Worldly courtesy also extends so far as to *tolerate* words and practices quite incompatible with Christian virtue—that is, *assenting to* in conversation, *by not contradicting*, sentiments or practices at variance with it—thus it makes us "partakers of other men's sins." And here lies a great *practical* difficulty which the Christian has to encounter. In domestic life, or familiar intercourse, we *see* the errors of others; but ordinary courtesy authorizes, or seems to authorize, our not *noticing* them; though, if we could but learn to "speak the truth *in love*," it might be done *usefully*, and often perhaps *inoffensively*, and the one might be a step towards the other.

Bearing reproof, especially *deserved* reproof, appears to be one of the highest advances of the Christian character. For though pride of heart may seem to be subdued; though humility may be in exercise on other points; yet when reproof is administered, even in its mildest form, pride starts up, as if awakened out of sleep; the efforts of humility become faint; and the reprover feels as if he had made an inroad on peace, instead of promoting virtue. I fear we must all acknowledge, that to own ourselves in the wrong is a most difficult matter—I mean before our fellow-creatures, though not so before God in private; for such anomalies are there in the character of man, that a person may be capable of deep self-abasement when kneeling before God, while among his fellow-men it would require a painful effort to say, "Your reproof is just; I deserve it."

Then, again, in our common every-day intercourse, we must not write a note without using such phraseology as often goes beyond the feeling of the mind; or receive a visit without expressions, either in word or by looks, which are often at variance with these same feelings, on account of the disarrangement of some domestic plan or family engagement: and, though these civil expressions may be understood not to mean so much as the words seem to convey, yet the use of such an expedient has a tendency to weaken the moral feeling in regard to truth; so that what at first was painful and revolting soon becomes too familiar to be regarded, and often, through habit, extends to things where more of intentional culpability attaches.

Such are some of the disadvantages of our authorized courtesy of manners by outward expression; though, if we could unite the inward feeling with the outward practice, and combine both with "simplicity and godly sincerity," it would become a safe, as well as a most engaging, qualification —a virtue such as the Apostle doubtless intended should be cultivated, and which he meant to recommend.

H. C.

ON CHRISTIANS READING THE NEWSPAPERS.

To the Editor of the Christian Observer.

I HAVE sometimes asked myself, why, as the citizen of another country, I should take so much interest in the affairs of the present world as to feel any particular anxiety respecting the way in which it is governed, or perhaps occasionally misgoverned; and yet, strange to say, I have always, till about six months since, felt as uncomfortable if I did not get my morning quota of news, as I should have done if I had left my spectacles at home, or as some persons do when they have forgotten their snuff-boxes. What! —will some readers exclaim—have you passed half a year without reading a newspaper? Indeed, Mr. Editor, it is even so. No doubt I shall appear "a barbarian," as the Apostle speaks, in making such an avowal; but the truth is, I found these journals rather the record of the sins and miseries of our fallen nature and sin-struck world, than as detailing any of the spiritual good that is doing in it, or in any way displaying the state and character of religion, either in its influence on the heart or its progress in the world. I found adduced, indeed, enough, and more than enough, of appalling vices, awful suicides, and gross murders; together with all the innumerable consequences of drinking, Sabbath-breaking, and other incentives to crime; and there appeared sufficient evidence of the way in which the ungodly propose to themselves and to each other, to sink all sense of the general calamity in the amusements of the theatre, the masquerade, the races, and the card-table: but, then, having long since re-

nounced these things, they belong, as it were, to another world than that in which I am moving; and in contemplating the fatal mistakes which so many are thus making in pursuit of pleasure, I feel unable to derive any pleasure at all. But not only do the too-authentic records of vice and calamity affect the feelings; but the false, or falsely-coloured, records of police examinations both disgust the virtuous by their incorrectness, and harden the vicious by making sin appear less odious. We there find the worst vices recorded with a levity which is calculated to sink all their grossness, and to raise a laugh at such woes, inflicted daily upon families and individuals, as would suffice "to make the angels weep," if the feelings properly belonging to such cases were called into exercise, instead of their being handled in the humorous and facetious spirit of men who can coolly extract matter of amusement and ridicule from the worst immoralities of their species.

But, to look to records of a higher nature. When I was accustomed to read the debates of Parliament, I found principles of action incessantly recognised, and openly acted upon, which are opposed to, and incompatible with, the first elements of our common Christianity. I also observed sentiments constantly avowed which no one could any more suppose were those of the speakers themselves, than the pleadings of a hired advocate are considered to convey his real opinions. The conflicts and quarrels of opposing partizans convinced me, that, while truth was not their object, peace was not in their possession; much less that "peace which passeth all understanding;" and, so far as the measures of any particular government were concerned, I was often reminded of Lord Chesterfield's remark, that the true reasons of any great public act are rarely or never given to the public. I am far, indeed, from supposing it necessary that little people like myself should be acquainted with all the hidden springs of action in any government; but I merely advert to the fact, as an antidote to the notion that accurate information is only the portion of the readers of newspapers.

Again: the injury done to my own spirit, in being led, as I more or less was as a newspaper-reader, to take a side, and both to feel and express myself with greater warmth and strength than became my Christian profession, aided not a little my own determination to "be still;" since I found that the interruption of my own tranquillity was almost inevitable, when I mixed in the broils and conflicts to which opposing sentiments on public affairs hardly failed to give birth whenever they were discussed. In this, as in the case of other incitements to evil (take the "snare" of the "table" in particular), I found, with Johnson, that abstinence was easier than temperance; and therefore, with Goldsmith, "Since 'twas hard to conquer, learnt to fly."

I confess that in all this there is some danger of contracting such an indifference for the world and its concerns as may either induce a morbid misanthropy, or an injurious apathy, or both, in consequence of the portable solitude which we are thus enjoying in the busy metropolis, and of the voluntary transportation to which we are thus subjected without leaving home; but, after all, is this any thing more than embodying in actual practice the wish which Cowper breathed in those well-known lines,—

> "Oh for a lodge in some vast wilderness,
> Some boundless contiguity of shade,
> Where rumour of oppression and deceit,
> Of unsuccessful or successful war,
> Might never reach me more!"

Now, though all this might be very poetical on the part of Cowper, we know that poets often deal in fiction; and does it not look something like

it, when, in spite of all his anti-political theory, we find him looking out with the greatest anxiety for the arrival of the postman in his village, and proceeding, with all the haste of "the Wet-paper Club" in the city, to devour "that happy folio of four pages"—(now, as they tell me, of eight pages)—"which not e'en critics criticize?" How, indeed, Mr. Editor, this unrivalled poet could ever have hoped to realize his fairy-dream of abstraction, while he yet admitted the newspapers into his hermitage, I am at a loss to conceive. But, seriously, must we not fear, that, even if some use could be shewn to result to Christians from the reading of the journals, the abuse of such reading is but too manifest? Madame de Staël calculates that absolutely the only reading of three-fourths of the population is that of the daily newspapers; and while so much falsehood and nonsense is thus imbibed by so large a portion of the people, without a corrective from any better source, is it not to be feared that the indulgence of this taste produces injurious consequences, even among those who not only "call themselves Christians," but honestly desire to be such? Could we read, indeed, only with the chastised feelings of the spiritually-minded, with our consciences alive to deplore the mischief inflicted by these journals, accompanied by prayer for our country and ourselves, there could be no doubt of the advantage of our reading; but is this the natural or ordinary tendency of such reading? Do we find our conviction, on a review of the passing pageant, "the fashion of this world" (its "shifting scenery," as the original imports), in unison with that of Dr. Watts? or are we not rather attracted by the splendour, and anxious to form part of the procession? The sentiment to which I refer is one of great beauty:—

> "Earth is an atom: greedy swords
> Carve it amongst a thousand lords,
> And yet they can't agree.
> Let greedy swords still fight and slay;
> I can be poor; but, Lord! I pray
> To sit and smile with Thee." (*Lyric Poems.*)

If any should feel that they can still adopt this language, in spite of an habitual (and in some cases excessive) intercourse with newspapers, I congratulate them on thus resembling the chapel in the noble mansion, which was supposed to retain its purity while all was pollution around.

I am aware that laudable efforts have been made in our country, as well as in France itself, and several other countries, but especially in the United States of America, to provide an antidote, by means of what are called "religious newspapers;" and every Christian must be grateful for whatever has been thus effected; but the aggregate of counteraction is still comparatively little; and I fear that many, who are anxious to know what is good and profitable, are not always equally careful to confine themselves to those better sources, but too often singe their wings in less hallowed flames: so that the above remarks may not be without their use, to stir up even their purer minds by way of remembrance.

ZENAS.

ON THE OVERBEARING CONDUCT OF THE WORLD TOWARDS RELIGIOUS PERSONS.

To the Editor of the Christian Observer.

Much as I am pleased with the letter of "Gertrude," in your Number for September, and with the remarks which you have appended to it, I should not have troubled you with any observations, had not one passage in her letter attracted my particular attention. It is as follows:—"Once or

twice I have (awkwardly enough) replied, in answer to proffered civilities, 'Thank you; you are very kind;' and endeavoured to turn the subject: and one lady actually said, 'You did not *say* you should be *very happy*: so I suppose the truth is, you had rather not see me.'" I think that Gertrude should, for her encouragement, be assured that her language, as she has recorded it (I presume, of course, *correctly*), was such as gave no fair ground for exception, according to the generally received rules of intercourse in civilized society. The very spirit of all such rules is, that no well-conducted persons are, or ought to be, compelled to do that which is inconvenient, unpleasant, or contrary to their own sincere conviction of the demands of duty. Consequently, the thoroughly well-nurtured are prepared to understand, and to accept at once, the answer given to any expression of intended kindness, and to leave the answerer at liberty to act as is most agreeable. The lady, therefore, who replied to Gertrude as stated above, transgressed the ordinary rules of social intercourse, and acted in a manner highly unbecoming. The kind of reply—a reply to be offered, however, in meekness and humility—which I would recommend in any similar case, is: "I hope that I have not been so unhappy as to express myself improperly; or to give any, unintentional, cause of offence." Such an answer would at once shew that Gertrude is not unacquainted with her own rights, as a member of the social body located in a (nominally) Christian and highly civilized country; and that she does in that character lay claim, meekly but decidedly, to the acknowledged privileges of such a state of society.

I might not have troubled you with these lines; but I have been too often constrained to suspect the existence, among persons of a worldly character, although not generally considered otherwise than polished, of a feeling of the following description:—"The Saint, the Methodist (or what not), is not entitled to the ordinary advantages afforded by the rules of good breeding. In this respect he is to be considered as an outlaw, and may be fairly treated with a contempt or freedom which in other cases would not be allowable."

Let Gertrude shew with meekness that she is aware of this, but that she does not admit the justice of it; that she considers herself as strictly within the pale of that society in which the providence of God placed her, and within which He now calls her to walk, not according to the course of this world, but in obedience to His word, and the dictates of His grace. If the unbelieving will depart—*i. e.* shun her and disregard her—let them depart; if they annoy, let grace be sought to bear the annoyance patiently; but let it be understood by them, if it may be, that this is noticed with unfeigned regret, not only as a breach of God's law, but as a violation also of the generally acknowledged social compact which binds men together in harmony and good-will.

Need I say, that in these observations I am noticing a point of confessedly minor importance? These things are not worthy of a thought, when compared with the frequent exercise of private prayer, with meditation on the word of God, with a quiet cheerful demeanour, and love unfeigned. Yet I cannot but think it to be of *some*, though of very secondary, importance. The world is always endeavouring to act as a *lord* over God's heritage. Far be it from any who professedly follow Christ, to use the world's own weapons in contending with them. Yet, as the Apostle Paul demanded his privileges as a Roman citizen; yea, and our blessed Lord himself claimed his undoubted right, when he said, "If I have spoken evil, bear witness of the evil; if not, why smitest thou me;" so the meekest Christian may, in cases such as Gertrude's, do well in shewing that she, or he is

not ignorant of the weakness, in every sense, of the ground upon which any stand who would deprive the Christian of common privileges, in a land and among institutions of well-defined liberty. I believe that a humble, decisive maintenance of such a reasonable claim, will usually, in a respectable station of life, sooner or later succeed.

P.

CRITICAL DIFFICULTIES OF LUKE XI. 39—41.

To the Editor of the Christian Observer.

St. Luke relates, in the 11th chapter of his Gospel, that, our Saviour being invited by a Pharisee to dine with him, went in and sat down to meat without performing the customary ablutions; and that, when the Pharisee intimated his surprise at this neglect of an established ceremony, Jesus Christ answered, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? But rather give alms of such things as ye have, and, behold, all things are clean unto you" (vers. 39, 40, 41). Such is the received translation of these three verses. But when we look at them as they stand in the Greek text, they appear to present three difficulties; the 40th verse being more obscure that the 39th, and the 41st more so than the 40th. As to the 39th verse, one is strongly tempted to make it coincide in meaning with Matthew xxiii. 25, where we read, "Ye Pharisees make clean the outside of the cup and of the platter, but within they are full of extortion and excess." If Matthew is to be taken as the interpreter of Luke, το εσωθεν in Luke must mean, not the "inward part" of the Pharisees themselves, but the inside of their cups and platters. And the passage may be made to bear this signification without much difficulty. I cannot indeed agree with those who connect ὑμων with ἁρπαγης και πονηριας, and translate the clause, "the inside is full of your ravening and wickedness;" but the phrase "your inside," standing where it does, might, perhaps in English and certainly in Greek, be equivalent to "the inside of your cups and platters." Though, however, this might be the sense of the words, it does not seem to be their most natural sense; nor are we driven to the adoption of it by any great or manifest necessity. On the contrary, considering the occasion which gave rise to these words of our Saviour, we should rather expect that he would refer to the condition of the cup and platter, as the type of a corresponding condition of the mind (see Matt. xv. 2, 11); and Matthew may easily have omitted this portion of our Lord's answer to the Pharisee, preserving at the same time the form in which it was given. I am inclined, therefore, to adhere to the received translation of the 39th verse. It has indeed been objected to it, that the sentence is not homogeneous; and that, since the cup and platter are the things spoken of in its first member, they ought also to form the subject matter of the second. But it was not always our Saviour's custom to mark out a strict line of separation between the proper and the figurative in his language: he sometimes mixed them up together, for the sake of making his discourses more intelligible, or more impressive. For instance, in John vi., where he compares himself to bread, he might have said, "I am the bread of life: if any man eat of this bread he shall never hunger." This would be entirely figurative; and its translation into proper language would be, 'He that cometh to me, and believeth on me, shall live for ever.' But our Saviour has not made this distinction between the proper and the

figurative. In verse 35 we read, "He that cometh to me shall never hunger;" and in ver. 51, "If any man eat of this bread he shall live for ever." He has thus limited and explained his metaphor, by combining it in each sentence with such terms as suggest the interpretation. And similarly, in the passage before us, he has not drawn out his symbol into a parable, by first contrasting the outward purity of the vessels with their impure contents, and then passing to the contrast between the cleansing of the body and the pollution of the mind: he places at once before the mind of the Pharisee the outward brightness of his cups and platters, and the obscuration and defilement of his own "inward part."

In ver. 40 the received translation appears to require some correction. According to the common version, our Saviour's reasoning is this:—'The outside and inside of a thing have had the same maker; therefore they ought to be kept equally clean and pure.' This is not an inconsequential, but it seems a far-sought and unlikely argument. Elsner's explanation of the verse is perhaps the most probable, and seems to have been most generally received by succeeding commentators. It is this,—'He that cleanses the outside of a thing, does not, in so doing, cleanse the inside also;' from which it would follow, that it is not sufficient to cleanse the outside, unless the inside also be made pure. As to the remark which is sometimes made with reference to this interpretation, that there are only two other places where ποιειν signifies *to cleanse*, and that therefore this sense wants authority, it may be answered, that no person ever supposed that the word had such a sense at all, except accidentally. It means, *to do what is wanting to a thing, to get it ready*, (*to trim*, as applied to the beard, in 2 Sam. xix. 24); and it is worth observing, that one well-established instance of such a signification is as good as a thousand. For ποιειν could never have borne this sense, except in an idiomatic and colloquial form of speech: and therefore to prove the existence of such a phrase is the same thing as to prove its ordinary use. Another commentator, taking ποιειν in the same sense as Elsner, preserves the interrogative form of the sentence, and translates it, 'Does not he who cleanses the outside of a thing, cleanse the inside also?' That is, Is it not the usual and the proper way, in cleaning a thing, to clean both the outside and the inside? I am not sure that I do not prefer this interpretation to that of Elsner's.

The 41st verse remains to be considered; and this is the most difficult of the three. In the other two verses it is hard to say what is the best translation; but this seems so nearly untranslateable, that if the Scriptures were the words of man, and not of God, this is just one of the passages on which a critic would be tempted to try the experiment of conjectural readings. The English translators have considered τα ενοντα as equivalent to κατα τα ενοντα χρηματα: but it would be difficult to find any example to justify so loose a construction as this. I suppose that the only other way of translating the verse is this: 'But as to the contents of your cups and platters, give alms, and, behold, they are all clean to you.' Most of the commentators who adopt this interpretation think that το εσωθεν, in ver. 39, must bear the same meaning as τα ενοντα in this verse. The change of the word would rather lead me to an opposite conclusion. And, besides, this 41st verse seems to me to have the complexion of a remark thrown in by the way, and therefore not requiring to be taken in very strict connexion with the preceding context. At any rate, there seems to be no other way of explaining the 41st verse: and if this verse must be brought into coherence with the 39th, it must be done by abandoning the received version of το εσωθεν in that verse, and not by interfering with the one single translation which the 41st verse can so hardly be brought to bear.

There is another question connected with the interpretation of the 41st

verse. It has been disputed whether our Saviour spoke seriously or ironically. "I agree," says Kuinoel, "with Erasmus, Lightfoot, and other commentators, who determine that Jesus repeated in irony the erroneous law which the Pharisees prescribed for their own conduct; and I think that the words are to be thus translated: 'And yet, only assist the poor with the contents of your cups and platters, and then (as you fancy) all things are clean to you.'" Some commentators are much too expert at detecting an ironical meaning in our Lord's discourses. It is a convenient way of getting rid of any difficulties in his doctrine; for it enables them exactly to reverse the meaning of his words. But the convenience of this method of interpretation ought of itself to make us cautious in the employment of it. In the present instance, there is nothing in the context to determine to the irony, and not much in the passage to require it. Our Saviour often commanded his followers to "sell all that they had, and give alms;" and there seems to be no reason why he should not here also recommend almsgiving to the Pharisee, as being the best and most purifying use to which his possessions could be applied.

M. J. M.

THE REV. H. BUDD ON THE CHURCH SERVICES.

To the Editor of the Christian Observer.

I AM content to leave the Rev. H. Cole's reply to my remarks on the Church Services to the discretion of your readers, referring them, for a fuller reply to it than can be given in your pages, either to my volume on Baptism, or to the nine parts of my "Helps for the Nursery, or Baptismal Education according to the Services of the Established Church," which are already published; availing myself of your permission, in the way of explanation, to shew that Mr. Cole himself has proved that the great *principle* on which I have asserted the Established Church is built, to be just; and that both our venerable Church, and all her sisters of the Reformation, which are founded on the same basis, are capable of the fullest vindication.

The best mode of explanation, probably, is to re-state the question, that we may know what we are talking about; which is, *the principle* on which our Church is built; and which, at page 412 of your Number for July, I have thus expressed: "She esteems the children of believers as 'beloved for the fathers' sakes;' and as she assumes, in a judgment of charity, that believers are presenting their children in faith, she accepts them in virtue of the promise, and in reliance on the same promise enrols them in her communion of saints. They profess, and she believes their profession; and this she does on the principle which she has so plainly expressed in her Seventeenth Article: 'We must receive God's promises in such wise as they be generally set forth to us in Holy Scripture.' She accepts the profession of the parties as true: the responsibility of *asserting* lies with them; the kindness of charitable *assumption* distinguishes her."—Now, sir, I apprehend that the burden of disproving this proposition lies with Mr. Cole, and those who think with him: it is for them to shew that the Established Church is not built on this principle, and to prove from Scripture and all the sister churches of the saints, that there is some sounder principle on which the Church can be built. But I apprehend, dear Mr. Editor, that Mr. Cole has himself settled the question, and most irrefragably shewn, in the one instance of proposed improvement on which he tries his hand in the Liturgy, that the moment you depart from the above *principle* you degrade the Church from an ecclesia—a people called out, a

peculiar people—into a mass of mere human creatures, a community of mere natural men.

The pith of the whole question, I conceive, lies here; and it is most important to keep it steadily before the eye of the mind.

Mr. Cole, page 475 in your Number of August, recommending that "the unscriptural declarations and assumptions of our Church" in her service of Infant Baptism, "and the declarations in her Burial Service," be exchanged "for conditional and general expressions," has these words: "The next thought that will naturally touch the mind will be, of what kind should this sacred *general form* be?" To which I decidedly answer, *none:* for the very question is a contradiction in terms. A *general form* of burial must be one adapted to all mankind as creatures; but a *sacred* form is adapted to man as connected with the church of Christ. A *sacred* form regards man as a believer in God the Saviour; a *general form* regards man as a creature: a form, therefore, cannot at once be *sacred,* or peculiar to believers, and *general,* or common to all mankind. It is a contradiction in terms, and therefore manifest error; as will be seen by applying Mr. Cole's rule in the single instance he has given of it. This instance is as follows:—

The Burial Service has these words: "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed." Mr. Cole proposes the following alteration: "Forasmuch as it hath pleased Almighty God of his heavenly will to take out of this sinful world *our fellow-creature here departed.*" Here at once Mr. Cole reduces a *dear brother* in Christ to a mere *fellow-creature;* a fellow-Christian to a fellow-creature: takes him out of the church and places him in a state of nature; separates him as a sinner from God the Saviour, and regards him as a fellow-creature, the subject of God the Creator: that is, he at once changes the church character of the man, and that of his God. Mr. Cole's proposed *form* regards the *goodness* of God as a *Creator* only, to man as his creature; and not the *mercy* of God as a *Saviour,* to man as a *forgiven* creature, a pardoned sinner, as a believer in Christ Jesus: and what is this but to *unbible* the Triune Jehovah as the Saviour of fallen man; and to unchurch the church, as the renewed creature of that word of God, and thus to reduce grace to nature? Thus, by sinking the *dear brother* in Christ Jesus to a mere *fellow-creature* under one common Creator, all Christian distinctiveness is done away, and the church is reduced to the level of unconverted nature: in a word, all trace of revealed mercy is blotted out, and the church is degraded from a communion of saints to a mere creature condition, a community of natural men. And what is to be gained by thus unchurching the church? An exchange from the present kind assumption of charitable hope, founded on "God's promises as they be generally set forth to us in Holy Scripture," especially instanced in our Baptismal Service, to the *faithless* and *hopeless,* and therefore cold and heartless and unchristian, degradation of Abraham and Paul, and the most accomplished saint in the church, to the heathen herd of fellow-creatures and mere natural men. For to render a *sacred* form *general,* is to generalize what is peculiar, to desecrate what is sacred, and to identify the church with the world.

And, now we are on this point, will you permit me, dear Mr. Editor, to avail myself of another remark of Mr. Cole's, and, by rectifying it, to shew that you cannot alter the *principle* of our Church without reducing believers to mere creatures, unchurching the church, and reducing the ecclesia, the peculiar people of Christ, to the people, the nations, the creature? Mr. Cole says, page 473, "A minister can go through all these formularies (that is, all except the Baptismal and Burial Services),

because he is compelled to express no faith as to the condition of the worshippers: both he and they stand alone before the judgment of God in their respective worship. But not so in the Baptismal and Burial Services. Hence it is in the latter, and not in the prayers, confessions, and thanksgivings of the general worship, that the alterations are so urgently requisite. It is to be hoped that this error in the drift of Mr. Budd's argument will be observed by all who are influentially concerned in the welfare of our National Establishment."

Let us see, then, whether this is "an error in the drift of Mr. Budd's argument," and whether "a minister can go through all the formularies of our Church," except the Baptismal and Burial Services, "without being compelled to express" his "faith, as to the condition of the worshippers." And, in answer to this, truth compels me to remark, that I am not aware of one single formulary, or a single prayer, that does not compel the officiating minister to assume that both himself and his people are really what they profess to be, real believers in Christ and faithful worshippers in his church. The assumption may be more strongly expressed in the Baptismal and Burial Services (and this is, in truth, the ground of the common objection to them), but it is as truly and really expressed in them all.

It is admitted, then, that in the incipient service of *Baptism* both minister and people bless God, "that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption," &c. In the *Catechism*, the minister proceeds, consistently, to teach the child that he was at his baptism "made a member of Christ, the child of God;" and that the Holy Ghost "sanctifieth," or is sanctifying, "him, and all the elect people of God." At his *Confirmation*, the bishop, the minister, accepts him as a believer, as "regenerate by water and the Holy Ghost," as "given forgiveness of all his sins;" and, with the church, prays "the Lord" to "*strengthen*" him "with the Holy Ghost the Comforter, and daily *increase* in" him "his manifold gifts of grace." In the *Communion*, the confirmed child is admitted by the minister to say, with the church, "We most heartily thank thee, for that thou dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people." In the *Liturgy*, the minister begins the service with the assumption that all the people are brethren in Christ: "Dearly beloved brethren." The whole language and spirit of every prayer throughout it, so far as I am aware of, is suited to a real child of God addressing a Father of mercy; for while both minister and people pray that "all who profess and call themselves Christians may be led into the way of truth," &c., both minister and people, who are engaged in praying for these things, "beg" them "for Jesus Christ's sake;" and must be assumed, as a faithful company of worshippers, to be offering prayer in the name of Jesus.—In the solemnization of *Matrimony*, the minister prays, "O Lord, save thy servant and thy handmaid, who put their trust in thee;" recognising them as believers. As also in *the Churching of Women* a similar acknowledgment is made by minister and people: "O Lord, save this woman thy servant, who putteth her trust in thee." So, again, these expressions are repeated in the *Visitation of the Sick*, and the *Commination Services*, the latter of which the minister begins by addressing his people as "brethren," *i. e.* in Christ. And the *Burial of the Dead* is nothing more than the consistent conclusion of all this assumption, when a holy assurance is accomplished over the believer by the communion of saints, and they conclude their earthly intercourse, by giving "hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world." From the beginning to

the end of this exquisite array of church-fellowship the same principle appears in active prominency. A saint is introduced into the communion of saints at baptism, and in this holy character he is uniformly entertained by the Church, so long as he can be a partaker of her communion, and till her means of grace have, under the Divine blessing, perfected him for glory. Let me here ask Mr. Cole, then, whether "a minister can go through all these formularies," except the Baptismal and Burial Services, without "being compelled to express" his "faith as to the condition of the worshippers;" and whether, "in the prayers, confessions, and thanksgivings of the general worship," Mr. Cole's "alterations are not as urgently requisite," as they are in the Baptismal and Burial Services, if he would have "the minister to express no faith as to the condition of the worshippers." In every formulary and prayer he does, in fact, express this faith; and how is it possible, so long as he is reading the prayers of a worshipping church, for him to avoid it?

Let us now, then, carry out Mr. Cole's proposed alteration, with consistent application through all our services, to its due issue. In the *Catechism*, the child is to be taught, not that at his baptism he was made "the child of God," but only admitted to the church as a "fellow-creature." In the *Confirmation*, the bishop is not to accept him as "regenerate by water and the Holy Ghost," but only as a "fellow-creature." In the *Communion*, let not the communicant thank God that he "thereby assures us of his favour and goodness towards us, and that we are very members incorporate in the mystical body of his Son;" but that we are only accepted as "fellow-creatures." In the *Liturgy*, let not the minister begin with "Dearly beloved brethren," but "Dearly beloved fellow-creatures;" a change, the inconsistency of which all the subsequent "prayers, confessions, and thanksgivings of the general worship" will quickly and evidently prove; as in the following: "Take not thy Holy Spirit from us" *fellow-creatures*. And so, in the other four services, let "thy servant" be exchanged for thy "fellow-creature," and the manifest nonsense and inconsistency to which the services would be reduced would at once shew the absurdity of attempting to compose a Liturgy for believers and non-believers, for saints and fellow-creatures, for a holy church and for natural men.

I suggested, in the conclusion of my last letter to you, p. 416, "that a trial be made of our Liturgy by any one who understands this accommodating principle, and will fairly carry it into effect." Mr. Cole has begun the experiment, and I have endeavoured to carry it out to its legitimate issue; and I must ask the question, whether the issue there mentioned is not apparent:—"If he will do this consistently and thoroughly, he will find, I think, that no small part of our present Liturgy must be expunged; and that the remainder will present a mere residuum of *barren generalities*—prayer without spirit, worship without filial fear, a sinner without due consciousness of sin, or the assured hope of forgiveness to console him; and the Liturgy, accommodated to the spirit of our day, *will lose its Christian distinctiveness*, will become tame, *vague*, and *general*, instead of being the *appropriated* expression of a forgiven sinner and a worshipping saint." And now, dear Mr. Editor, in what character could Abraham call "his children and his household" together to prayer; in what character could Joshua do the same; in what character could Paul address the churches; in what character can a Baptist, or Independent, or Methodist minister lead his congregation in prayer; in what character can the Christian master summon his family around him, but as "called to be saints," professed believers, two or three meeting together in the name of Jesus? They must, if they pray in the name of all present, give them

credit for being what they profess to be. This is the *principle* on which every church of Christ, whether in the house or the public assembly, is built; and both our church, and all the churches of the Reformation, are founded on the same; and for this plain reason, *because they can be founded on no other.* The defect then, I repeat it, is not in the *principle*, but in the *discipline*, which is not sufficiently operative to protect the *principle* from abuse *."

Will you allow me yet one word more? Your correspondent J. S. would "alter or expunge" certain passages in our Liturgy, "as unscriptural, and therefore justly *objectionable:*" and Mr. Cole speaks "of what is really *objectionable* in our justly revered and nation-concerning National Church;" and then proceeds to reflect on me for supporting the *principle* on which our Church is built: and it is, unhappily, the habit of many to indulge in reflections of a similar objurgatory character on our Liturgy, charging, in fact, ignorance and mistake on our venerable Reformers who composed it. For myself, I am most happy to be accused of sailing in the

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* I cannot give a more simple statement of this question than I have given of it in the following form, at p. 129 of my Exposition of the Church Catechism, being Number VIII. of "Helps for the Nursery:"—

Question. What is a new birth unto righteousness?

Answer. As I am to die to sin, I am to live to righteousness; and the new birth unto righteousness is that power of Divine grace in my soul by which a holy understanding, a holy will, and holy affections are begotten in me by the Spirit.

Q. What is the life, then, that you are now required to live as a Christian?

A. Not merely a life of sense, which is supported by air, and food, and those things by which natural men live; but the life that I live in the same flesh as that of others, I am to "live by faith in the Son of God, who loved me and gave himself for me."

Q. And are we to esteem a baptized person to be a heathen till by a sound conversion we behold this life of faith in him?

A. By no means: the promise having been sealed to him by baptism, he is, in a judgment of faith and charity, "a member of Christ," and as such "a child of God and an inheritor of the kingdom of heaven."

Q. And how are we to act to such an one?

A. We are not to doubt, but earnestly believe that he is a child of God by promise; and while we use all the means of grace towards him, pray for him, teach him, and "train him up in the way that he should go," we must, in faith and patience, wait his "calling according to God's purpose by his Spirit working in due season."

Q. But what if, after waiting year by year, we see no spiritual change in him?

A. We must still wait in prayer, and faith, and the persevering use of means of grace; ever calling on him "to remember the vows which he made unto God in his baptism," as the Minister in our Church calls upon the sick man to his last gasp.

Q. And is one great end of public baptism to bring every man present to a serious thought of his own baptismal obligations?

A. The Church expressly says so,—"Because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism."

Q. And is it in faith in the promise that the Church commits the body of the baptized "to the ground in sure and certain hope of the resurrection to eternal life?"

A. It is; for, the grace of God being free, and, "his Spirit working in" his own "due season," it is not for the Church to say that God's "due season" did not take place before his death; and, the baptized not having been suspended from Christian privileges by the discipline of the Church, the Church in faith and charity is bound to entertain hope of him, however small that hope may be.

Q. Is not then every baptized person more deeply accountable to God than a heathen?

A. Our Lord seems to state it so, when he says, that "that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke xii. 47); and surely, as our opportunities are, such will be our accountability.

Q. Is it not an awful thing, then, to be baptized?

A. It is indeed most awful, to have the kind promises of God offered to me, and to have the vows of God upon me, and yet for me to forget, or neglect, or be indifferent to them. God ever preserve me from such ingratitude and unbelief!

same vessel with them: God Almighty only bring me to the same blessed haven where their glorified souls are now, I believe, free from all possibility of mistake, as well as from all, whether just or unjust, charge of the same. But indeed, dear Mr. Editor, I cannot but think that it would be more becoming of us, in this sciolist day, to pause before we accuse, and to consider whether, from the confessedly wise and excellent and tried character of our Reformers, the charge of ignorance and mistake may not more justly belong to us than to them. Has religion improved among us since their view of baptismal privilege has ceased in our Church? On the contrary, has not sound Protestantism ceased as baptismal privileges have sunk in our esteem, and, like the Independents, we have considered baptism as merely admitting us into a dispensation? Have not John Fox's "Acts and Monuments," and Jewell's "Defence of his Apology," disappeared from our churches, as the adoption and assurance of the Liturgy have been questioned, and the expressions of these blessings sought to be "altered and expunged?" And can it be said that the Evangelism of our pulpits is any thing comparable to that of the Reformers; or that the people are as well prepared to resist the invasions of Popery now, as they were in their time, when Christian privilege was better understood and more duly appreciated? One short year more will probably allow us to ascertain this. Proceeding as Liberalism now does with fearless strides, what is to prevent the "host" from meeting us in our public streets; and what is to prevent the people's admiration, or even adoration, of the idol? I speak fearlessly, for I speak the honest conviction of my soul, that modern Protestantism cannot meet it; that its principles of *privilege* are too weak either to make confessors or martyrs; that the blessed sentiments which the Reformers have Scripturally introduced into the Liturgy, from the admission of the soul into the church at baptism, to its arrival in glory, according to vital faith and charitable hope, are those which can alone meet, under God, the terrors of the rack or the fury of the flame; and as the days are probably not far off when the principles of the Reformers will be in demand, so it is my belief that he is the best friend of the Church who inculcates them with the greatest earnestness and perseverance.

As to "Mr. Cole's paper being a little sharp towards" myself, as you express it, I can assure you that I have no such feeling; but I heartily thank Mr. Cole that he has himself adopted the mode, which I intimated before would best determine the question; and that his accommodating principle of turning fellow-Christians into "fellow-creatures," when applied to our Liturgy, reduces it, as the expression of church worship, not only to utter inconsistency, but even absurdity, and shews the complete impossibility of drawing up a service adapted at once to the church and the world, to nature and to grace. If found worshipping at a throne of grace, we must be assumed to be believers in Christ Jesus; and a due *discipline* alone can guard the *principle* from abuse. God grant that "a godly discipline" may be restored! HENRY BUDD.

ON THE CHARACTER OF CERTAIN TRACTS AND ANECDOTES FOR THE POOR.

To the Editor of the Christian Observer.

I AM much interested in the many excellent little books, tracts, and anecdotes, which are now so widely diffused among the poor; for though they are, as might be expected, of very different degrees of merit and utility; yet many of them are of high value. There is, however, in some of them, an exceptionable moral, which I do not recollect having seen noticed, but

which I submit ought to be corrected. The shortest way of stating my sentiments will be to exhibit an example. I copy the following from an American publication, to which it had been transferred from an English one; and it appears that the anecdote has been very widely circulated.

"*Singular Love to School in an Irish Boy.*—This boy was told by his ignorant father, that if he persisted in going to the Society's school, he would severely beat him. 'Well, father,' said he, 'you may, but still I will go.' Finding that beating would not prevent his going, the father threatened to turn the boy out of doors. 'Well, father,' replied he, 'if you do, still I shall go; and in that case I shall attend school four days in the week, and beg the other two.' The boy's decision overcame the father, and he continued at school. He behaved so well, that he attracted the attention of the parish minister, who was a visitor of the school; and he afterwards took him into his service, where he now conducts himself with propriety. On the first Lord's-day after he came into the house, the master asked what religion he was of? He took his Testament out of his pocket, and said, 'I am of the religion of that book!'—an answer which would not discredit a Luther, a Wesley, or a Knox."

Now, sir, your old-fashioned religious tracts would never have ventured upon this delightful story. The writers would have had some squeamish questionings, as to whether it was right to encourage children to disobey their parents; whether a boy is to choose his own school, or his father is to choose it for him; whether threatening one's parent to turn beggar is a Christian proceeding; whether the answer which is held up, as worthy of Knox, Luther, or Wesley, might not have worn the air of self-sufficiency, or even been a mask to hide ignorance, just as the Popish peasant said that he believed as the Church believed, and the Church believed as he did; and whether, upon the whole, the anecdote was so directly excellent, and so little open to abuse, as to render it judicious to foist it into a religious tract or a society's report. Such questions, however, do not appear to have been asked by the worthy narrators or retailers. There was a Protestant school and a Popish father; and this was enough to absolve the child from his filial allegiance; and, the parties being in humble life, the Fourth Commandment did not apply, as it would have done if the father had been a gentleman, and had placed his son at Eton, or with a private tutor, or in some other way not consulted his wishes. I am not excusing the father, who was probably acting up to his ignorance and bigotry, and depriving his child of that which would be a blessing to him in life, in death, and for ever: I deeply feel for the poor child who had such a father; and I will even suppose, for the sake of argument, that the boy was right in rebelling against his parent's authority in this matter—though I doubt the truth of the position, since the going to a Protestant school, or to any school, is not a positive duty enjoined by Holy Writ upon children;—but, admitting all this, the question still recurs, Is such a story more likely to do good or harm?

A PARENT.

THE REV. J. SCOTT'S REJOINDER TO MR. ROSE'S REPLY, ON MILNER'S HISTORY.

To the Editor of the Christian Observer.

WHILE I lament that Mr. Rose's letter, in your last Number, should abound with those invidious representations which controversy is too apt to produce, I am most happy, on the other hand, to find that it presents very few points which I feel myself called to notice, and that my notice of these may be very brief.

1. Mr. Rose is very anxious to represent me as attacking, not him alone, but, through him, the University of Durham. Indeed, he makes this the chief or sole reason for offering any reply to my remarks. Now, I can most honestly affirm, that nothing could be further from my thoughts than making any attack upon an Institution of which I think with sincere pleasure, to which I wish all possible success, and from which I shall not cease to hope and anticipate that great good will result, both to learning and religion. The only pretence that is afforded for this representation of my letter is, that I have let slip the expression, that the University was understood to be designed "to uphold what are called High-church principles." This term I intended in no obnoxious sense: not at all in the modern application of it, as opposed to "Evangelical;" but rather, in the old use of it, to "low-church doctrines." Accordingly, Mr. Rose, if he takes the trouble to read my "Vindication of Milner," will find that the expression does not occur there, but simply the assertion, which I hope will be perfectly inoffensive to him, that the University is "intended to be conducted in strict conformity with the principles of our Established Church." I have indeed feared Mr. Rose's committing the University to sentiments like those on which I animadvert, as implied in his critique on Milner; disseminating them among its members; and that *he* should thus, however unintentionally, "injure" the Institution, both in itself and in public opinion. I ought to be considered as wishing, at least, to stand forward as its protector, however weak and unworthy an one, against injury; not as its assailant. And be it observed, I did not say, as Mr. Rose represents me, that his lecture "*must*" be "considered as indicating the character of the theological instructions which are to be delivered;" but only that they "*will*" be so considered by numbers.

2. While Mr. Rose professes an aversion to "party" in the Church, and to be desirous of extinguishing it as speedily and quietly as may be practicable, it is surely to be regretted that the terms, "his party, and the opposite party," "the Evangelical party," &c., should so resound throughout his letter. I never read so much of "party" in an equal compass in my life. This continual use of the *term* is not, I think, favourable to the suppression of the *spirit* of party.

3. Mr. Rose most readily disposes of my anticipated arguments of his having formed a very erroneous judgment of the talents and attainments of Joseph Milner. Such questions, he justly urges, are not to be settled by an appeal to "authorities," but to the actual performances of the individual. But let it be considered what had been brought forward on the other side. Nothing but Mr. Rose's unsupported assertions: he had adduced no proofs, nor offered any arguments. In the one scale, therefore, lay Mr. Rose's authority, who never had any personal knowledge of Milner; and in the other scale, opposed to it, I have placed the authority of Milner's early instructors; of his examiners in the University and for Ordination; of his numerous pupils, many of them distinguished scholars; of the inhabitants of the populous town in which he was, for so many years, a zealous, acceptable, and useful minister; of his clerical friends and associates; of a number of highly enlightened and able individuals (among them "his vigorous and powerful-minded brother," the late Dean of Carlisle); and, finally, of the University of Cambridge itself. Which scale preponderates the public must judge. Authority is good against authority, though not against argument or fact.

4. Though "most seriously and sincerely warned" by Mr. Rose, to avoid the peril of "referring to what he has already by him," in proof of Milner's errors and incompetency, I am still rash enough to make the reference, though without any view to entering further into the controversy

myself. But if the readers of Milner are indeed so much misled as is pretended, it is due, both to charity and to the great cause of truth, that they should be undeceived, and the incapacity of their guide detected. For myself, I must say, further proof must be afforded me than I have yet seen before I give much credit to the assertion, contradicted by so much apparent fact pervading the history itself, that Milner was "prevented from making any full or efficient use of any but secondary sources of information!"

5. Lastly, Mr. Rose assumes that an *erroneous* judgment can mislead none but him who first forms it! "If Mr. Milner's pages proclaim his ability, my weak and erroneous judgment cannot prejudice him for a single moment, with a single reader." As if thousands were not continually prejudiced and misled by the erroneous judgments of those to whom they look up; and as if many might not be prevented reading Milner at all, by Mr. Rose's representations.

I am, sir, Your faithful servant,

Hull, October 4, 1834. JOHN SCOTT.*

ON PREVENIENT GRACE.

To the Editor of the Christian Observer.

YOUR correspondent J. M. H., in his interesting, I might have said fascinating, paper on Memory, in your last Number, inquires (p. 586) of "those who know the Lord," whether at intervals, in their former state of nature's darkness, they have not been illuminated by convincing flashes of that Light which lighteth every man that cometh into the world; whether they have not felt, though they understood not at the time, breathings of the Divine Spirit, and responding aspirations of soul—faint pulsations of the new birth, and the life which is hid with Christ in God—in a word, holy emotions, though without "distinct recognition of Evangelical principle."

Now, sir, though I would not contend for all the niceties of human systems in theology, there is no clearer and sounder and more Scriptural principle than that all mankind are spiritually divisible into two, and only two, classes; and that no holy emotion can arise in the heart but through

* Having inserted Mr. Scott's remarks, Mr. Rose's reply, and Mr. Scott's rejoinder, we venture to conclude that neither our readers nor our Reverend Correspondents will desire the discussion to proceed further. Mr. Rose, in his letter in our last Number, and which appeared to us both frank and temperate, explicitly stated that he had no intention, in his remarks upon Milner's Church History, of glancing at any ulterior question, or of alluding to the sentiments of any particular body of individuals. He has certainly as full a right as we have, to hold and to inculcate what opinions he considers correct, respecting the work alluded to; and as we are far from wishing to identify the cause of Scriptural truth with the literary merits of any uninspired composition, we think it scarcely worth while, especially after the mutual explanation of our correspondents, to embark upon the controversy; and we therefore refer those of our readers who desire further information, to Mr. Scott's pamphlet, which incontrovertibly proves that Joseph Milner's intellectual powers and attainments were of a much higher order than many, even of the readers and admirers of his historical work, were probably aware of. He is shewn to have been, not only an excellent, but also a remarkable man; a man to be respected for his talents, as well as revered for his piety: and we shall heartily rejoice if the present discussion shall revive the public attention to a work, which, controversy apart, we believe to have rendered great service to the cause of Christianity, by shewing, that, mournful as have been the defections and contentions of the professed church of Christ in every age, there has yet always been a body of spiritually-minded persons; that God has never left himself without witness; and that in the darkest times there have been knees that have not bowed to the Baal of the age.

the power of the Holy Ghost, and mediately through faith and regeneration. The doctrine of the Thirteenth Article of our Church is clearly the doctrine of God's word; and I would therefore say of the emotions to which your correspondent refers, that if they were really entitled to the epithet *holy*; if they were not mere natural sentiment unconnected with Divine grace; then they were a portion of the Holy Spirit's incipient workings upon the soul, and were of necessity connected with some traces, though obscure, of "Evangelical principle." These might, indeed, be so far "the blindness of untaught nature," that the individual was not himself aware what was the character of the process which was passing upon his soul; but, still, all was under the guidance of Him who was slowly bringing light out of darkness, and leading the blind by a way that they knew not.

With this explication, I think that your correspondent's idea is correct and Scriptural. Viewing our conversion to God as one great whole, we may lawfully take into the account every incipient step, however remote, every early awakening of conscience, every yearning after better things, every partial manifestation of Divine light, every feeble glimmering of Evangelical truth; but, then, this is not nature, but grace; and the Scriptural doctrine still remains true, that the carnal and unregenerate mind cannot appreciate or aspire after the things Divine or spiritual. O. O.

RAM MOHUN ROY AND UNITARIAN ASSUMPTIONS.

To the Editor of the Christian Observer.

In reading the remarks in your last Number, respecting the eagerness with which the body of persons called "Unitarians" seize upon names and authorities, from the Emperor of Morocco to Watts, Locke, and Bishop Law*, I was reminded of the late attempt to buoy up this sinking cause upon the shoulders of that remarkable and gifted man, the late Ram Mohun Roy. After his death, the "Unitarian" body in this country claimed him as a convert and trophy from Heathenism to their creed; and the newspapers teemed with paragraphs to that effect. Now, as to what were really Ram Mohun Roy's opinions on this subject, it matters little to inquire; for, whether a convert from Heathenism became truly a disciple of Jesus Christ as "very God of very God," or whether he stopped short at a system which a Pagan ceasing to be a polytheist would naturally rest in, the doctrine itself is not thereby affected in its truth, or in its evidence. But,

* With regard to Bishop Law, whose name is so often made use of in this connexion, we have reason to know that his own family have always considered the allegation as very uncandid; because put forth, first, with much exaggeration as to the fact; and, secondly, without the necessary explanations. As it may be well to set the question at rest, before those who could elucidate the circumstances are removed to another world, we trust we shall not do otherwise than meet the feelings of the late Bishop Law's relatives by stating, upon the authority of his surviving son, the present venerable Prelate of Bath and Wells, that, though accustomed to deep speculations, and sometimes perplexing himself to search out what man's intellect cannot fully grasp, he never, while his powers of intellect retained their vigour, was otherwise than orthodox, as to the main points that divide what are called "Unitarians" from the body of the faithful; and that the passages (much exaggerated), upon which he is claimed as an abettor of Socinianism, were only the excursive reveries of his mind, when by age and deep study it had lost its wonted powers, and was not able to master its own energies. It does not, indeed, affect the Scriptural doctrine, to ascertain whether this or that individual correctly received it; but, as Bishop Law's name is often used in this connexion, we thought it might be well to record the above explanation.—Ed.

as the statement went forth, and was uncontradicted, that Ram Mohun Roy adopted the opinions known under the name of Socinianism, it may be proper to mention, that Bishop Luscombe of Paris, upon seeing in a French journal a statement to that effect, copied, he says, from the Times newspaper, wrote a reply, in which he remarks: "I owe it to his memory and to truth to express my conviction that he was not, as the Times newspaper affirms, Socinian. Last autumn, when he was in Paris, he went with me to church, to attend our Anglican service. I was much struck with the fervour and the sincerity of recollection with which he uttered the responses in our Liturgical prayers. Some days after, I had a long conversation with him upon his religious opinions. I told him that I had heard doubts expressed respecting the purity of his faith, particularly upon the doctrine of the Father, Son, and Holy Spirit. He shewed an anxious wish to remove this impression from my mind; and assured me that the first chapter of the Gospel according to St. John was sufficient to convince him of the Divinity of Jesus Christ; 'and even the first verse,' said he (I cite his own words), 'says enough on the subject to confirm me in my adhesion to this doctrine;' whereupon he quoted to me the passage in Greek. I own that he confessed his inability to comprehend the doctrine of Three Persons in one God, and particularly the personality of the Holy Ghost; but as to the Divinity of Jesus Christ, he declared, in the most decided manner, and with much energy, his full belief of it." The Bishop found him well versed in the Holy Scriptures; and he adds: "I verily believe that he held orthodox opinions, with the exception of the scruple which rested upon his mind respecting the Holy Spirit."

I do not urge Ram Mohun Roy as a model of orthodoxy: far from it: but from this statement it is clear that he did not think that the Scriptures teach what is called Socinianism. As to his not "comprehending" the doctrine of the Holy Trinity, no Trinitarian professes to comprehend it; but a man may believe what he cannot explain. It is much to be lamented, that when he was in this country, he was so much encircled by the Socinian body, that he was most unfavourably circumstanced for coming to a fuller knowledge, than he had acquired in India, of the real character of Christian doctrine.

R.

BIBLICAL TRIFLING.

To the Editor of the Christian Observer.

THERE is, perhaps, no mightier engine in the hands of infidelity than the perversion of the word of Divine truth. Of this the grossest species is the distorting of passages of Sacred Writ, and placing them in such a light as to excite ridicule and sneer. As it is the easiest, so is it the most dangerous, device which the agents of Satan employ in order to trepan and ensnare unwary souls. Where arguments have failed to convince men that the truth of God is a lie, this recourse has too often succeeded, to a fatal extent, in undermining the foundations of that belief which reason, rightly directed, would dictate and conscience approve. It is easy for vain and foolish talkers to multiply objections against truth of any kind; but it is not so easy to put to silence their ignorance. The shallowest wits may trick out the Sacred Oracles in the garb of absurdity; and by such clumsy devices affect to change truth into falsehood, sanctity into profaneness, and virtue into vice.

But, without entering into a consideration of the disgraceful means which infidels have employed for the purpose of poisoning the well-springs

of life, I would advert to a more subtle, and therefore less suspected, kind of Biblical trifling, against which yourself and your correspondents have scores of times protested, and which is calculated to do extensive mischief to persons of wavering and unsettled minds. It cannot but be subject of grief to many serious individuals, that they remember foolish and profane stories, founded upon passages of Holy Writ, with which they were made acquainted before "the light of the glorious Gospel shone into their hearts." I shall not, of course, illustrate my statement by bringing forward any direct instances of such stories, which, instead of extending and perpetuating, every Christian must wish to bury in oblivion: it will be quite enough, as an example, to allude generally to the unbecoming manner—to say no more—in which the Holy Scriptures have been introduced into novels, and other tales of fiction. You have dwelt upon this subject so often, particularly in reference to the Waverley Novels, that your readers may perhaps be fatigued with a recurrence of the question; but its serious importance must be my apology *. When the insulted passages of God's holy word come under our

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* We understand that we gave great offence to some individuals by what we said on this subject, and that, where our pages had influence, we damaged the subscription to Sir Walter Scott's memory. And why? because we maintained that the mere circumstance that the Author of Waverley possessed splendid talents was not sufficient to entitle his memory to the marks of veneration which were solicited from the religious, as well as the worldly-minded, part of the public. The worse than waste of a large portion of that gifted man's pre-eminent powers of intellect and fancy, viewing the matter by the standard of God's word—and we will admit no other—was to our minds a spectacle most mournful and humiliating. We put it to the conscience of some, who are stated to have expressed themselves very strongly against the Christian Observer upon the occasion of the Scott subscription, whether in the sight of God, or at the bar of His judgment at the last day, they would venture to bring forward the Waverley Novels as a proof that Sir Walter Scott had rightly employed the vast talents which his Creator bestowed upon him, and that his memory deserved the especial veneration of the faithful servants of Jesus Christ? We will go further; and if some individuals, in a Demas-like abandonment of religious friendships for political partizanship, have not also abandoned the only infallible standard of reference, we would ask them whether even the merit of Sir Walter Scott's zealous politicalism, and opposition to every species of reform in Church and in State, ought to be allowed so to atone for what is injurious to religion in his writings, that, in order to shew that we are ultra-zealous Tories, we must forget that we are Christians, and must bow down to honour "the Author of Waverley," because by so doing we shall prove ourselves to be members of the sect that in its zeal for piety and morality appointed the Duke of Cumberland to preside over one University, and the Duke of Wellington over another? We can only say that we "have not so learned Christ." Had Sir Walter Scott blacked shoes at the corners of our streets, he would have done the world more service than by writing Old Mortality, or by his best parodies upon Scripture, and his wittiest travesties of religion. We maintained during his life, and we see no reason now to retract our opinion, that the often-repeated and deliberate falsehoods, which he could not deny that he had uttered for years together, in speech and in writing—nay, which he defended, upon the absurd and unscriptural ground that if you wish to make a secret, however trifling or indifferent the matter to be reserved, you have a good right to tell as many lies as you please upon the occasion—argued a mind actuated by no sound moral, to say nothing of religious, principle. Since his death, the newspapers have teemed with sayings and anecdotes, put forth by his friends, which painfully indicate his habits of sneer and hostility in regard to religion and religious persons; though, indeed, nothing more was necessary to prove this than his own published works; for though we have read very few of his novels, and only those as a matter of duty, we believe the spirit which they evince towards Evangelical doctrine and true piety, to be as hostile as that of Lord Shaftesbury himself. Could any thing be worse than his serious exhortations to his friends to take special care never to marry religious women? But we will not further revive the subject; our only object being to protest against the doctrine that Sir Walter Scott has left, in the Waverley Novels, an invaluable legacy to his country, which cannot be too grateful for the boon. We believe, on the contrary, that no writings whatever have done so much as these popular works towards breaking down the barrier between

notice, how frequently are they charged with all the associations of ridicule and absurdity wherewith they have been previously presented to us! And Satan takes no small advantage of this unhappy tenaciousness of the memory in our fallen and degenerate minds; as those are sadly aware, who in their hours of darkness, being assailed with vivid recollections of such things as they would fain have well forgotten, and fleeing to the Divine Oracles for consolation and support, have found bitterness and gall where they expected that which is sweeter than honey in the comb; who, while gazing upon the page of Inspiration, have been troubled with thoughts of irreverence and blasphemy, that have obtruded themselves as the commentaries which the harassed mind, in her temporary vagaries, has made upon the letter of God's blessed book. Every Christian ought to raise his voice against the desecration of the Scriptures of God by making them subsidiary to the plots of novels and plays, or to the purposes of any literary work of amusement and secular interest.

But turning my animadversions from the conduct of the open opposers of religion, and from that of her nominal friends, may I be allowed to direct a gentle shaft of Christian reproof into the breasts of some of her sincere and warm-hearted advocates, who have not been quite clear in this matter? The barb of the arrow needs not occasion any wound, for it is sped by a weak and sinful brother: or should it haply be otherwise, let it be remembered that "faithful are the wounds of a friend." It is extremely difficult to handle the present subject without an appearance of censorious harshness; but let us admonish one another in love, and tell one another of our faults, as members of the same blessed family.

It cannot, sir, have escaped your observation, that in some public religious meetings, there has been manifested much levity, and want of seriousness and solemnity, arising, in great measure, from the habit into which many persons have fallen of narrating light and trivial anecdotes from the platform. These have not only amused the auditors, but, according to the report of newspapers, have excited "roars of laughter." But this is not all. Some of the anecdotes have turned upon versions and explications of sacred texts, which have thus been exposed to indignity by those who should be the jealous guardians of so sacred and so rich a treasury. It is not enough, to say to an assembly excited by such ill-judged narrations, that we did not intend to produce such effects on their minds. Since these effects have invariably followed those causes, does not every Christian consideration require us to forbear from using means which are attended with so unfavourable an end? Let us not seek to please the flesh, or to gratify itching ears. The work of the Lord is before us: let us enter upon it in the Spirit of the Lord. Let us engage in it with that deep humiliation and seriousness of deportment which ever become a servant of the Most High God, an ambassador of the King of kings. Let us not seek the praise of men, but that which cometh from God only.

I trust that these few hints, dictated by sincere Christian love, will be received in the same spirit. GULIELMUS.

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those who profess to serve God, and the avowed votaries of the present evil world; and, consequently, that they have done irreparable mischief to all classes of society. They have not made the worldly-minded less hostile to religion; quite the contrary; while they have drawn aside religious families into habits of unprofitable and injurious reading; taking their place in lengthened files in the forefront of the libraries even of Clergymen, and lying in heaps upon their chiffoniers and drawing-room tables, where any thing in the shape of a novel had never before obtained admission.

CURSORY NOTES ON THE PRINCIPLES—GRAMMATICAL, MENTAL, AND PHYSIOLOGICAL—OF ORAL DELIVERY.

Some of our correspondents having been pleased to express considerable interest in the discussion upon the Principles, grammatical, mental, and physiological, which regulate Oral Delivery, and various questions having been suggested to us upon the subject, we shall take the liberty of offering a few cursory remarks, in reply to some of these inquiries. The queries and the answers will be desultory; but even a few detached ideas may be of service to some of our younger readers, by leading them to investigate the subject more fully for themselves, with a view to practical utility as readers and speakers, for it is to little purpose to compose the most pious, edifying, or eloquent discourse, if it be not delivered audibly, intelligently, and impressively.

Query.—"*You say, Mr. Editor, that a clerical reader, having carefully studied the spirit and meaning of what he is about to read, ought to give his own feeling and conception of that spirit and meaning, in the most natural and unaffected manner. But why do you say 'his own conception?' Ought he not rather, as it were, to place himself in the condition of the writer or speaker, and to present, not his own feelings on reading the passage, but the spirit and purport of the passage itself?*"

Our meaning was, that a reader is not an actor. A clergyman is not to dramatize the word of God, but to deliver it to the people as the word of God. We endeavoured, at page 537 of our Number for September, to shew what we meant, by exhibiting several ways in which various clergymen, all speaking naturally, might read the opening verse of the sentences before the Morning and Evening Service ("When the wicked man," &c.); and each of which ways conveyed as distinct an idea as if the passage had been actually written in different words. If the reader were to use a verbal prefix, according to his feeling of the passage at the moment—as he does when he quotes it, making it his own, in a sermon—it would be instantly felt that a new idea is conveyed; but the same idea is *equally*, though elliptically, conveyed, if, that idea having passed through his mind, his reading of the passage is, as it must be, modelled upon it. If one man, in reading the above passage, thinks "What a gracious declaration;" another, "Now I must convey this message of God to the people;" another, "Hear ye the word of the Lord;" another, "What an appropriate passage to begin the service with;" while another, not thinking as it were at all, but only feeling, and uttering his feelings, whether those feelings be feelings of joy, or of gratitude, or of admiration, or of humiliation—one man reading from or to his own heart, another to the people, and another as it were to God—all these will convey a perfectly distinct idea, and the hearers will respond to the particular idea thus conveyed.

We repeat, therefore, what we before advanced, that a reader is not an actor. An actor assumes a part, and endeavours to embody a certain character; but a reader only describes, or narrates; he does not dramatize. For want of duly considering this difference, some readers of Holy Writ leave very painful impressions upon the minds of their hearers. Passages of irony, wicked speeches, and wrong deeds, they relate as if they threw themselves into the character described. This is altogether bad; bad in taste, bad in principle, and bad in effect. The reader, as a reader, and not an actor, should give his own feeling, and not that of the person he is describing. If he reads "The fool hath said in his heart there is no God," he is not to affect the air and tone of the fool, but convey his own emotions as arising from the passage. One man, in reading it in a natural manner, will exhibit a feeling of horror that such an expression should have been used; another will seem to say, "How absurd a speech, which none but a fool would have uttered!" another will read with grief; another with astonishment: and all this should be done simply, not with artificial tones in order to convey a studied impression. If a clergyman were to endeavour to read our Lord's Sermon on the Mount according to his feeble conception of the manner in which "He who spake as never man spake" uttered it, he might affect simplicity, dignity, majesty, and so forth; but miserable, as well as profane, would be the attempt: his business is only to tell us that Christ Jesus said thus and thus, not that he himself says so. For want of this discrimination, some readers, with the best possible motives, make many chapters quite painful to a devout ear. What can

be more ridiculous, for instance, than for a clergyman to affect with bombast to imitate Goliath? He should remember, that he is not acting the part of Goliath dressed up in character, but only relating a narration in which his threats are introduced. We have heard a young clergyman read these words in a manner which seemed to say, "Now I will shew the people how Goliath spoke;" which he effected by being ultra-bombastic; which we presume Goliath was *not*, for haughty contempt is as far removed as possible from bombast. Would any man think of making the Apollo Belvidere *mouth* his proud indignation?

But it may be said, Is not a clergyman to make distinctions of tone and manner in reading different portions of the word of God? is he to cause all passages to sound, and all speakers to speak, alike? Far from it; for there is not a passage, whether of love, joy, pride, gratitude, humility, mercy, indignation, narrative, irony, reverence, or whatever be its aspect, that ought not to call forth its specific and appropriate mode of enunciation. This is natural, and to read all alike would be absurd. But there is a strong distinction between the light, delicate, yet expressive shading, which is required in delivering written language, and the caricature of assuming a part and acting it. We have heard such words as those of Goliath read by an uneducated Welshman, who had never thought of reading as an art, in natural tones which petrified the hearer with awe and wonder that a presumptuous mortal should have dared to defy the armies of the living God. The good man never thought of mocking Goliath; but he related, with the feelings of a servant of the Most High, anxious for his Divine Master's glory, the proud threats which that wicked man had uttered. It was more in sorrow than in anger; and every hearer felt correspondingly impressed. Compare this with what we have heard called "fine reading;" and decide which is most befitting, most reverent, most clerical, and most impressive.

So, again, we have heard the narrative of our Lord's crucifixion read in a way that was meant to be very striking and affecting. All the circumstances were, as it were, dramatized; the reader was now the High-priest, now Pontius Pilate, now Judas, now Peter, now the maid-servant, now our blessed Lord himself. But was such reading, however well performed, either becoming or devotional? Quite the contrary; for the man who was at leisure to read after this theatrical fashion could not duly feel the awful solemnity of what he was uttering; whereas, if while reading he had felt any corresponding emotion, whether awe, or wonder, or grief, or sympathy; or of personal application, that the Divine Saviour "was wounded for our transgressions and bruised for our iniquities;" and had read as he felt; he would have read naturally, and so far impressively: not, indeed, as an actor in a scene, nor even directly as a relater of what he had himself witnessed; but as a person deeply interested in what he was at once receiving and transmitting, and, of necessity, with his own emotions or comments upon it, as conveyed by his tones. There would still be a chaste and subdued graphical depicting of every variety of shade of sentiment, character, and incident; but it would be in the modified tone of a third person reading what a second had written respecting a first; and not in the character either of the person delineated or the person delineating. If young clergymen would consider this matter, their reading would, in many instances, be far more interesting and impressive than it is. They consider it their duty to try to read with effect; but they fail, because they seek to be effective in a way in which, even supposing that it were a lawful way, not one man in ten thousand can succeed—namely, as a tragedian—instead of being effective in the way in which every man may become more or less effective, by really entering into the spirit of what he reads, and, with a full heart, fervently yet chastely speaking as he feels.

We might have carried this subject further; for young men often, without knowing or suspecting it, are led as it were to act a part in another way—that is, by taking upon them a manner not natural to them; adopting the peculiar intonation or habits of a particular speaker, or a particular school; so that a large portion of the preachers of any sect may be known by their distinctive, but not natural, tones and gestures. If a young clergyman suffer himself to think, even perhaps with the best motives, "I will try to read as devoutly as ——; or as pathetically as ——; or as intellectually as ——; or as impressively as ——;" he is so far an actor, and will too probably be a caricaturist. Let him indeed try to possess the respective excellencies of heart or head which gave birth to what he admired in his favourite models; but for the rest let him be natural. What we most object to, in certain twangs, and tones, and mock-majestic solemnities, and conventional fervours, is, that they are not what they seem. When a man, from conversing in his natural voice, suddenly kneels down and bursts into a species of yell; or opens his Bible, and begins to read, not in the instinctive tones of reverence, but with a set artificial intonation (artificial at first, though perhaps become second nature by habit), which peculiar intonation does not follow the character of the sentiment, but is just the same whether the theme be redolent of joy, or grief, or any other feeling; his habit is objectionable, because it is a false indication of emotion. In many cases speakers adopt such peculiarities because their hearers expect them, and fearing that they shall not be acceptable, or do good, if

they do not fall into the beaten track. So much is a certain artificial tone in many cases expected and identified with particular subjects, that ninety-nine persons in a hundred who have heard of the wonderful effects of Whitfield's speaking, conclude that he must have prodigiously ranted, or mouthed, or nasalized, or enacted some other atrocity; and are utterly astonished at learning that he spoke in the most simple, natural, unaffected tone of voice; and that his astonishing energy and pathos followed his emotions, as connected with the affecting themes on which he expatiated, and were not certain set tones always adopted for the occasion. All studied mannerism is acting; and often very bad acting. We have heard of "a holy tone:" we should rather say, "Be holy, and let your tones take care of themselves." It was said of a clergyman, who spoke admirably well and naturally, that such a tone would never do in the pulpit for a Bishop, "unless he learned to sepulchralize it;" just as it was said of a devout and eloquent Dissenting minister, that he lost ground with some of the elderly people of his flock because he did not say, "Boible Socoiety." All this, we repeat, is acting; and bad acting too. A minister of Christ is to be a character, and not to assume one; and he speaks best when, being truly devout and in earnest, full of love, and divested of self-seeking, he speaks in his true character. This does not indeed interfere with his giving due attention to the aids and mechanism of oral delivery, which may be done as a matter of duty, and with Christian simplicity, as much as in the case of any other portion of his appropriate studies; but it forbids every thing theatrical, hypocritical, and artificial.

QUERY.—"*Would it not have been well, in your remarks upon Clerical Elocution, if you had noticed the inconveniencies arising from the various ways in which different clergymen pronounce particular words? Sometimes we hear the words 'knowledge' and 'Satan' with the vowel of the first syllable pronounced long; sometimes with it short; sometimes we hear of 'a union,' and sometimes of 'an union.' The word 'vanity' also, and words of that kind, are pronounced in different manners. And these trifles often become subjects of attention and of comment among the auditors, to the exclusion of more important things.*"

We did not, and do not, consider it requisite to enter upon the discussion of the best method of pronouncing particular words. The direct object of our pages is religious instruction; but we thought it no unfit digression to refer to a few general principles connected with oral delivery, as having a very direct and obvious bearing upon religious edification, in the becoming and impressive discharge of ministerial duty in the reading-desk and the pulpit. But to enter upon the minute criticism of particular words, would both carry us too far, and would be of little practical utility. Most persons of liberal education, who do not purposely go out of their way to pronounce with affected peculiarity, give the correct accent, and in the main the due quantity *, to all words of familiar occurrence. As to here and there a word respect-

* We say "in the main," meaning thereby that persons do not generally make a short syllable absolutely long, or a long syllable short; but not meaning that they always make the short, short enough, yet not too short; and the long, long enough, yet not too long. On the contrary, one of the most obvious faults, of clerical reading in particular, is the not giving sufficient light and shade in this matter: the unaccented syllables in the public reading of the Scriptures and the Church Services are almost invariably read too drawlingly, instead of being swept off trippingly, in the train of the preceding accented syllable. Nothing tends more than this to destroy the life and spirit of reading; and it is one of the reasons why reading usually appears less animated than speaking. The eye sadly deceives the mind and the organs of speech, giving to the unaccented syllables a prominence upon paper which they have not, or ought not to have, orally. For example: if we take several of the words which we have just written, *sadly, organs, giving, prominence, paper,* and *orally,* we find that upon the first syllable of each of these words the larynx swells for its stroke; and that on the second in the dissyllables, and the second and third in the trisyllables, it returns. Now, in making this action and remission energetically, and yet smoothly and euphoniously, the stroke and return are united into one glide; there is no jerk or shake: the larynx, rightly acting, does not do a portion of its work with a jump, and then make a drawling, and then go back with a catch; but, on the contrary, it considers well what it is going to do, it pauses to collect energy, and then goes off with a full equable bound, that carries it back as it were by one effort. The finger in time-beating, or in accompanying the word with the action, will shew clearly to the eye how the larynx is conducting itself. If a person, while pronouncing each of the above words, will trace in the air, with the hand or finger, equably, smoothly, slowly, yet energetically, and at one stroke or effort, a semicircle, as if writing the usual mark for a short syllable in scanning, he will perceive, that while the larynx is acting on the

ing which there is a difference of opinion, it is not of much consequence which side a speaker takes, if he avoid vulgarity on the one hand, and affectation, which is worse than vulgarity, on the other. Every person, however, who is intended to speak in public—indeed, every person of liberal education—ought, amidst his elementary studies, to have made himself master of the usual rules and habits of orthoëpy; not only for the sake of the direct benefit, but in order that he may not be led away by specious novelties and pseudo-critical affectations.

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accented syllable, the finger or hand has traced half the semicircle, and arrived at the bottom; and that, while returning on the unaccented syllable or syllables, the finger or hand has traced the second uprising half of the curve, and remains in repose for the next action. If either the hand or larynx make a jerk, a halt, a drawl, or any other awkward movement; if its stroke and glide be not smooth, vigorous, and natural; the other does the same: so that the motions of the one may be detected by those of the other.

Now, in the semicircle which we are supposing there is but one regular flowing action; the turn from *down* to *up* is as smooth and gradual as any other portion of the curve; there is no sharp angle, no place for lounging; having begun, we go on and end, and come to repose. The voice, while we repeat each of the above words naturally and properly, does the same. There should be no jerk and no drawl. We may make the laryngeal action, or we may wave the hand, faster or slower; in half a second, for example, or a second, or two seconds, or as we please; but whether faster or slower, with more of energy or less of energy, in a small curve or in the graceful wide-sweeping curve of the most accomplished orator; in any case, the action should be one, without breaks or disturbance, except where a syllable is spoken *staccato*. The hand should think of nothing but the setting off, and the larynx of the accented syllable; all the rest, the turn and return, following equably and without effort; like the serpent in the fable forcing its one head through the hedge and dragging its seven tails behind it.

But persons reading with solemnity in public, are often afraid to trust the organs of speech to do this naturally and energetically. Instead of making their pause for force and deliberation *before* they begin to articulate the accented syllable; and then, when they *have* begun, letting it go off as it will, with its train of unaccented syllables, smoothly and with due slowness, but without stop or hindrance; they loiter half way, and do not trip off the unaccented syllable or syllables with the momentum acquired by the first effort. Thus, *sadly* is apt to become *saddddly; organs, orrrgans; giving, givvving; paper, paaaper.* We doubt whether we convey by this spelling exactly what we intend; but a finger applied to the windpipe will explain our meaning. If the hand tracing the semicircle, or the larynx making its swell and return, stops, or drawls, or does a bit fast and a bit slow, the action is not healthy; and the eye consequently is pained by the curve and the ear by the sound. There appears, also, a laziness in the speaking; the accented syllables not having their due time, force, loudness, and swell; while their unaccented satellites "drag their slow length along," and encroach upon their betters. Effect is not produced, in reading, painting, or any thing else, by making every thing monotonously forcible, but by the strong contrast of light and shade.

We had not intended to say so much; but having done so we may just add, that any person, who has the requisite mental energy and perseverance, may cure himself of stammering, stuttering, and various other ungainly tricks, by thus setting one organ to correct the irregular action of another. In tracing the curve; when the organs of speech stammer, the finger, if it accompany the action, will, as it were, stammer also; and then, to make up for lost time, it will go off at the end with a jerk, the speech doing the same. If the finger or hand can be taught to glide, or the arm to wave, equably, yet energetically; or the foot to tread in firm, regular, and graceful cadence; the organs of voice or speech may learn to get rid of irregular action against rhythm by accompanying them. The exercise should at first be practised with verse, in which the regular occurrence of the accents, and consequently of the time-beat, prepares the organs of speech almost automatically for the discharge of their duty; and in reading for this purpose, the student must not allow himself to stop for any thing, but go on, firmly yet smoothly; not even heeding the sense, or waiting to master a rugged cluster of letters, but pushing through or gliding over them as he can; like a young practitioner on a musical instrument playing in concert in a band, who must keep up the time and rhythm with others, even if he is obliged to slur over many of the notes. Afterwards easy prose may be practised in the same manner; and whenever the organs of speech get into their old morbid association, the healthy wave of the hand, the natural time-beat, will help to recal them to their duty. Of course we do not mean that a person is so to read except with a view to the particular object in question. Every element ought, in reading, to be well and perfectly mastered; every syllable to have its due in articulation, inflexion, and all other properties; but for the purpose of gaining a firm rhythmical habit of accent, so as to avoid or to correct

With regard, for example, to the words alluded to in the above query, the student should be aware of the general rules which govern all such cases. If, for instance, he should hear some clergyman pronounce *knowledge* and *acknowledge*, with a long and open *o*, because that is the sound of the vowel in the word *know*, he will be satisfied that he ought not to allow the feeling of a few individuals, who have never considered the analogies of the language, to prevail against the almost universal custom of all classes of society, that custom falling in with the general character of the English tongue, to shut the vowel in a word thus compounded. *Sheep*, makes *shepherd*; *vine*, makes *vineyard*, and *vinegar*; *blow*, *blossom*; *mead*, *meadow*; *wise*, *wisdom*; *break fast*, *breakfast*; *clean*, *cleanly*; *vale*, *valley*; *zeal*, *zealous*; *Christ*, *Christian*, and *christen*; *kind*, *kindred*; *wild*, *wilderness*, and *bewilder*; and so on, in cases innumerable. Why then, should here and there a clergyman speak the word *knowledge* differently to his neighbours; and in a way in which few men would venture to pronounce it at the Bar, or in Parliament, or in familiar conversation; and this as if to shew his elocutionary science, while in truth he is exposing his ignorance of the habits of his native tongue, and the principles that govern, not that word only, but numerous other cases. The mere letters in spelling, whether dropped or retained, do not decide the sound. There is not one individual, we believe, who has written upon the pronunciation of the English language, who has not said that the *o* in *knowledge* is *shut*, and somewhat short; the syllable nearly rhyming, as all our poets rhyme it, with *college*, or, as we must say, *conlege*, if the ordinary abbreviating tendencies of language are thus to be rejected. If the word had not been compounded the matter would have been different. We say *wise*, *wisely*, though we say *wisdom*; we say *sheep*, *sheepish*, though we say *shepherd*; and in like manner we say *know*, *knowing*, *knowingly*, though we say, with a shut *o*, *knowledge*. A well-educated speaker will, however, know how to pronounce a word like *knowledge*, with a due swell and euphony, which altogether distinguish it from the curt snip-snap vulgar dialect, without having recourse to the academical affectation of changing the character of the vowel.

Another word mentioned in the query, was *Satan*. No one doubts that in the Greek trisyllable the first *a* is shut; and so it is also in the English trisyllable *Satanic*; but as little doubtful is it, that, whether in English, or in the ordinary English way of pronouncing classical words, an accented vowel terminating the first syllable of a dissyllable is open and long. We speak *bonus* and *Deus* in this manner, though the *o* and the *e* are classically short; and in the same manner we say in English, *local*, *libel*, *silence*, *locust*, and other words innumerable, though in all these the first vowel in Latin is short also. If a person, really knowing all this, still prefer pronouncing Satan with the first *a* shut and short, we see no cause of offence; but then he ought to carry out his principle, and pronounce hundreds of other words, similarly circumstanced, in the same manner. The analogy of the language is against him; and though here and there a scholar may know (probably without approving) his reason, the great majority even of well-educated persons will impute his peculiarity either to ignorance or affectation.

Then again, "*an union*," to which we may add "*such an one*," and the like, which are occasionally heard from the lips of clergymen, are felt by ninety-nine persons in a hundred to be incorrect and displeasing; and so in truth and euphony they are. The indefinite article in English is *a*; but in order to prevent hiatus, or cacophony, the consonant *n* is added when the next word begins with a vowel. Persons who measure letters by the eye, and not by the ear, and are therefore not aware that the same written character often expresses two or more perfectly distinct sounds—one of which may happen to be a vowel sound, and another a consonant—may be led to foist in an *n* where there is no pretence for it, the succeeding letter being a consonant, and not a vowel; thus making a hiatus or cacophony where one did not exist. The word *one* is sounded very nearly like *won*, and the commencing letter is nearly, if not quite, a *w*: "such a won," not "such an won." So the letter *u*, when it commences a syllable, has the power of *y* (and *y* initial, every person knows, is a consonant), and the letter itself is called a *you*. "An youth," would be quite as euphonic as "an younion."

The word *vanity*, and other words with an *i* or a *y* similarly circumstanced, are

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dragging, drawling, feebleness, stammering, and other defects, the student may practise this exercise, reserving to other occasions the practice of filling up the feet correctly. It happens, both in music and in reading, that a child is so long in learning the mechanical part of the operation—during which he is not able to do more than pick out sounds or syllables, without reference to time or measure—that he is in great danger of losing the due perception of these necessary attributes. Hence some ladies can play on the *piano-forte* with rapid execution, who have forgotten in the process all natural feeling of measure and cadence, and could not even beat time to their own bars with a drumstick. The same happens in reading. When a child or young person can read with perfect fluency, so as not to be impeded by the mere mechanical act, he should begin to learn afresh, with a view to a firm, graceful, and energetic cadence, so as to keep the sense and the grammar, and yet not to lose the melody of speech.

next referred to in the query. There are no words which a well-educated person, who does not purposely go out of his way to do wrong, is less likely to pronounce amiss than words like these. It seems indeed impossible to make a mistake; but it so happens that there is an uneducated way of pronouncing the *i* like an obscure *u* (*vdnnutty*); and some speakers, who happen to have picked up this vulgarism in their youth, when afterwards informed of it, not knowing from wrong habit how to give the proper sound—which is merely the ordinary sound of *i* not open (as in *it, bit, wit, remit*) only shorter—are betrayed into an apparent, though probably not intended, mincing pronunciation, by giving, instead of a shut *i*, an open *e*, as if it were written *vannee*; the *y* also being minced in nearly the same manner, so as to make *vanneetee*. If the speaker had said *vannit*, and then added a short obscure *y*, as in *truly, surely, justly, aptly, merrily, family* (not *trulee, surelee, justlee*, &c.) he would have formed the word easily enough. We have heard it asked, respecting a speaker remarkable for manliness of address, why, with an apparent affectation ill assorting with his general dialect, he said qualleetee, quanteetee, charreetee, vanneetee. We doubt not the cause was an erring attempt to avoid saying *quallutty**, *quantutty, charrutty*, and *vannutty*. The early orthoëpical training which we have recommended would prevent such mistakes. The vulgarism, however, is far more endurable than the apparent affectation.

It is not necessary to go further into this matter; but the above remarks, in reply to the query, may at least shew the utility of the student's making himself master of general rules and analogies, in order that he may not be carried away by detached fancies. Well-educated men may, after all, differ upon principle in their pronunciation of a few words; but this is of no importance; but it is of great importance to every public speaker, not to be the sport of innovations arising from ignorance or conceit, and which necessarily catch the ear of the multitude, and set persons to think about words instead of things. A speaker always loses ground when he is suspected of an affectedly peculiar pronunciation.

QUERY.—"*Why do you object to the use of antithesis in reading the Scriptures and the Church Services? Contrast both brings out the sense, and gives spirit to a passage; as, for instance, in the Lord's Prayer.*"

We did not object to the use of antithesis, where a passage requires or properly admits it; but only to making antithesis where no antithesis was intended, or making a false antithesis instead of the true one. In numerous passages we may take two clauses, and either read the first in contrast with the second, as if both were present in the speaker's mind at the same time; or read the latter as an addition to the former, as if the speaker wished to enhance and enforce what he had said by an additional statement. The former, is the more smart and epigrammatic manner; the latter, the more dignified and solemn. Of course, the sense of the passage must determine in every instance which is the correct way; but, in general, in reading the Scriptures and religious services we should prefer the latter, if the case were at all doubtful. See, for instance, the passage alluded to by our correspondent Z., with the remarks upon it, in our Number for September, p. 539. The Lord's Prayer, which is alluded to in the Query, furnishes two illustrations. When we pray, "Thy will be done on earth as it is in heaven," there is a direct antithesis between *earth* and *heaven*, and every person delivers the passage accordingly. Yet even in this strong case a judicious reader uses a delicacy, in not making the contrast between *earth* and *heaven* so forcible as to overlay the chief idea, of the Divine will being done on earth. By the too emphatic use of the antithesis we make but one idea—namely, that the way of God's will being done upon earth may be such as it is in heaven; while we submerge the direct prayer, that it may be done upon earth *at all*; whereas, by lightening the antithesis, as though the latter clause were superadded for amplification, and not a preconceived contrast, we keep the two ideas—namely, first and chiefly, that God's will may be done on earth; and, secondly, that the doing of it may be after the pattern of the heavenly world.

The other antithesis in the Lord's Prayer, "Forgive us our trespasses, as we forgive them that trespass against us," is less marked; and though we are aware that young clergymen are often reproved by critical listeners when they do not bring it out very forcibly, we confess, that to our mind there is greater solemnity, and a more correct sense, where the epigrammatic way of reading the passage is avoided. When the

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* One now and then hears a clergyman make an additional innovation in such words as *quality, quantity*, and the like, by a mincing pronunciation of the *ua*, instead of giving to it its proper broad sound, like the *a* in *watch, water, wan, wad, wash, was, swan*, and *waddle*. The speaker goes out of his way, under a notion of correctness, to do what is both incorrect and disagreeable; the popular usage being according to analogy, and the innovation being neither customary nor analogical.

student, as usually advised, lays a strong emphasis on *us* and *our*, in the first clause, the words are no longer a direct prayer for forgiveness, but only a prayer that the forgiveness which we receive may be precisely that which we give to others. Now, this we do not think is the real meaning of the passage. The speaker is praying simply and directly, "Forgive us our trespasses;" but as he utters the words he recollects our Lord's own declaration, that "if we forgive not men their trespasses, neither will our heavenly Father forgive us our trespasses;" he feels his deficiency in the discharge of this duty; his heart is affected; and he does at the moment mentally forgive, or wish to forgive, his enemies, if he have any; and he then adds the qualifying clause with faith, yet with much humility; as though he said, "Even I, O Lord, a weak, frail, and guilty creature—thy grace enabling me—would forgive my brother; and wilt not Thou, whose ways are infinitely above my ways, for thy blessed Son's sake forgive me?" Even as thus uttered, every penitent pauses while he uses the words, as feeling his own deficiency, and not daring to challenge Divine justice; but when the direct petition is altogether sunk, in consequence of the two clauses being uttered in the manner usually recommended, the passage assumes a meaning which precludes hope; for it sounds as if we told the Almighty that we do not even wish him to try us by any more lenient rule than that of our own conduct. If this were the meaning of the petition we must not contravene it; but we do not think that it is so. When the worshipper is penitently kneeling, and accompanying the clergyman, who is uttering one petition after another, he is suddenly startled with an unwonted accent and peculiar inflection upon the words *us* and *our*, which take them out of the sense in which they had before been used—"Our Father," and "Give us this day our daily bread"—and indicate that the reader is not going to make a direct request, as before, but to contrast *us*, or *our* doings, with some other persons and their doings; and when he comes to the word *we*, and afterwards *us*, strongly accented and inflected, the antithesis is discovered to be between ourselves and our Creator—'Do *Thou* forgive us as *we* forgive others'—and this in more of a pharisaical than a beseeching tone. The antithesis cannot be fully brought out without two or three *circumflex* inflections; and it appears to us almost a canon, never to use circumflexes, at least violently, where they can be avoided, in reading the Scriptures, and still more in prayer. The rising inflection indicates suspension; the falling, assertion; but the circumflex always implies more than meets the ear: it is ironical, or witty, or disdainful, or impassioned; but it comports not, except in particular passages, with the severe majesty of Holy Writ, or the deep humiliation of prayer. It is right to say, with a caustic and thrilling circumflex tone on the word *sword*, "'Tis Cæsar's SWORD has made Rome's senate little;" or on the *thou*, in reply to "Thou hast thy father much offended," "Mother, THOU hast my father much offended;" but in sacred reading such curlings of voice should be greatly moderated, even when the passage necessarily requires them to be slightly touched, at least in those cases in which the character of the circumflexion is not of a kind that comports with holy reverence. The best test, perhaps, for the passage abovementioned in the Lord's Prayer, is, Does a person give to it this antithetical inflexion, either mentally or vocally, in his secret retirement, bowing down before his God? We imagine that few persons do so; or if they do, how do they repeat the corresponding words in St. Luke, which convey precisely the idea we have endeavoured to express, but do *not* convey the antithesis which makes *us* and *our* emphatic? The passage in St. Luke is, "Forgive us our sins; for we also forgive every one that is indebted to us." This is, as it were, a reason added to the petition, but not the precise measure of the petition itself.

We will illustrate our meaning still further by an example which the reader, not knowing beforehand, as he does the Lord's Prayer, cannot read incorrectly. "You said you saw him." "No; I said I saw his brother." "No; you said you saw *him*." Every reader will read this rightly at first sight. In the former *saw him*, he will pronounce *him* without emphasis, accent, or antithesis; but when an antithesis has been induced by the reply, "No, I saw his brother," then he will read the second *him* with a strong accent and circumflex intonation: "You said you saw HIM." But if the passage were familiar to his mind and his ear, like a text of Scripture, he might be hurried by false criticism, knowing what was coming, to make the first *him* also antithetical, which it ought not to be. The reader is not supposed to know what is coming; and his reading, in general, should be adding to, not forestalling. An anticipated antithesis often gives a sort of irreverent tone in reading the word of God; as if the reader, instead of being duly impressed with what he is reading, and awaiting the sequel, were giving the hearer a hint that there is something epigrammatic, as it were, coming; and thus destroying its simplicity and striking effect when it does come. We have known a clerical reader contrast almost every little pronoun in this manner: "*I* say unto *you*." There seem to be three stages of elocutionary judgment in all such matters: the first, that of reading on ignorantly or carelessly, making no distinctions; the second, that of multiplying distinctions artificially, and bringing out points by specious but not solid criticism; the third, that of consulting

nature, and daring to be simple, where there is a strong temptation to be otherwise in order to gratify the ears of half-critics, who are covetous of false conceits.

While alluding to the Lord's Prayer we may remark, that there occurs an accidental alliteration (or co-syllabification) between *give* and *forgive*, which some speakers most absurdly take account of, as if it were an antithesis in meaning; whereas it is a mere chance sound of two words in our translation. If a person said that he would move heaven and earth to remove his Majesty's ministers, would any man catch at the accidental sound *move*, and, upon the strength of it, transpose the accent upon the word *remove* from the second to the first syllable, with a strong circumflex inflexion upon it? Yet there are persons who constantly commit this offence in reading the Scriptures; as if they had been accustomed in their youth to pun upon words till they had lost the faculty of distinguishing sense from sound.

We have offered the preceding cursory notes on antithesis only with a view to induce the student to consider the matter for himself. We do not contend for our own view of the particular instances adduced; but we mean generally to say, that a reader ought carefully to distinguish between passages where the antithesis is an essential portion of the main idea, and where it is only an appendix subservient to it. In reading, a reader is not in general supposed to know what is coming; he is to give the right meaning of the words actually before him; and it will seldom, in solemn style, happen that in the next clause he finds something to make it necessary to recal what he has already said, with a view to modify it. The antithesis usually comes after; it is reflective, not prospective; it does not alter what is passed, but it contrasts with it, by additions of new and amplifying matter; as is the case in the Proverbs of Solomon, and the innumerable poetical parallelisms of the Sacred Scriptures. It is right to give full effect to the antithesis thus superadded; but not, as it were, to lay a trap for it. After we have read (Ezekiel xviii.) that the proverb respecting the fathers' eating the sour grapes and the children's teeth being set on edge, should no longer be used; that the individual offender should alone suffer; that the son should not bear the iniquity of the father, or the father that of the son, we are prepared to add, with the fullest force that circumflex intonation can convey to the emphatic word *it*, "The soul that sinneth" (that particular soul, and not another), "IT shall die." This is natural, correct, and impressive. But if this had been a preceding and not an appended clause; and if, therefore, neither the hearer nor the reader was prepared for this inflexion; it would seldom happen that such an inflexion was right, or at least essential. There is something too artificial in looking before, with a view to prepare the reader for an antithesis, instead of waiting till it comes. Were it said, 'The soul that sinneth, it shall die; and do not think to transfer your guilt to another: no; the soul that sinneth, IT shall die;" it would be as incorrect to circumflex the *it* in the first clause, as to omit doing it in the sound. And so of similar instances.

We do not mean that a previous knowledge of what is coming should not often shade and modify what is being read; indeed, it is frequently the only way of making due preparation for the sequel; but good judgment is necessary to know how to use this knowledge with propriety, and not with false point and trap-laying. If a person considered, for instance, that in the healing of the nobleman's son—which happened to be read, in all the churches and Episcopal chapels in England, as the Gospel for the day, the Sunday before we are writing—there was expressly intended to be conveyed a contrast between the nobleman's question, when his son "began to amend," and the reply, "the fever left him;" as if to shew that it was not a gradual natural cure, but an instantaneous miracle; the only way in which he could give this meaning would be, by laying a peculiar, slow, quiet, inflexion upon "began to amend"—as much as to say, mark those words—so that the hearer would be led to anticipate that there was more than met the ear, and would be prepared for the energetic reply "the fever left him;" when he would see what the reader had meant by the previous stress upon "began to amend." It is true, that, strictly speaking (supposing the contrast really intended), only the servant's reply, and not the nobleman's inquiry, should be read with a view to this meaning; for if the words were spoken in colloquy, as in a sacred drama, the nobleman would not so pronounce them; he would only ask, as it were, an ordinary question; and the servant's answer following immediately, and with due point, would be all that was requisite to shew the meaning. It would seem to echo the inquiry; as if it is said, "Did you say, began to amend?—no, it was not a beginning; it was an instantaneous cure: the fever *left* him." But as in reading the passage, not in colloquy but in narrative, the servant's reply is too far off to call to recollection the nobleman's express words; the reader, if he would convey this sense (we are not asserting that it is the right one, but only taking it as an example), must step aside a little from his direct office as a reader, and become a commentator, saying in his inflexions, just as much as if he uttered in words, "Pay particular attention to that." Indeed, some clerical readers are always running commentators, and an audience accustomed to their manner knows throughout a chapter what allusions are passing through their minds. "Did you observe how Mr.

Toplady scourged Mr. Wesley in reading the Second Lesson?" "I saw that Mr. A. was thinking of the Bible Society controversy, in the chapter last Sunday." "Mr. B. meant us to notice that St. Paul was of his mind respecting justification by faith." "A fine trimming Mr. C. gave, in reading the Epistle, to those who voted so and so in the House of Commons." We do not think this style is to be commended. A clergyman must, indeed, read to what appears to him to be the sense, and also with his own emotions arising out of it; but he should still remember he is reading the word of God, and not his own gloss; and, therefore, though he may read didactically, he must beware of reading controversially.

A jog-trot reader, in delivering the pathetic lines,

"A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be;"

would convey, contrary to the meaning of the passage, that the person addressed was one of the proud. Another reader, in order to avoid this, and to shew that he knew the meaning, would read with a violent epigrammatic contrast, "thou" and "the proud;" which would indeed convey the idea, but would be inconsistent with the due feeling of the passage, converting pathos into biting satire. Further consideration would perhaps lead to reading "thou," not with a violent anticipatory inflexion, sweeping like the rush of a finger along a musical string, but with a plaintive, suppressed slide, approaching to a monotone; and then adding "'tis all the proud shall be," not epigrammatically, but with a solemnity also approaching to a monotone, and indicating that the speaker, if he really feel what he reads, is too much affected to be sarcastic. In reading the Sacred Scriptures we feel persuaded that this quieter tone ought almost uniformly to be preferred. It may not make the multitude "gape and stare," but it will do what is better,—it will touch their hearts. Even in our Lord's severe addresses to the Scribes and Pharisees, we should prefer a reader's conveying to us the feeling, How mournful the conduct which could draw from the Redeemer words like these, to his seeming irreverently to say "There was an answer! I wonder how they liked that!"

QUERY.—"*Have you not too much colloquialized the unaccented vowels? You would not surely have a clergyman read 'pardonith,' 'absolvith,' 'puttith,' 'wickid,' 'hallowid,' and the like.*"

We would not certainly wish to hear these words pronounced *exactly* thus; for if they ought so to have been pronounced they would have been so spelled; but the letter *i* is a much nearer approximation to the true sound, than either making the *eth* or *ed* a well-marked distinct syllable, rhyming with *death* and *bed;* or giving to it an indistinct slurring sound of *u*, which is the sound conveyed to the hearer when the reader, keeping the *e* in sight, and hoping to convey it, though in a short manner, and without formally saying *eth* or *ed* as above, inevitably verges into *pardonuth, absolvuth, puttuth, wickud, wickudness, hallowud.* The *i*, pronounced very short, if not exactly the true sound, is a much nearer sound than this vulgarism. A correct ear will, however, easily catch the precise shade of sound, which is neither pedantic nor colloquial. And so of all the other unaccented vowel sounds. For instance: the *a*, thus circumstanced, takes nearly the sound of *i;* as in *village, courage;* and if a speaker will not submit to this, he must either say *vill-age, cou-rage* (rhyming with stage), or *villuge, couruge.*

We must not, however, enter upon the unaccented vowels, which would require fifty pages to follow them out into all their niceties. Our only object was to caution the student to read them as he speaks them, and not as they look upon paper. There is, however, a slight deviation from the colloquial sound, a sort of delicate compromise between the eye and the ear, which a correct speaker will know how to preserve, especially in sacred reading, so as not to be either too formal or too vernacular. He will neither say o-casion nor oc-casion; neither po-lite nor pul-lite: but something between them. To give to the vowel, thus circumstanced, its pure, full, long, and open sound, would be pedantic; yet there will be a little euphonic lingering, on every educated tongue, which will distinguish the sound from the plebeian pronunciation.

QUERY.—"*I am somewhat puzzled at what you have called a laryngeal dissyllable, as distinct from a written dissyllable. The final 'click' which you mention as being made by some speakers, and recommended by some of the elocutionists, is to my ears far from pleasing. Nor can I see what you mean by the practical utility of the distinction between a written syllable and a laryngeal syllable.*"

The above queries would take us over the whole of the ground we have already trodden, and over much more in addition. We will, however, submit for consideration, a few particulars, which we think are practically useful.

We stated, that in singing, in speaking, in walking, in breathing, in the pulsations of the heart, and in every muscular action, there is an alternate action and remission; that there is a stroke, a return, and a rest; and that what we call accented and unaccented, in singing or speaking, are connected with the action and remission of the larynx, the organ of voice; and that hence a legitimate laryngeal cycle is from strong to weak, followed by a rest; and not from weak to strong, which cannot conclude the cycle, the larynx being then turgid, and requiring a return, either silently or vocally; the former making the accented sound staccato, the latter adding to it an unaccented syllable or syllables.

We will endeavour to illustrate our meaning by a few varied examples, the union of which will shew the principle more clearly than an appeal to any one species of oral delivery. Let us take *Singing, Chanting, Poetry,* and *Prose.*

1. In *Singing,* every person, however ignorant of music, observes that there is frequently a note at the end of each strain twice the length of the usual notes that characterize the piece. The reason is, that the notes that characterize the piece (or the sum of their equivalents in shorter notes) are alternately accented and unaccented; but if the last note of the strain fall on the accented part of a bar, the larynx would be left in tension, and the note would be *staccato:* therefore the length is doubled, which brings the second half of it to the unaccented part of the bar, and the larynx returns on it: so that, though only one syllable may be uttered to the long note, it is made in the singing a dissyllable. If we take the Old Hundredth Psalm,

"With one consent let all the earth
To God their cheerful voices raise,"

dividing the words as they divide themselves in the bars of the singing, they will run (the Italic being the accented sounds), "With—*one* con—*sent* let—*all* the—*earth.*" Now we sometimes find the singer or player making the note on *earth* twice as long as the other notes; and sometimes not. The reason is, that if after *earth* he proceeds instantly to the word *to,* in the next line, he makes *earth* shorter, if any thing, rather than longer, than the other notes; so as to give time smartly to separate the organs of speech in order to shew the conclusion of the line, but keeping the regular time-beat, and the larynx taking up the word *to* on its return: whereas, if he intended to make a pause at the end of the line, the larynx would be left in tension, and make the last note *staccato,* if the note were not made doubly long, so as to convert it into a laryngeal dissyllable.

To put our theory, if theory it be, to the test, we took up the first four books of Psalm tunes that happened to present themselves upon our shelves. The first chanced to be Greatorex; the second, Williams; the third, Dr. Rippon; and the fourth, Henshaw, of St. Pancras Church. Now in every one of these the notes at the termination of the lines in the Old Hundredth tune are differently managed; but all in a way to illustrate our principle. We asked an organist, why this difference? and his reply was, that he did not know, but that different singers and players *humoured* the ends of their lines and strains differently. Our object is to shew physiologically what this *humouring* really is. As we write for un-musical as well as musical readers, we will avoid technical terms; only repeating, for the information of the former, that the usual notes of the Old Hundredth Psalm are minims, and that a semibreve is twice the length of a minim.

Both Greatorex and Williams, after the usual light and shade of accented and unaccented minims throughout the line, adapted to the accented and unaccented syllables of the words, make the last note of *every* line a double note; a semibreve. The larynx thus acts and returns on the double note, making the last syllable of each line a dissyllable, and is then at rest to begin a new line. Now there are two ways of beginning the new line. The larynx may either make its stroke and return upon the first syllable of that line, thus converting that syllable, though slight and unaccented, as the verse requires, into a dissyllable, half accented and half unaccented; or it may make a *silent* stroke a minim long for the accented part of the opening bar, and then take up the unaccented syllable on its return with the succeeding unaccented minim. Greatorex adopts the first method; Williams, the second. The former gives to the first slight unaccented syllable of every line twice the length of the accented syllables, and makes half of it accented and half unaccented. The words sung to his music run:

"We–ith one consent let all the ear–rth
To–ooo God their joyful voices ra–ise,
Glad–de homage pay with awful mir–rth
An–nd sing before him songs of prai–ise."

This is unbearable; and we do not believe that the arranger himself would so play and sing the passage. He would perhaps, in practice, flourish upon half of the opening semibreve in each line, so as to allow the singers to rest, and not to come in till the second unaccented half. Now this is what Mr. Williams expressly does, by making a minim rest at the beginning of every line; during which the larynx is beating time with a silent stroke, so as to take up the unaccented sound and syllable

on its return. The organ, having no larynx, might have flourished a little during the rest.

Dr. Rippon and Mr. Henshaw arrange the matter differently. Rippon, singing the tune in the quick way usually practised among the Dissenters, makes the first, second, and third lines end with a minim, like the other notes; thereby allowing the vocal organs just to unclasp themselves to mark the end of the line and strain, but to lose no time, and to be ready to take up the first syllable of the next line upon their return. But then, as the last line of a verse cannot be run on in this manner to the next verse—grammar, music, and physiology all requiring a pause; for the larynx, if the last line ended only with a minim, would be left in spasm—Dr. Rippon's composer is obliged to make the last note of the last line a semibreve, which renders both the sound and the written syllable laryngeally dissyllabic. A minim rest is then interposed at the beginning of the first line of the next verse, in order to allow the larynx, which had ended in repose, to strike silently, with a view to take up the unaccented syllable upon its return in its right time and place. It may chance that the poet may, by licence, have put an important syllable in the unaccented part of the metrical foot; but of this the singing can take no account.

Henshaw makes every note throughout the tune, even the concluding one, a minim. We make no doubt, however, that he would in playing *humour* it a little.; for, as it stands upon paper, we must run on in one continued pace, without rest or break, from line to line and verse to verse; not even being allowed to come to rest at the end of the Psalm, but concluding staccato. To avoid this, we see but one method; namely, to drawl out every syllable, accented or unaccented, into a dissyllable—*we-ith on-ne co-on sen-nt*—as some country organists teach charity children to do; so as to get repose at the end of each strain by getting it at each syllable, instead of each alternate syllable, as the light and shade of the words and the music require.

We have taken the above specimens by mere accident, not knowing beforehand that the Psalm-books we referred to would so aptly illustrate our theory; but only assured, that, as we were consulting the organic laws of vocality, the practice must of necessity be conformable to those laws. We might open any book casually:—while we are writing we happen to glance at these popular lines:

"Lo, He comes, with clouds descending,
Once for favoured sinners slain."

Here, according to our theory, the first line ends naturally—*cending* (a trochee, or, what is the same thing as regards the accent, though not the quantity, a spondee accented-unaccented): and we should say, therefore, that the music ought to end like the words; but in the second line the last syllable, *slain*, is accented, and would therefore leave the organs on the stretch; and that hence the music and the words ought to be laryngeally dissyllabic, so as to complete the action. And so, upon turning to the tune called Helmsley, to which the hymn is sung, we find the fact to be; the music running in crotchets (of their equivalents), and the syllable *slain* being set to *two* of them, making a spondaic dissyllable. Our readers may try the theory upon other examples, as they occur: we think, however, that it will be allowed, that, if true, it is practically useful, were it only to supersede such vague nomenclature as that of *humouring*; and enabling every person to know clearly what he is doing, or ought to be doing; and to correct defects; or to convey accurate ideas to others. A mother may teach her daughter, in playing a hymn, or her son, in reading it, how to manage the ends of the lines with perfect precision in all the ways that the ear or the organs require; which being known, good taste will choose that which happens in each instance to be most fitting. We shall not, for instance, hear that offensive drawl which country choristers make on the last note, because they are told it is to be *long*. It is to be long in order to ease the organs, not to distress them: the time-beat is not altered: and if between the verses the singer or reader chooses to make a lengthened pause—say one, or two, or three laryngeal silent cycles—still all is going on silently in time and measure; and a thousand people can take up the next verse with precision, at the right instant, together. This is learned by habit; but the habit will be assisted, and bad habits counteracted, by rule.

2. Let us next take *Chanting*: and, that we may not seem to select favourable cases, we will take up the only books of direction that happen to be at hand at the moment; which are, Mr. J. A. Latrobe's "Instructions of Chenaniah, or plain Directions for accompanying the Chant," and Mr. Dibb's "Key to Chanting." Both authors give the usual direction, that, in chanting a verse of the Psalter or the Church Canticles, it is divided into two parts, "pointed" with colons "to be sung in churches;" that the mass of the words in each half-verse is to be run off glidingly, though with due slowness, in one long holding or sustained note; but that the concluding words are to be sung to slow notes—namely, three notes in the first half of the verse, and five in the second half. Now, says Chenaniah, these notes "generally embrace in the former case the *three*, in the latter case the *five*, last syllables" of the words. 'Yes,' reply nine-tenths of a congregation, '"generally;" but that is our difficulty, for a general rule is no rule; and, in point of fact, we are about as often wrong as right when we

take *three* or *five* syllables; and therefore we cannot chant at all.' We will adduce as a specimen the very first passage which happens to occur in Chenaniah's own book, not knowing beforehand what it is. We open the book, and find it is the Ninety-fifth Psalm, in the Morning Service. We take the first two versicles, which include the range of a double chant; and we find them as follows—the Italics representing the syllables on which Chenaniah says the three and five notes of the music are to be respectively employed.

"O come, let us sing un-*to the Lord*" (three syllables): "let us heartily rejoice in the *strength of our salvation*" (six; it might be seven).

"Let us come before his presence *with thanksgiving*" (four syllables): "and shew ourselves *glad in him with psalms*" (five syllables).

Here, then, in Chenaniah's own very first example, his "generally" is converted into equality; there being two to the rule and two to the exception; a three and a four, instead of two threes; and a five and a six, instead of two fives. Indeed, he is obliged to admit, that, though the above is "the rule," yet the "practice is in some instances slightly varied, according to the accent;" but how, or by what rule, he says not, nor did we ever see it explained so as to be popularly intelligible. A rule that is twice wrong out of four times is no rule.

Mr. Dibb, in order to meet the difficulty, which Chenaniah admits is great, of knowing where to begin to turn off, has published the whole Psalter with the concluding words of each half-verse marked in Italics, with the general direction, that "where there are apparently too many syllables printed in Italics—namely, more than three in the first, or five in the second, part of the verse—the overplus is to be sung to the *last* note of the chaunt." Why it is to be so, is not stated; and it is manifest, that if a plain simple rule were attainable there would be no need of carrying to church Mr. Dibb's useful little manual, as every person would soon get the habit of taking the right number of syllables at sight, if he had only some rule to regulate his decision till he acquired the habit. Mr. Dibb marks the first two verses of the first Psalm as follows. We take, as in the former case, the very first illustration that occurs, that we may not seem to choose examples favourable to our view.

"Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the *way of sinners*" (four syllables): "and hath not sat in *the seat of the scornful*" (six syllables).

"But his delight is in the law *of the Lord*" (three): "and in his law will he exercise *himself day and night*" (five).

Here we have, as in the former illustration, one *three* and one *four*, one *five* and one *six*; that is, as before, two to the alleged "general rule," and two to the exception.

Now let us try whether our hypothesis would not explain all these difficulties. We would say, to a person who understood what we have above explained, that it is necessary, in concluding a clause or strain, that the organs of speech should act on the last accented syllable, and then return to repose, either by one or more syllables after the accented syllable; or, if the accented syllable is the concluding syllable, by making it in reality a dissyllable, accented on its former half. Now this is what is done in chanting. There are three notes, it is said, in the music; but this tells nothing, for the notes may be short or long, accented or unaccented. We would say, that in the first half of the verse there are two laryngeal cycles (action and return); and in the second, three; that in the first cycle (and also in the second cycle, in the second half of the verse) there are two notes (minims)—namely, an accented and an unaccented, for the organs to strike upon and to return; but that the concluding cycle is ordinarily (though not necessarily) made upon one long note, a semibreve, instead of two minims, the first half being the stroke and the second half the return. Instead, therefore, of three and five syllables, according to the above rule, we want four and six; the semibreve cycle or bar taking two (an accented and an unaccented), as much as the other cycle or cycles, which were represented by two notes. If the last syllable of the words happen to be an unaccented syllable, and the last but one accented, these make the cycle or bar, and all is easy and regular—you have your four and six syllables, as counted upon your fingers. But if the last syllable be accented, you cannot properly pronounce it upon the second unaccented half of the semibreve; therefore you make a dissyllable of it. You thus, in reality, get to the ear your allotted four and six syllables, though on paper there seem to be but three and five. Any intelligent mother, omitting technical terms, might teach all this to her children in a few lessons, and give great accuracy, precision, and a knowledge of what they are about, in speaking, singing, or chanting. In the examples taken from Chenaniah and Mr. Dibb, exactly one half have the legitimate four and six syllables—that is, two and three pairs of dissyllables, one pair for each bar or laryngeal cycle;—the other half have virtually the same number; the chorister making dissyllables of *Lo-ord*, *psa-alms*, and *ni-ight*. Some syllables admit of this better than others; many are in reality dissyllables already in sound, though not usually so considered; and some may be legitimately made so in chanting, which cannot be easily made so

in speaking, without a drawl; and the pronunciation we are alluding to, whether in song or speech, we repeat again and again, is not *drawling*: it is rather what is called making a rich *swell* on a syllable; which swell is in reality often, if not generally, converting a written syllable into a laryngeal dissyllable, so as to get time for the waxing and waning. The word *night* was unfavourable for this dissyllabification, the vowel being short; but every elocutionist knows that *i* is really a diphthong, being compounded of *a*, as sounded in *father*, and *e*; and in singing a long note we in some measure separate these elements, at least we do not allow them to coalesce so closely as in speech. Other diphthongs are treated in the same manner; besides which, close vowels are opened; and the vowel, whether naturally open or opened for the occasion, is slightly diphthonged; for a delicate ear will detect, in holding out a long note upon the first vowel sound *a*, in singing, and even in speaking, something like a faint concluding echo of an *e*; and upon *o*, an obscure sound of *u*. We merely mention this in order to shew that there is nothing unnatural or unusual in this dissyllabification; nor is there the slightest appearance of a drawl upon a vowel thus opened, and, as it were, duplet, or diphthonged: there is no abruption of continuity, as if *Lord* were written *Lor-ord*; which would be merely caricaturing the matter; but there is a swell involving a whole laryngeal bar; so that the sound is truly dissyllabified, half being accented and half unaccented.

In the above remarks we have taken chanting as we find it; but it were easy, following out the idea, to improve it in practice, by making the grammatical and musical accents fall on the same syllables, as they do when words are properly set to music, or music to words. As it is, an intelligent chanter would not confine himself to the exact number of closing syllables, when their accents happened to fall untowardly, if he were not obliged for the sake of keeping the choir together. Even now, slight liberties are taken. When, for instance, the half verse ends with a trisyllable accented on the first syllable, one chanter will take the whole to the last semibreve, giving the larynx one syllable to act upon and two to return upon; while another will throw the accent upon the last syllable, though naturally unaccented, and make it a dissyllable. One will sing *vanity* as ordinarily pronounced, and the other vanitee; one will say, Jerusalem, accenting the *ru* on the first half of the semibreve, and taking back the *salem* as the other half; while another gives the whole semibreve to the closing syllable, making it a dissyllable—Jerusa-lem. With the general theory in view we may easily account for all such discrepancies, and choose the most natural course.

3. From chanting we turn to Poetry. Our principle is, that every cadence, or bar, or line, or cæsura, or rest, ought to conclude with a laryngeal cycle—that is, in repose, after an unaccented sound to the ear, whatever may be the syllable to the eye; unless we wish purposely to leave the organ *staccato*, that is, in tension. No metrical lines have stood the test of ages so triumphantly as the Greek and Latin hexameters; and these all *close* in laryngeal remission. So also Italian poetry, which is proverbial for its ease and sweetness, ends its lines with what are called feminine rhymes; that is, with an unaccented syllable. But, then, what becomes of French poetry; for the French heroic line notoriously ends with an accented or masculine syllable? Yes; it does upon paper: but a more apt instance could not be given to our purpose; for every person knows how peculiarly Frenchmen read the last syllable of their lines of poetry, so that English persons think they are pronouncing a dissyllable, which in truth they are.

We come next to our own poetry. If it run from accented to unaccented, as in trochaic and dactyllic verse, the feet, each being a laryngeal cycle, trip off easily. For instance, in trochees—

"Softly sweet in Lydian measures,
Soon he soothed the soul to pleasures;
War he sung is toil and trouble,
Honour but an empty bubble;
Never ending, still beginning,
Fighting still, and still destroying."

The same occurs in dactyls (always meaning, in speaking of dactyls, trochees, and other feet, according to the accent, and taking no account of the length of the syllables), the only difference being, that in a dactyl the larynx has two syllables to return upon, instead of one.

But what is the case with poetry in which the lines run in a contrary movement, that is iambically, or anapæstically? Our reply is, that at the end of the line, and at a pause or cæsura, the accented syllable is made a laryngeal dissyllable; of course lightly and neatly, and seeming to the unexercised ear only length and swell, but in truth allowing for the return of the muscles, so that the syllable may not end in organic tension. We perceive this in a Frenchman's reading; but he equally perceives it in ours. In a Latin or Greek verse where the cæsura left a long syllable, every analogy leads us to believe that that syllable had not only the laryngeal ictus upon it, but also its return; that is, according to our English use of the word accent—mean-

ing stroke, and not inflexion—it was made half accented and half unaccented; after which the larynx performed a silent stroke during the cæsural rest, and took up on its return the next syllable of the second half of the verse. In a pentameter line it must have done the same at the end of each penthemimer, unless we suppose that the Greeks and Latins had not only a different language, but different organs of speech, to men of modern ages. We wish to see all these matters referred to unchanging physiological principles, rather than to vague and arbitrary definitions, which no two persons understand alike. When, for instance, Cicero says, and a dozen other ancient writers, Greek and Latin, say with him, that words sound best when that stroke which in English we call the accent is on the last syllable but one; but that, at all events, it ought never to go further back than the last syllable but two; we do not believe the assertion just because the ancients made it, or as if it were connected with some peculiarity of the Greek or Latin language; but we understand it to mean that the larynx best likes one syllable for the stroke, and one, or at most two, for the return, which is all that poetry will admit of; and even in prose—allowing for there following some little word, as an adverb or preposition, or for an unaccented syllable or syllables opening the succeeding word, thus swelling the one or two syllables to three or four—we could not get on with speech if we often went further back than the antipenultimate; and therefore in all long words we inevitably make two accents. We also understand physiologically why the ancients were so much pleased with the musical cadence of "temeritas filii comprobavit." We can account for the apparently anomalous rule in Greek and Latin poetry, that "the cæsura loves to make a final short syllable long:" that is to say, if the poet has put such a syllable there (whether rightly, is not the question), the reader, in order not to end in spasm, must treat it as if it were a long syllable, and properly susceptible of laryngeal dissyllabification. When the Italians call their own verses *piani*, and verses ending with an accented syllable *tronchi* (truncated), we perceive the expressiveness of the words, the larynx either returning smoothly, or being cut off in the middle of its cycle. When Lord Monboddo tells us that "in pronouncing *a* long, we say *aa*;" and when we read that the ancient Latins, in order to make a letter long, doubled it—as *eemi*, for *emi*—we know what is meant by the statement; namely, that the larynx making either a whole bar on the letter, or the two active portions of the stroke of a triple bar, conveys to the ear a swell, which being analyzed gives the feeling of two letters. When we read, in Carey's Latin Prosody, that he had observed the following singular paradox, we find no paradox in it, upon applying physiological principles to solve it. Carey says: "It has often forcibly struck me, even in reading or writing prose, that the amphibrachys (three short syllables), though apparently isochronous to the dactyl (a long and two shorts), is in reality somewhat longer in the duration of its sound. *Reclude*, for example, *resume*, *repelle*, actually require more time for their distinct enunciation than those same syllables when transposed into dactyls—*cludere*, *sumere*, *pellere*—the voice dwelling longer on each of the short syllables when separate, than when connected together." Now we are willing to risk our whole theory upon this fact, which Carey considers, and justly, upon mere prosodical principles, so paradoxical; but which, tested physiologically, is very simple. *Cludere*, *sumere*, *pellere*, are each one laryngeal foot, or cycle, or bar; but *reclude*, *resume*, *repelle*, pronounced separately and distinctly, each involve two. For, before we can take up the initial unaccented syllable *re*, the larynx must have made a slight silent stroke, in order to be prepared to take up the *re* on its return; it then makes a second stroke upon the *clu*, or *su*, or *pel*, and takes up the *de*, *me*, or *le*, on its return. It was not of necessity longer in returning when it had two unaccented syllables to take up than when it had one; so that the *re*, which in the one case was dragged in as part of the tail, in the other required a distinct effort. Hence the retardation which Carey speaks of.

We have dwelt the longer upon this subject because it enters practically and deeply into the whole question of reading, speaking, and singing; and particularly with a view to the cure of stammering, hesitation, and imperfect habits of utterance. We lay it down as a principle, that the natural foot, in music, poetry, or prose, is the laryngeal cycle—namely, action and return—and that all feet of a contrary character are in reality reduced to this in oral delivery; and that a vast class of difficulties and displeasing adjuncts, in speech and singing, arise from the violation of this simple principle. It is said indeed, Is it not as easy to go from unaccented to accented, as the contrary? is not iambic poetry quite as natural as trochaic? is it not as easy to pronounce the words *record* and *survey* as verbs, accenting the second syllable, as to pronounce them as nouns, accenting the first? and may we not as readily speak

"With one consent let all the earth
To God their cheerful voices raise,"

as speak lines of trochaic movement—

"Gentle Jesus, meek and mild,
Look upon a little child?"

Let us fairly try the experiment, and abide by the issue. Can, then, a person as easily pronounce with rapidity several dissyllables accented on the second syllable, keeping the words perfectly distinct, and not running them into each other, as he can

the same number accented on the first syllable? For instance:—

Father; mother; sister; brother; cousin.
Remote; prefer; behold; rejoice; divine.

Or try trisyllables similarly circumstanced:—

Poverty; alchemist; federal; institute.
Introduce; repartee; Amsterdam; represent.

Now we submit that the trochaic and dactyllic movements require much less time and effort than the iambic and anapæstic. The five dissyllables, *father, mother,* &c., are spoken in five laryngeal efforts and their returns; but the five following, *remote, prefer,* &c. to be kept as distinctly separate as the others, require many more efforts. The muscles must have acted silently, in order to take up *re,* in *remote,* on their return; they must then accent *mote;* but as *mote* is not to be joined to *pre,* in the next word, *pre* cannot be taken up in the return of the stroke upon *mote;* there must therefore be a slight return upon *mote,* making it in effect a dissyllable—which is the reason why the second syllable of dissyllables accented on the second syllable appears so generally long and lagging, unless an unaccented syllable should follow in the next word, to allow of the return being made upon that, instead of the previous syllable. After the slight return upon *mote,* there is a silent stroke (which gives the feeling and the reality of a pause) for the sake of a return upon *pre.* We have analyzed the process for the first word, *remote;* but the same takes place in each of the other words, and causes a manifest retardation; which would greatly perplex a speaker who had any impediment, or wished to hurry on, not knowing the cause of the difficulty, or how to avoid it.

To our minds, it is astonishing that rhetoricians should so constantly maintain that there is no difference in the facility of the two species of movement; nay, that, if any thing, the movement from weak to strong (that is, the iambic or anapæstic) is the easier. We tried the experiment on the above iambic words; and the objector, it is true, did repeat them rapidly; but how? not by reading them distinctly, as iambuses, but by instinctively running them into *trochees;* as for example: *Re—motepre—ferbe—holdre—joicedi—vine.* We again asked a person to repeat the verb *record,* accented on the second syllable, several times in succession. The sound to the ear of an indifferent person, who knew nothing of the experiment, was, *cordre, cordre, cordre, cordre;* the larynx would have its fair cycle; and speaking or singing cannot be natural, agreeable, or facile, if it conform not with a good grace to this necessity. If a person would speak the verb *record* several times in succession, and keep the words as distinct as he would *table, table, table,* or *father, father, father,* he must make *cord* a laryngeal dissyllable, and go through all the process above described. If a reader be aware of this physiological process he takes it in good humour, and does not attempt impossibilities; he even finds how it is that iambic movement is so rich and full and noble; but if he be ignorant or impatient, and, seeing only an iambus on paper, determine to make it only an iambus in speech or song, he must either cut off the second syllable in the middle, or run it on to the next, and make *cordre.* If he run it on, where there ought to be a stop after it, he makes nonsense of the passage; if he cut it short, his clauses are not, and do not appear, finished. How often does an instructor say to a child, "You do not finish your words; you say *recor,* and *remo.*" The instructor should know how to correct the error upon physiological principles. The child would have finished his word if there had been a succeeding syllable unaccented to which he might have joined it, but he did not know how to dissyllabize it without a snap or drawl.

Musicians have felt the necessity of the laryngeal cycle, though they knew not the reason; for they construct their bars so as to begin each on the stroke and to repose with the return: the Old Hundredth Psalm (we select the most obvious and hackneyed illustrations) is two minims—that is, one laryngeal cycle—in each bar: and any intelligent mother, who takes the trouble to understand this principle, may teach her son or daughter to *feel* time and cadence, and never to violate it, in poetry, in music, or even in prose; as a person must do, except after very long practice and habit, who gets into rhythm only by chance, without any positive rule. If we keep to laryngeal cycles—call them feet, or bars, or what we will—we shall do easily, instinctively, and without effort, what the poet and musician intended; and what will make the exercise of the organs of speech healthful and easy to the individual, and agreeable to the ear of his neighbour.

In every metrical line which ends with an accented syllable, that syllable becomes, in just and graceful reading, a dissyllable; unless the reader, heedless of sense or measure, run it on to the first syllable of the next line, where that is an unaccented syllable. Children and parish-clerks read thus; as, for example, in saying,

"With one consent let all the earth
To God," &c.

earth and *to* are joined together, and become a trochee; a very good laryngeal bar, but a very unreasonable sacrifice of sound to sense. The true way, supposing the finger to be counting, or a pendulum or metronome beating, time, is, to make *earth* a whole foot, accented and unaccented; and then to make a momentary, scarcely

perceptible, pause—as every good reader of poetry instinctively does—for a silent stroke, in order to be prepared for the unaccented syllable of the next line *. These musical, or rather physiological rests, will and must occur, independently of the grammatical pauses, which the poet—if a poet he be—so adjusts as not to interfere with but to enrich the rhythm. Stammerers can generally read poetry without hesitation, because, the recurrence of the laryngeal ictus being regular, the organs are prepared for it, and are not taken by surprise. If they would use a metronome, setting it to click to each accented syllable, they would do better still; because, among other reasons, after a stop, or cæsura, or at the end of a line, they would neither drawl nor hurry, but take up the next syllable at the due time in the regular beat. Children may also be taught to get rid of sing-song, and to read to the sense in poetry, by a little perseverance in the same exercise. Few persons read poetry well, because some sacrifice the sense and grammar to sing-song; while others, in order to avoid this, lose sight of the measure, and rob the ear of the poetical melody. A child may be taught, by any intelligent mother, to combine both excellencies as follows. Set the metronome so as to beat time to each accented syllable of the measure, about as fast as the child ought to repeat it. Let him for some time think only of the time-beat, or measure; always allowing one beat to elapse in silence at the end of each line, so as to be ready to take up the first syllable of the next line instantly in due course; till the pupil obtains a thorough feeling of musical and poetical time—that is, till his larynx learns to act with regularity, energy, and precision. Then let him begin to fill up his bars, or feet, with the proportion of sound due to each word, syllable, and letter, just as much as if he were speaking in ordinary conversation. At first this will be difficult; he will want to give as much time, for instance, to an unaccented syllable as to an accented, in order to keep up a sort of *ti tum ti tum* rhythm; but gradually he will learn better; and thus retain both the grammar and the measure; and be prepared for the higher ornaments of finished expression.

4. We have perhaps said enough in reply to the query to explain our meaning, and also to shew what appears to us the importance and practical utility of our principle; but as we also mentioned its application to *Prose*, we must just add a few words on that part of the question.

We must repeat, then, that we lay it down as an anatomical necessity that in all reading, every clause or sentence (that is, wherever there is a grammatical stop, so that the organs of speech unclasp themselves) must end with one or more unaccented syllables, either so written or so pronounced; and that consequently the reader, if the last syllable be accented, must make it a laryngeal dissyllable, unless for some special reasons he pronounce it staccato. Now, for want of knowing this, a large number of readers are constantly puzzled, especially when they become a little nervous, as to the manner in which they should make the proper stops; and they, in consequence, either do not audibly finish the syllable, or they run it on to the next clause, if that happen to begin with an unaccented syllable; and their pauses are foisted in at random, and with uncertainty, and so as neither to please the ear nor to bring out the sense. It will not, we trust, be irreverent if we instance the Lord's

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* After writing the above, we opened by accident upon the following caution in Walker's "Brief Introduction to Psalmody:"—"Another fault which should be guarded against is, the beginning a line with a consonant with which the last foregoing line ended. This is owing to the retaining the sound of the last note in the line until the first note of the next line begins. There is no failing more easy to correct than this; for a short cessation of sound between the lines, which ought to be observed, would prevent such a disagreeable practice." The practice is certainly very common, and very disagreeable; but to break a parish clerk of it is not, we fear, so easy as Mr. Walker asserts. In truth, the clerk in singing does no more than a large number of readers do, though less conspicuously, in reading the same lines. The lines being distinct, both in the words and the strain, an unclasping of the organs of speech was required; but the laryngeal cycle being divided between the ictus on the last syllable of the preceding line, and the unaccented opening of the next, the two being run together as it were in one bar, the larynx takes this unaccented syllable as the legitimate tail to the foregoing, and locks them together. There should have been a rapid unclasping; but so as eventually to lose no time in the beat of the bar; unless by the "short cessation" which Walker recommends, he means, turning the one bar into two; which turns the concluding note of the first line into a whole bar; after which follows a silent stroke, and then the next line goes on. If our theory is right, no person ever carries forward the consonant where the first line closes with a completed cycle, or where the next line opens with the laryngeal ictus. He would naturally unlock the organs upon Greatorex's semibreve; and as naturally do so previous to beginning a trochaic line, such as, "Deathless principle, arise;" "Shudder not to pass the stream;" "Jesu, lover of my soul," &c.

Prayer, as it is important that the younger student should perceive in what manner the rules apply to a passage of such familiar occurrence, and which ought always to be repeated with peculiar propriety and solemnity. Without entering upon the question of the best way of placing the stops, it will be sufficient to put a dash where they are usually made, and to mark in Italics the concluding laryngeal cycle of each clause, whether it be visibly dissyllabic or orally so.

"Our *Father*—which art in *heaven*—hallowed be thy *name*—thy kingdom *come*—thy will be done in earth as it is in *heaven*—give us this day our daily *bread*—and forgive us our *trespasses*—as we forgive them that trespass against *us*—and lead us not into temp*tation*—but deliver us from *evil*—for thine is the *kingdom*—the *power*—and the *glory*—for ever and *ever*—A*men*."

Now at the dissyllables *Father, heaven, tation, evil, kingdom, power,* and *glory,* and also the trisyllable *trespasses*, there is no difficulty: the larynx in each case acts and returns to repose; and then makes a silent stroke at the slight pause, with a view to take up the next syllables of the succeeding clause, which being in nearly every clause unaccented, it can do with facility. The clause, "hallowed be thy name," commences with an accented syllable. The clause "*which art in heaven,*" is read differently by different persons, some accenting the word *which,* and some the word *art.* But take the word *hallowed,* which is invariable. The preceding clause, ending with the word *heaven,* had closed a laryngeal cycle; there must therefore elapse in silence, after the word *heaven,* the time of the whole of a laryngeal cycle—that is, precisely the same time as was employed in the word *heaven,* or the word *hallowed*—otherwise the voice will make a catch, and the ear, expecting the recurring stroke in due course after the pause at *heaven,* will be pained at its precipitation or its retardation. The eye of a good reader, and the feeling of a good speaker, without reasoning upon the matter, discern with rapid precision whether a coming clause begins with an accented or an unaccented syllable, and regulate the pause accordingly, either to a whole laryngeal bar, or to the time of the striking portion of it; or, if a longer stop occur, to two or more silent bars, according to the circumstances. We have made *heaven* a written as well a laryngeal dissyllable; not, of course, meaning that it should be drawled out, as if written *hea-ven,* which is puerile, but allowing the larynx to turn glidingly upon the *av,* and eliding the last *e.*

Then, with regard to the concluding accented syllables, the first two of them, *name* and *come,* are actually dissyllables; for an *e* mute, the office of which is vaguely said to be to lengthen and give a swell to a syllable, does in fact execute that office by making it a dissyllable; the *e* final not being in reality mute, but pronounced very neatly and shortly *before* the concluding consonant, as an unaccented *e*—that is, equivalent to *i*—and so as to make *name* resemble *na-im;* not, however, with a provincial drawl or peculiarity, as the letters thus divided seem to strike the eye upon paper, but with that rich swell which distinguishes what is called a fine full voice, but which in this instance, and other instances, is nothing but what any voice may effect, instead of that curt snapping way of speaking which is so painful to the ear and to the feelings. The same may be said of the other closing accented syllables.

Now, if a speaker do not either know all this by rule, or perceive it intuitively and act upon it, he will be sure to get into difficulties, and to distress both himself and his auditors. If, for example, he do not know that he is to do with the written syllable *name,* or *come,* or *bread,* precisely what he does with the two syllables *kingdom* and *power,* or the three syllables *trespasses;* that this apparently single syllable is double, and must take a whole laryngeal cycle, and that a silent stroke must follow; he will be apt, especially if he be the least nervous, to injure both the sense and the rhythm. He will, perhaps, in order to get a return of the larynx, run the word *name,* or *come,* or *bread,* to the first word of the next clause; giving to the ear, however undesignedly, something like the following mode of punctuation: *hallowed be thy name thy—kingdom come thy—will be done,* &c. Or perhaps he will do this in another manner—gaining time for a slight stop by not audibly finishing any of these final accented syllables, not unclasping the organs of speech—turning *name* into *na—, come* into *co—,* and *bread* into *brea—.* Now this last defect is one which all the elocutionists speak of as most necessary to be corrected, and they therefore direct the student to *click* the last syllable of his words: but what this so-called clicking is, they do not tell us, or define the occasions on which it is proper; and the consequence is, that they sadly mislead the pupil, and often cause him to adopt one of the most ungainly, displeasing, and flagrantly artificial habits which can deform oral delivery—that of clicking *man* into *man-ne, bad* into *bad-de,* and the like. We are sorry we let fall this unfortunate word, click, in our last Number; but we took it as we found it in the elocutionists, with a view to explain what it really means—namely, the return of the larynx upon the syllable, making not so much a click upon the final consonant as a swell on the preceding vowel. The proper action and return of the larynx are not a violent jerk, except in a staccato sound for some particular purpose, but a *swell.* The stroke upon the accented syllable, and the return on the unaccented,

are not a percussion in a straight line and a hurried flying back, but a gradual flow; and the finger, in marking it, as already stated; may go through the curve used to describe a short syllable, the stroke liquidly melting into the remission. The return may be either on a vowel or a consonant, according as the syllable is open or shut; but it is not by a click, but by a smooth curve. The word *command* is not *comman-de*, as the elocutionists mark it, but *comma-nd; man* is not *man-ne*, but *ma-an*. We wish we could make what we mean fully intelligible upon paper; because there is not the slightest doubt but that this musical swell, which is so pleasing to the ear, and which is opposed to a snip-snap manner (that worst manner of a public speaker, particularly of a clergyman), is not something peculiar to certain voices, but is a function of voice, which may be engrafted on any organs not mal-formed, if due pains be taken with the pupil, especially while young, and the pupil have a delicate perception of what is natural and pleasing. We might have added, that this dissyllable swell on a single written syllable may even be trisyllabic; two portions of one liquid flowing effort being given to the stroke, and one to the return. If we speak the word *glory* colloquially, we make it an ordinary laryngeal dissyllable in common time; but if we dwell twice as long on the first syllable—making the word, as it were, with a swell, *glo-o-ry*—we turn it into triple time; and we may do the same upon even a single syllable, as, *throne, thro-o-one;* not, we repeat, with any thing of a drawl, but with the energetic flow of a powerful speaker, who makes the whole coalesce into a natural swell: we are only unweaving his work, and shewing how it was put together. When Gay writes,

"This shall in temples the shy maid conceal,"

how are we to scan the line musically, but by opening the *y* in *shy*—which is a diphthong—and making a dissyllable; nay, even swelling it, and making it a trisyllable?

We trust we have answered the last query satisfactorily. We have some others outstanding, particularly upon the subject of breathing, respecting which we expressed ourselves somewhat paradoxically in our last Number; but we must defer these to another occasion. To some minds the speculation itself may be interesting; but our object is practical utility; and we believe that our suggestions will be found to embrace some particulars which may be rendered of great benefit in the education of children and young persons.

"THE SALVATION OF THE RIGHTEOUS IS OF THE LORD."

For the Christian Observer.

When the day of wrath appeareth,
When the storm of sorrow neareth,
When the force of Death and Hell
Bids with doubts the bosom swell;
When of earthly aid bereft,
Still a succour sweet is left;
'Tis the Saviour's promise given,
Our salvation is from Heaven.

Seems our prayer to meet denial,
Bear we trial upon trial,
Seems our foe to tear away
All that lately was our stay?
Where for comfort shall we fly,
But to Him who is ever nigh?
Have we not the promise given,
Our salvation is from Heaven?

Saviour! Shelter! Rock of ages!
When our foe the conflict wages,
Wilt not Thou be present there,
Wilt not Thou attend our prayer?
Think on Calvary's dreadful strife,
Where thy triumph cost thy life;
Bid us trust thy promise given,
Our salvation is from Heaven.

Yes; that fight by Thee was foughten.
Can Thine arm one moment shorten?
Thou wilt aid us; Thou alone
Strength wilt give us not our own;
And when victory is complete,
Satan cast beneath our feet,
We shall chant the promise given,
Our salvation is from Heaven.

And when earth's short race is ended,
When to reign Thou hast descended,
When thy hand shall wipe our tears,
And thy smile allay our fears,
When death is past, and doubt, and pain,
And fairer Edens bloom again,
Joy shall hymn the promise given,
Our salvation is from Heaven.

Δελτα.

REVIEW OF NEW PUBLICATIONS.

BISHOP JEBB'S CORRESPONDENCE WITH MR. KNOX.

Thirty Years' Correspondence, between John Jebb, D.D. F.R.S., Bishop of Limerick, Ardfert, and Aghadoe, and Alexander Knox, Esq., M.R.I.A. Edited by the Rev. CHARLES FORSTER, B.D., Perpetual Curate of Ash near Sandwich; formerly Domestic Chaplain to Bishop Jebb. London.

WE have three parties concerned in these volumes—namely, the living editor and the two deceased writers. Of the former we shall merely repeat the opinion expressed by every person, we presume, who has looked over the volumes—namely, that he has acted injudiciously as respects the memory of his friends, indecently as respects some living characters, and discreditably as respects himself, in sending out these bulky and expensive volumes, with a mass of crudities and improprieties which do none of the parties concerned any honour. It is true that he says Bishop Jebb, a short time before his decease, when he presented to him the manuscripts, expressed a wish that the correspondence should be given to the world; but the good Bishop, every one knows, had long been reduced to a state of extreme nervous debility, which imposed on his friends, as a posthumous debt, the duty of considering what was really best, rather than what he happened in that state to suggest: and at all events, as Mr. Forster has considered himself at liberty to omit or garble where he thought fit, he was not, even on his own shewing, morally bound to print all that he has printed: nor do we really believe that the Bishop intended innumerable trifles of health or weather, or passing remarks, or personal allusions, and criticisms upon living individuals and their opinions, to be given to the public, and handed down to posterity. The Bishop and Mr. Knox corresponded, in the confidence of friendship, upon all sorts of subjects, for thirty years, and of course with constant allusions to the topics of the moment; the correspondence had been preserved, and the Bishop thought the theological notions of Knox and himself too important to be lost; but he had probably never read over the letters from the time they were written; and never suspected that an editor, in complying with his request, would be such a simpleton as to think of giving to the world all the trash, as well as the better things, which had escaped from his pen, and had accumulated during a familiar and often playful correspondence extending back to the last century. It is true the Bishop might have expected any thing that was foolish from a clergyman who published that immeasurably absurd book entitled "Mohammedanism unveiled," in which the author maintains that this system of imposture is an appointed and favoured handmaid to the Gospel of Christ—being, it would seem, much better than Judaism, though not so good as Christianity;—that Jehovah promised Mohammedanism to Abraham as a boon to Ishmael, as he did Judaism and Christianity to Isaac; and that, as in the case of Isaac the promise was fulfilled by the advent of Jesus Christ, so in that of Ishmael it was accomplished by the appearance of Mohammed, "the only known parallel to Jesus Christ, and his typical in the annals of the world;" Mohammedanism being "a providential arrangement" of Jehovah, "acting co-ordinately in a two-fold instrumentality" "to bring about that consummation spoken of in Scripture prophecy, when the one true religion shall universally prevail, and the knowledge of the Lord shall cover the earth as the waters cover the sea."

But though the Bishop erred in trusting his manuscripts to a clergyman who had shewn so little discretion, and who, if in his office of Examining Chaplain he proposed to candidates for Holy Orders such speculations as the above, had nearly as well have been examining chaplain to a Mohammedan Mufti as to a Christian Bishop; yet, as Mr. Forster recognised the principle of mutilating where he saw fit, the folly is his, if he has elsewhere published what was not fit. We will give him his choice of the horns of a dilemma: if he think, for instance, that the Bishop really recollected having written a satirical letter respecting that venerable servant of God, Mr. Simeon, and had kept it in his bureau, not having courage to print it in his life-time, but intending it to wound Mr. Simeon's friends after his death; if he think the Bishop had the littleness, meanness, and the hypocrisy to partake of the familiar courtesies and hospitalities of society, and to note down what occurred to him, not only for the instruction or amusement of his friend, but with a secret intention of telling the world the tale, when the world could have no revenge but to spit on his coffin;—if Mr. Forster think this, which we do not, nor shall any assertion make us believe it, then indeed, so far as Bishop Jebb was concerned, no injury has been inflicted; though Mr. Forster might have justly spurned a task which made him a sharer in the disgrace. But if he does *not* think that the Bishop did really intend many trifles and some idle satires to be labelled on his tomb, then he has injured the memory of his friend, and assumed all the disgrace for his own share.

With the name of the second individual, the late Mr. Alexander Knox, every person, who has known any thing of the religious history of Ireland during the last forty years, is abundantly familiar. Mr. Knox was a man of considerable powers of mind, and one whose conversational ability and eloquence were very extraordinary; and he was withal a truly devout man, and a great theological debater; but what was the exact character of his theology no person ever could explain; and whenever we have chanced to ask any of the clergymen, noblemen, or private gentlemen, who have been accustomed to sit at his feet for instruction, what was its fashion, we could never get any answer beyond this, that the system was Knoxism, and its disciples Knoxites. We were recently looking over a work which he printed some years ago, upon the Sacrament of the Lord's Supper, and which we once seriously attempted to comprehend; but we discovered little beyond the fact, that it was half-crotchetty and half-popish; but that its author was both a devout and powerfully minded man, who, if he could have been content to follow the plain path of Evangelical doctrine, and had not aspired to be the founder of a sect, might have been an invaluable instrument of religious benefit to his country, at a time when the number of religious laymen in the influential circles of society in Ireland was small indeed. What Mr. Knox's system really was, the present volumes will unfold; that is, so far as it is *unfoldable*, which is often very much after the fashion of the Herculean manuscripts,—much labour and little profit.

With Bishop Jebb the readers of our pages have had more than a thirty years' literary friendship. In the year 1803 we reviewed his Sermon before the Dublin Society for discountenancing Vice, of which we spoke as highly as it was possible to do in a single page, and without a single disparaging remark. But little did our Reviewer think, that the discourse which he dispatched thus summarily, though most courteously, would be found, thirty years after, to have been the subject of nearly a year's voluminous correspondence; and that Mr. Jebb, after labouring upon it we know not how much longer in private, is afraid, towards the sequel, that he might

be even then obliged to deliver it in less than two months from that period. The quotations in the Appendix, which we naturally considered to be only a portion of the extempore riches of a ripe scholar, appear to have been a laboriously studied compilation; and the suggestion upon the usefulness of expository preaching, which we concisely recommended as "deserving peculiar attention," was, it seems, meant to change the whole character of English preaching. There is, indeed, an amusing vanity and self-sufficiency throughout the whole correspondence both of Nisus and Euryalus; and when their armour-bearer, Mr. Forster, tells us that Mr. Jebb transcribed the exordium to Sermon No. X. of his published Discourses "at least *thirty times*, before he felt satisfied *with the effect*; it being his object to make this discourse a model for himself, *and a specimen of the capabilities of the English language for rhythmical composition!*" we must confess that there is a littleness in the whole transaction which greatly lowers the mental dignity of the departed Prelate. We shall not be suspected of wishing to recommend to a young clergyman, or to any clergyman, to put forth his first crude thoughts in his first unstudied words—for no time and effort that can be called reasonable, are too great for the service of the Christian pulpit—but thirty transcriptions, by a middle-aged clergyman, of an exordium, for the sake of "effect;" and we must presume a good year's labour to make the discourse "a specimen of the capabilities of the English language for rhythmical composition;" argues a weakness and a vanity, that Mr. Forster did not well to expose to the world, unless by way of salutary warning. Life, especially the life of a Christian pastor, is too precious to be spent in such trifling. His flock would have been much more likely to be benefited by an ample supply of simple practical "expository discourses," about the plain matters of the Gospel, than by the most rhythmical composition that ever divine or poet fabricated. People cannot feed on phœnixes, or enlighten their hovel with comets; for, however dainty the one or splendid the other, they occur too rarely for practical utility.

Our volumes for 1815, 1816, and 1817, contained a protracted and elaborate correspondence upon the Appendix to Mr. Jebb's volume of Sermons, and our volume for 1818, a review of the Sermons themselves. We have glanced back to see what we said of the Phœnix, No. X., but most unhappily, after a lengthened seriatim review of the preceding nine discourses, our time and paper grew so scanty that we were obliged to say, "We feel ourselves unwillingly constrained here to close our remarks on the sermons before us;" though, happily for our credit sake, and to the honour of our taste and discernment, though we knew nothing of the thirty transcriptions, we said in a passing sentence, of this very sermon, that it was characterized by "the graces of a pure and refined eloquence." So that, after all, the "rhythm" was not lost upon us; though our love for rhythm did not seduce us into a forgetfulness of the mournful doctrinal errors and defects of these discourses, and of this phœnix among the rest. What those errors and defects were, will appear in the course of our remarks upon the correspondence now before us: we therefore pass by the Sermons and the Appendix for the present; only adding, that Mr. Jebb was pleased to say, in reply to the controversy in our pages, that his castigator was "no ordinary writer," and that there was "something refreshing in the very attitude of friendly discussion with a writer who almost wins us to forget, what he eminently possesses, the skill and power of a subtle disputant, in the courtesy of a gentleman and the charity of a Christian."

Our volume for 1821 contains a review of Mr. Jebb's Sacred Literature; respecting which, though we could not go to the full length of the

learned writer in his doctrine of Scriptural parallelism, in which he stands mid-way between Bishop Lowth and Mr. Boys, we still viewed the work as one of great talent, interest, and permanent value, and replete with important Biblical criticism. For his Lordship's Primary Charge, which was reviewed at length in our volume for 1824, we also claimed high praise; though in that, as in all his publications, there were, as we shall shew from this correspondence, most serious deficiencies, and we fear we must add, a most unscriptural system of theology. Of his Lordship's work published in 1830, entitled "Piety without Asceticism, or the Protestant Kempis," being a selection from the writings of Scougal, Charles How, and Cudworth, with his Lordship's "corrections" and notes, which he favoured us with for review, we said nothing; because there was so much in the volume that was devout and excellent, that having often protested against his Lordship's peculiarities of opinion, we scarcely thought it necessary, especially in the weak and debilitated state of his Lordship's nerves, after his paralytic attack, to open a discussion which might have degenerated into a controversy, relative to some particulars connected with what we may call his Lordship's system, or rather his friend Mr. Knox's. There is, however, throughout that interesting and well-meant volume, a serious deficiency, the nature of which every reader will easily understand when he learns what were the sentiments of his Lordship relative to the doctrines of the Atonement and Justification by Faith.

We now turn more directly to the work before us. In regard to Knox and his friend, we may say, that it has perhaps seldom happened that a friendship so close has been cemented between two minds so nearly equal in power, so congenial in their pursuits and in their modes of thinking, and possessing such a perfect combination of those rare qualities of easy expression with vigorous thought, which constitutes the charm of letter-writing. Besides, their range of subjects is such as to exhibit in the most favourable light the versatility of their talents. There is a buoyancy which seldom flags, a brilliancy which is rarely eclipsed, and an excursiveness which wanders over vast and numerous fields of literary or religious inquiry.

In the early portion of the correspondence, Knox appears to advantage, as excelling both in depth of thought and in the graces of diction. This is accounted for by his greater maturity of age; but in a few years Jebb, partly trained by Knox, and partly raised through the force of his own mind improved by diligent study, attains at least an equality with the guide of his youthful years.

Though they were earlier known to each other, their religious intercourse did not begin (if these letters formed the commencement of it) till the year 1799, when Jebb was in his 25th and Knox in his 42d year. The latter dates his own adoption of a decidedly religious course about two years earlier; and while his mind was under the powerful influence of first impressions of piety, his youthful friend, just entering on the sacred office, turned to him for advice and instruction. We must, however, with regret observe, that Knox did not uniformly instil sound and salutary Christian principles on the mind of his pupil, but rather cherished a vitiated taste, which became more prevalent in both as they advanced in years *.

* As an instance of the manner in which Mr. Knox perverted the mind of his friend, we may allude to Mr. Jebb's early and correct sentiments respecting the popular distribution of the Holy Scriptures, and the importance of Missionary Societies. Thus we find Mr. Jebb, in consulting his friend respecting the sermon above alluded to for the Society for discountenancing Vice, saying, "According to my present view of the subject, after opening the text, should follow a proof of the

But, that we may assert nothing without proof, we proceed to lay before our readers as accurate an epitome as we can form of their religious tenets,

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power of Scripture to confer happiness; including a contrasted view of the insufficiency of philosophy; all this as personal as possible; then appeal to the audience, whether they have made the proper use of the rich treasure given to them: not sufficient that they should *read* Scripture—their 'delight must be in the law of the Lord;' if they have experienced this delight, they must be anxious to communicate it to others: let them look around, not merely at the poor, but at the rich, and they will see the want of happiness which prevails; they must labour to bring their friends, &c., to a sense of the supreme efficacy of Scripture; and hence, if the higher orders in general are made fond of the Sacred Volume, they will give it to the poor." Is it not mournful that Mr. Jebb should have been drawn aside from this Scriptural and common-sense view of the subject, to those anti-Protestant notions which he afterwards imbibed from Mr. Knox, and inculcated to a wide extent in Ireland? Mr. Mohammedan Forster is pleased to remind us that the Bishop, "upon maturer consideration," saw fit materially to modify his views "respecting the indiscriminate dissemination of the Bible." We know that he did; and that his opinion had a great deal to do in exciting the anti-Bible distribution crusade which took place a few years ago in Ireland, and which has caused much mischief. Had the island been at that time peaceably saturated with Bibles, before the late storms arose, the priests might have found that many of their blind votaries had been among the readers, and were less disposed than they could have wished to yield to the tyranny of the Council of Trent.

Then, again, respecting Missionary duties and the Church Missionary Society, Mr. Jebb entertained comparatively just views till Mr. Knox perverted them. We say comparatively, for we do not admire the "philosophical," but not Scriptural, notion of civilization being of necessity the precursor of Christianity, instead of Christianity promoting civilization, with which he concludes the following remarks:—"I lately received, from what quarter I am ignorant, unless it be through my friend Mr. (Granville) Sharp, a printed circular letter from the Society in London, for Missions to Africa and the East; stating their plans, their progress, and the situation of their finances; and requesting my aid in procuring donations and subscriptions: suggesting, also, a collection from my congregation. Some few and small subscriptions, I believe, I could procure; but congregation I have next to none. The Society, however, seems highly deserving of encouragement and assistance. *It occupies the ground hitherto untouched by any other Society of the Established Church; and its plans seem to be under the guidance of wisdom and sound discretion.* Might not something handsome be done in Dublin? Its inhabitants have been unused to appeals of this nature from the Established pulpit; and the novelty of the subject might, perhaps, make a strong impression. If, indeed, the Society is chiefly conducted by what are called Evangelical ministers, &c., in England, a prejudice might hence arise against it; but no such prejudice would arise against it, if a few leading people were interested in its favour. I conceive a charity sermon would raise a handsome sum. Should you approve of the Society, and of this hint, and should any leading people coincide with you, there would probably be no want in Dublin of fit persons to preach the sermon; or, in the event of any difficulty in that respect, rather than let the scheme fall to the ground, I would endeavour to prepare myself, and so to time my visit to Dublin as would best suit the purpose. It might, perhaps, not be unserviceable to give a Dublin congregation a view of Missions, which probably has never been presented to them. Preachers on this topic generally look to the *immediate* introduction of Christianity among the heathen. This object, after centuries of experiment, has been but very partially attained; and hence arises a prejudice against Missions in general, as unproductive of good. The prejudice, however, may be met, and perhaps overcome, by placing the matter in a more philosophical light; and representing Missions as a preparative process—laying the necessary foundation of civilized habits, &c."

Our readers are not perhaps aware, that we have been accused both of falsehood and bigotry for maintaining that the Church of England possessed no strictly Missionary Society to the heathen till the formation of what is now called the Church Missionary Society; but we find we have Bishop Jebb for a fellow-culprit, and this opinion, at least, he never had occasion to change. The Society for the Propagation of the Gospel is, by its charter, only a colonial society; and in this important sphere it has ample scope for all its energies; but its existence did not supersede the necessity for the younger institution.

But we must not omit the arguments by which Mr. Knox converted his friend to his anti-missionary views; lest we should be suspected of being afraid to exhibit them. We do not stop to answer them, for we never met with a more flimsy tissue of sophistry. One glance at the cross of Christ, one thought of the value of a human

which, though no where formally stated, are every where implied, and lie in scattered hints on the broad surface of nearly twelve hundred pages of desultory correspondence. And here we must complain of the extreme negligence of the editor, who has supplied neither table of contents nor index to a work which, from the multifarious subjects introduced, and from the necessary absence of all plan and arrangement, more than most others required both *.

Mr. Jebb is no sooner settled in a curacy than he asks, with becoming solicitude, "What Christian preaching should be?" and, "Where is the mean between cold morality and wild enthusiasm?" To this inquiry Knox replies at considerable length, in one of the best and most forcibly written letters in the volumes. He lays it down as a principle, that

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soul, would expel a thousand such aërial spectres. Mr. Knox and Mr. Jebb were two contemplative and somewhat nervous and indolent bachelors, who spent much of their time in looking at the world very philosophically, but with a sad want of moral and religious energy, except when the favourite work of sect-founding was concerned. The following is Mr. Knox's answer:—

"Relative to the Missions, I own I doubt the business altogether. Perhaps it is prejudice, but I have no clear hope of these plans. I suspect even something which I should dislike. It seems to me possible, at least, that the Evangelic clergymen took up their Missionary plan because the Dissenters and Dr. Haweis had engaged in a similar undertaking, and they thought they ought to be doing something too. They would not (I dare say on just grounds enough) join with them; but neither, on the other hand, did they think it right to be outdone in zeal. If this was their feeling, I think it not a wise one *Imitatores servum pecus*, is true in all matters but the *essence* of religion. There, and there only, it is well to be 'followers of those who through faith and patience inherit the promises.' There would be something of worldly policy in such a conduct unworthy of the true Christian principle. Besides, I really think that, in such matters particularly, 'it is not of him that willeth, or of him that runneth;'—on the contrary,

'God moves in a mysterious way,
His wonders to perform.'

"I have another objection to such plans, because they tend to make religion appear to the world a business of *bustle*, and to have something of a revolutionary character. The quiet Moravian Missions, if not effectual, are at least unobjectionable; for they are heard of at a distance, but make no shew at home. In fact, I think over-activity is the grand malady of the times; and I think religion will not be benefited by its votaries catching the contagion. I think the whole Missionary plan supposes an efficiency in what are deemed the doctrines of the Gospel, which you and I do not admit. They annex more than we do to annunciation of truth, on the one hand, and a reception of it (which they call faith) on the other. But we do not agree with the most of them, perhaps, even in what they call truth; so that, on the whole, I am much more solicitous to see Divine truth thoroughly understood, and received in the love of it, at home; and then, I think we shall be made instruments in God's own way, probably without much scheming, to carry it to other lands."

What fanatical sophistry is this! "God moves in a mysterious way:" therefore his servants are to be idle, and the end will come to pass without the means! Give us at least philosophy, if we cannot have zeal.

* Other defects in the editorial department demand notice. The only order of which such a work admits is strangely violated. An instance occurs in vol. i. p. 473, where a letter is inserted with the date 1829, which is an immediate answer to two others in pages 392, 395, dated 1808. Some repetitions, both of thought and language, are found in immediately succeeding letters, that it would only have been justice to the public for the editor to have exercised the prerogative to blot. In vol. ii. p. 255, reference is made to Appendix No. II., whereas there is no Appendix whatever. That part, however, of the editor's task, which required the greatest skill and delicacy, but which appears to have been entirely overlooked, relates to those very free, severe, and often unjust, remarks upon living characters, which, we repeat, we cannot think either of the authors would have suffered to meet the public eye. It is true that names are partially concealed; but where a graphic pen shews a character to the life, or exhibits an infirmity in caricature, and dates, places, and other intelligible notitiæ, are supplied, the name cannot be mistaken, especially by those who are intimately acquainted with the parties. Thus the sanctuary of domestic privacy is violated, and positive kindness often repaid with a posthumous insult.

"Christian preaching can arise only from a Christian mind and heart." "This," he adds, "is the great want in the preaching of to-day: there is no spirit in it. It is the result of a kind of intellectual pumping: there is no gushing from the spring." As to the mean between cold morality and wild enthusiasm, he simply answers, "The mean between all extremes, is Christianity as given in the New Testament." He reprobates that preaching which would represent Christianity "rather as a scheme of external conduct than as an inward principle of moral happiness and moral rectitude;" quoting the following passages of Scripture, as warrants for his censure: "Create in me a CLEAN HEART, O God! and renew a RIGHT SPIRIT within me;" "Except ye be converted, and become as little children, ye can in no wise enter into the kingdom of heaven."

"These expressions evidently imply, that, in order to be Christians, persons must undergo a moral change; that Christianity is designed to make them something which they are not by nature; and, that the alteration produced, in the mind, the affections, and the conduct, by a right and full acquiescence in the Gospel, is so radical, so striking, and so efficacious, as to warrant the strongest imagery, in order to do it justice, that language can furnish. 'Except a man,' says our Lord, 'be born again, he cannot see the kingdom of God.' 'If any man,' says St. Paul, 'be in Christ, he is a new creature; old things are passed away; behold, all things are become new.'... 'Being justified by faith, we have peace with God, through our Lord Jesus Christ,' &c.

"Now, what, I ask, do these expressions imply? After every fair allowance for figure and metaphor, do they not convey a far deeper, and more mysterious view of Christianity, than is, commonly, adverted to? Some divines, I know, endeavour to explain these and similar passages, as if they referred rather to a relative and extrinsic, than to a real and internal change; as if they meant, merely proselytism from heathenism to Christianity, and initiation into outward church privileges. But this miserable mode of interpretation is flatly inconsistent with the whole tenor of the New Testament. It is not HEATHENISM, but MORAL EVIL, which is here pointed out, as the grand source of human misery; and the aptitude of the GOSPEL, to overcome and extirpate this MORAL EVIL, is what is dwelt upon, as its great and leading excellence." Vol. i. p. 18.

"Christian preaching," he proceeds, "consists, first, in representing man to be, by nature (I mean in his present fallen state) a weak, ignorant, sinful, and of course miserable, being; as such, to be liable to God's displeasure; and to be absolutely incapable of enjoying any real happiness, either here or hereafter." After adducing some of the usual Scripture proofs he adds:

"Nor are we to suppose that these texts speak only of the grossly wicked. St. Paul repeatedly explains such statements to belong to all mankind, until they are brought to repentance, and are inwardly as well as outwardly changed by Divine grace.

"To shew, then, strongly and feelingly, the misery, not only of sinful actions, but of that carnal, worldly, indevout, unfeeling state of mind, in which most men are content to live; and to point out the absolute necessity of a change from that state, into a humble, watchful, spiritual, devout, filial frame of mind, is, in my opinion, the very foundation of all Christian preaching; as it is, in truth, the key-stone of Christianity." Vol. i. p. 20.

He argues for "the depth and reality of this change" from the word "μετανοια, a *transformation of mind*;" and then gives the following animated summary of heart-religion:—

"Christianity, then, in this view, is really what St. Paul calls it—THE POWER OF GOD UNTO SALVATION. When thus pursued, I mean—when a deep sense of inward depravity and weakness excites a man to seek Divine knowledge and Divine grace, in order to the enlightening of his mind and the renewing of his heart—when this view produces conscientious watchfulness; excites to fervent, habitual devotion; and presents to the mind in a new light, God's inestimable love in the redemption of the world by HIS SON—then, by degrees, sometimes more rapidly, sometimes more slowly, the true Christian character begins to form itself in the mind. Then the great things spoken of Christianity in the New Testament begin to be understood, because they begin to be felt. The vanity of earthly things becomes more and more apparent; that Divine faith, which gives victory over the world, begins to operate; religious duties, once burdensome, become delightful; self-government becomes

natural and easy; reverential love to God, and gratitude to the Redeemer, producing humility, meekness, active, unbounded benevolence, grow into habitual principles; private prayer is cultivated, not merely as a duty, but as the most delightful exercise of the mind; cheerfulness reigns within, and diffuses its sweet influence over the whole conversation and conduct; all the innocent, natural enjoyments of life (scarcely, perhaps, tasted before, from the natural relish of the mind being blunted by artificial pleasures) become inexhaustible sources of comfort: and the close of life is contemplated as the end of all pain, and the commencement of perfect, everlasting felicity." Vol. i. p. 21.

In concluding this portion of his letter, he compresses the substance of his previous observations into the three following propositions, which he gives as the "great features of Christian preaching:"—

"1. The danger and misery of an unrenewed, unregenerate state, whether it be of the more gross or of the more decent kind.

"2. The absolute necessity of an inward change, a moral transformation of mind and spirit.

"3. The important and happy effects which take place when this change is really produced." Vol. i. p. 22.

Mr. Knox further recommends his young pupil to read Judge Hale, Robert Boyle, Scougal, Bishop Burnet, Lucas, Worthington. He speaks highly of Leighton, but enters a caveat against his Calvinism; and suggests that the study of his writings should be postponed till the *eclectic* faculty becomes a little stronger. Two authors, however, beyond all others, he would have Jebb to study—John Smith, of Cambridge, author of "Select Discourses;" and the wise and excellent Doddridge, who, though a Dissenter from our Church, he says, "would have done any church the highest honour."

"He is, in deed and in truth, a combination of all excellencies. Scougal, Burnet, Lucas, John Smith, excelled in their views of the religion of the heart; as embracing habitual devotion, internal purity, and active charity. In these respects they are, perhaps, the first writers in the world. But the excesses of the Puritanical men of that age led them to be much on the reserve as to some of the peculiar doctrines of Christianity. On what concerned the Christian μετανοια, and its most precious fruits, they are unrivalled: respecting the Christian πιστις, its nature and its exercise, they are perhaps somewhat deficient. Who is perfect?" Vol. i. p. 29.

A few words from Mr. Jebb's reply will shew how cordially he agreed with his friend on the important topics of this letter. "If any were to deem your scheme enthusiastic, I should be inclined to think them cold; and I should be happy in preaching, all my life, such Methodism as you have furnished me with a specimen of." p. 33.

In the further developement of their scheme, they represent Christianity as a system of sublime philosophy, containing an *exoteric* and an *esoteric* doctrine; the former for the early stages of Christian knowledge, and for those who have neither capacity nor disposition to proceed beyond the mere elements of religion; the latter for the initiated, who, leaving the less contemplative and the less refined at the base of the mountain, strive to ascend the heights of sacred science, and to dwell in regions of perpetual light and peace. Knox writes:—

"It has been usual to view the Holy Scripture as a Divine code of laws; but this, I conceive, is a small part of its design. It certainly does give directions for conduct, both by example and precept; but it seems to me to aim, primarily, at making provision, *à priori*, for right conduct, by fixing in the human heart right principles of action. It is not satisfied with enlightening the understanding, and depending upon that for wise acting, which is the strict province of a code of laws; but, on the far nobler plan, it directs its energies to the centre of all action, the heart; and, when fully operative there, makes virtue and goodness matters of course. The Scripture philosophy is, that there are no right actions where there are no right tempers....and, that where there are right tempers there must be right actions.... But it teacheth, further, that all right principles are resolvable into a further principle, which it denominates *faith*; that is, an impressive, heart-felt sense of God and of our relation to Him as revealed in the Scripture. 'This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.'". Vol. i. p. 42.

Again he says:—

"I feel myself within the precincts of the 'sapientum templa serena,' and to be hopefully attempting to lead you in also. Yesterday, as I was walking in the streets, I asked myself, 'What is Christianity?' 'It is,' answered my mind, 'a Divine system of spiritual attractions, by which whosoever gives himself honestly to them is effectually drawn out of the otherwise invincible entanglements and inextricable intricacies of this dark, miserable, polluting, heart-lacerating world; and led forth into what David has described as *green pastures beside the still waters*, or what St. Paul has emphatically called ΖΩΗ ΚΑΙ ΕΙΡΗΝΗ, LIFE AND PEACE.'" Vol. i. p. 104.

The doctrine of perfection forms the top-stone of this philosophized Christianity.

"He that is really and truly renewed," writes Knox, "in the spirit of his mind, by the regenerating grace of Christ, possesses the power of so effectually repressing all wrong motions within, and of resisting or guarding against all temptations from without, that, however sensible he may be of painful perturbations and humbling deficiencies, it is his privilege to live without bringing actual guilt upon his conscience, and without yielding, even by volition, to the sins by which before he was led captive; of consequence, without grieving the Holy Spirit, or creating an absolute estrangement, however he may perceive and lament transient obscurations between him and his God." Vol. i. p. 119.

This is a sufficiently close approximation to the perfection held by the Wesleyans; yet there is this difference between the two systems:—the entire *destruction* of sin was contended for by Mr. Wesley; its complete *subjugation*, by Mr. Knox. The language of the former is,

"Let me thy witness live,
When sin is all *destroyed*;
And then my *spotless* soul receive,
And take me home to God."

But Knox contends, in accordance with the Ninth Article, "that infection of nature doth remain in them that are regenerate;" and though, when duly resisted, so as not grow into volition, it brings "no condemnation to the conscience;" yet he thinks that "a feeling of its being sin in *esse*, though not in *actu*, is essential to that very resistance." He illustrates his meaning by comparing sins to "chained monsters," over which the mastery is graciously given to the Christian, so long as he vigilantly and firmly holds the chain which had been put into his hand.

In this general outline, many defects and redundancies will immediately present themselves to the attentive reader. But in the detail and operation of the system they become more numerous and more repulsive. On some of these we shall now proceed to make a few observations.

The radical vice of the whole system is the omission of the "articulus stantis vel cadentis ecclesiæ," *Justification by faith in Christ crucified*. We do not assert that the correspondents never speak of faith or of justification; but the true doctrine of the Scripture on this vital question is never once fairly stated. There seems some approximation to it in a passage already quoted, wherein the latitudinarian divines are mildly reproved as deficient in their statements "respecting the Christian πιστις, its nature and its exercise;" yet on this very point several of them went further than either Mr. Knox or Bishop Jebb. In the summing up of the principal features of Christianity which we have extracted from Knox's letter, the reader will perceive, that, while the danger of man is pointed out, the necessity of a moral change insisted upon, and the effects of that change described, no place is left for the MERITORIOUS CAUSE of this important transformation; no exhibition is made of the only sacrifice which God will accept for the sins of the world; no ray of light is cast upon the solemn question, "How can man be just with God?" It is a part of their system to exclude, or at least to treat with great indifference, what they call dogmatic Christianity; forgetting, that, though merely doctrinal or dogmatic truth can never save the soul, yet a right foundation of sound doctrine is indispensable to genuine Christianity. If

proof of this were wanting, the volumes before us would abundantly supply it; for never was a fabric more baseless, never creed more ill-defined, never a religion combined of materials more heterogeneous, than that which is here put forward for the instruction of mankind.

In order to render some of the language we shall quote more intelligible, it may be well to explain, that the term Calvinist is not confined by these friends to its usual signification, but comprises all who adopt the *forensic* sense of the word *justification*, whether they are predestinarians or not. "I do not believe," says Knox, speaking of Zeal without Innovation, "that the writer is a predestinarian, though not clear from puzzle even about that; but his Calvinism lies in his notions about *justification by faith*, concerning which he talks with superior incongruity from the wish to make it palatable." Whenever, therefore, Calvinists, Evangelicals, Dogmatists, are spoken of in this correspondence, the whole class of persons in the Established Church who hold the doctrine of justification by faith, is comprehended.

In their zeal against this doctrine, the writers appear to have lost sight of the most essential pre-requisite to a successful assault on any system—a clear and accurate perception of that which they mean to oppose. They seem never to look at the subject but through some distorting and discolouring medium, which presents it to them in a shape and aspect hideous and repulsive. Thus, they always speak of forensic justification as a mere *notion*, a cold abstraction, and therefore a non-entity. They then infer, that as a notion it can have no effect upon the heart and affections, no moral influence upon the mind and conduct. To avoid these evils, which we shall soon shew to be imaginary, they adopt the Romish expedient, of confounding justification with sanctification. They represent moral qualifications as indispensable to justification; failing to discriminate between that justifying property which belongs exclusively to faith, and that holiness of principle which pertains to faith, in common with every other grace of the Holy Spirit. "The grand error," observes Knox, "of Calvinism, is the disjoining of God's favour and preference from moral qualifications, and thus distorting the whole beauty and grandeur of the Scripture." Had Mr. Knox ever read St. Paul's writings, or the Eleventh, Twelfth, and Thirteenth Articles of the Anglican Church?

Again, speaking of what he is pleased to call Calvinists, he says:

"I object to certain parts in their system, as unduly and unfoundedly relied upon for themselves, or required from others. I do not deny, and in part admit, that their *notions* on certain points have matter-of-fact foundation in the Divine economy. I do not, therefore, in every instance, dispute the importance of those matters, as *facts*. I only resist the necessity of them as *notions*..... The spiritual blessings, therefore, which votaries of forensic theology attain, I attribute, not to their system as distinct from that for which I plead, but to *the truths which they hold*, in common with sounder theologists. I attribute the *lowness of their attainments to their system*. The truths which they admit, are, in my mind, counteracted by the doctrinal notions with which they are blended. I must not honour these notions, by ascribing to them, taken separately, *any moral effect, however limited*. Their maintainers suppose them to produce such effects, only as exciting gratitude." Vol. ii. p. 344.

This, we contend, is a complete mistatement of the argument. The distinction which Mr. Knox would draw between notions and truths, is a mere *petitio principii*. What, we ask, are the notions on which so little reliance is to be placed? and what the truths from which such unspeakable blessings are to flow? He obviously insinuates that forensic theology is fruitful in *notions*, but barren of *truths*; and attributes the excellency attained by any unfortunate holder of those notions, to the truths he has imperceptibly imbibed, in spite of a debasing and injurious system. He will not, therefore, honour those notions, by ascribing to them any moral effect, however limited. But if the generally received doctrine of justifica-

tion by faith be a weighty and immutable *truth* of Christianity, and not a mere *notion*, what becomes of this reasoning, or rather special pleading? To this point, therefore, we address ourselves. Man is a fallen creature; a sinner; under the awful curse and condemnation of Heaven. It were a righteous thing in God to take vengeance; but his love disposed him to a course more favourable to the interests of the rebellious race. To honour His own attributes while he spared the guilty, to compensate to the Law for the violence done to its authority, to remove those obstacles which would have intercepted the stream of spiritual blessings in their course, was the first thing to be effected; to render men meet for the reception and enjoyment of these blessings, was the next. The first was accomplished by the death of Christ; but the actual participation of those benefits belongs exclusively to them who *believe*. Is this faith, then, a mere notion? Does it rest upon a shadow? or has it nothing (to borrow a phrase from our humorous Bishop) but "intellectual moonshine wherein to disport itself?" Does it inspire no moral principles, and produce no moral effect? Even Mr. Knox himself is obliged partially to retract, or at least to modify, the charge, though he does it with obvious reluctance. Having stated, what is not the fact, that the maintainers of these notions suppose them to produce such effects only by exciting gratitude, he yet makes, in his postscript, an important concession, when he adds, that they may be the "legitimate parent of feeling" in one other instance, namely, "where, through error or ignorance, there is a despair of Divine mercy;" and allows that "for this malady the truths included in the forensic system are perhaps the specific."

We could not, for the sake of establishing our argument, have desired more than this concession. For if the doctrine of forensic justification is a specific for the lowest state of depression to which the feelings can possibly be reduced, then not only is the position surrendered, that this doctrine cannot be the parent of moral feeling at all, but the opposite is granted, that it has the most powerful conceivable influence upon the feelings; for if it can elevate the soul from the depths of despair, then *à fortiori* it can cheer and comfort the mind under those less severe and distressing sensations which attend the early stages of conversion. It is surprising, that to a mind so devotional, and withal so penetrating, as that of Knox, this conclusion should not have irresistibly presented itself; and that he should not instantly have discovered by its aid the fallacy of all his previous reasoning. For the distresses of a perishing sinner, when he first awakes to a consciousness of his wretchedness and danger, free justification in virtue of the sacrifice of Christ, and through faith in his blood, is indeed the only specific. And the moral efficacy of such a faith is undeniable. For when the sinner has been brought, in deep self-despair, to depend no longer on his own doings, virtues, or resolutions, for acceptance with God, but on Christ crucified, and on him only, all the pure morality of the Gospel becomes embodied in such a faith. Its essential fruits are, the most profound humility, a reverential regard for the authority of God, a fear of offending him, filial confidence in him (for confidence is of the essence of this faith, though Mr. Knox knew it not), and then love, the main-spring of obedience, the moving principle which produces all the powerful actings of the regenerate mind in self-denial,—the mortification of sin, diligence, improvement of talents, and devotedness to the great ends of living. Who can dispute that such a faith gives energy to prayer, fervour to praise, and sweetness to communion with God? Abstract this doctrine from any system of divinity, so called, and there remains, on the one hand, a *caput mortuum* of cold speculation, or hard and dry morality; or, on the other, a gaseous, subtilized philosophy, a volatile intangible compound, such as Knox and Jebb delighted in, of Heathenism and Christianity.

That erroneous views should have been entertained on the nature of justification by faith, will no longer occasion surprise when we know in what light the correspondents regarded the *atonement and sacrifice* of the Son of God. We extract the account, given by the Bishop, of a conversation between Capt. ——— and himself.

"In the course of our conversation Capt. ——— happened to observe, that the Unitarian views on the subject of atonement appeared to him more consistent with Divine benevolence than the orthodox opinion. This naturally led to a statement of *our* way of thinking; embracing the consideration, both of God's moral government, as providing for the well-being of innumerable orders of intelligences; and of his gracious accommodation of the great scheme to the wants and weaknesses of man .... I laid it down as a principle, that, wherever the good God adopts or permits a mode of procedure that may at first view seem productive of evil, it is for the purpose of keeping out some worse evil. This being premised, I argued, from the universal prevalence of sacrifice, and the frequent occurrence of *human sacrifice*, that there exists in human nature a deep principle or feeling of *superstition*; a perturbed dread of some superior, powerful, and most vindictive being: no matter whence this feeling at first derived its origin, it clearly is in man. This being the case, was it not worthy of the Supreme Wisdom, of a supremely benignant Being, to make provision for the *ultimate extirpation of* this superstitious horror; as well as for giving it the least injurious direction possible, till things were ripe for the great remedy? And what can be conceived more adapted to this two-fold purpose, than the fact of the Atonement, and the preparative institution of sacrifice?

"Sacrifice among the patriarchs was of Divine appointment. And whilst among the Jews it received peculiar modifications from the law of God himself, we find that among the more civilized Gentiles animal sacrifice afforded the great *vent* or outlet to that superstition, *which would otherwise have internally preyed upon individuals*, and produced horrors, from the very imagination of which the heart recoils. Among people less civilized, or rather more savage, the frightful malignity of the superstitious principle was evinced by human sacrifice; by the most unnatural and atrocious of all human sacrifices, 'the fruit of their bodies for the sin of their souls.' And by this we are given to see, what superstition might, nay, probably, what it must have led to, in a most numerous class of minds, had it not been for the Divine expedient of animal sacrifice."

He then argues, that the world was in this way "prepared for the reception of that great fact, the sacrifice of our Lord Jesus Christ: a fact which was from the first designed to be the great remedy for superstition." After a tissue of reasoning in this style, the letter breaks off in an unfinished state with these extraordinary words: "For if men thought it needful to sacrifice their sons and daughters, God also has spared not his [own Son]."

We have too much to say on these and other passages to finish at present; but if our readers wish for a contrast truly worthy of a Christian Bishop, let them read the Apostolical Charge just delivered by another Knox, Bishop Jebb's successor in the diocese of Limerick.

(To be continued.)

OBITUARY.

THE REV. J. SCOTT, M.A.

In a former page of the present Number of the Christian Observer our readers will find a paper from the pen of our much-respected friend and frequent correspondent, the Rev. John Scott, of Hull. Little did we think, when that portion of our Number was printed off, that before we had closed our month's labours we should be called to record the death of that excellent man, and faithful and laborious servant of his Divine Master, into whose rest he has now entered. Our readers have had many opportunities of becoming acquainted with his sentiments, without going far in search of them; and in the last two or three months, besides the correspondence between him and the Rev. H. J. Rose * in our Numbers for

* Should Mr. Rose even yet wish to reply to the letter in our present Number, we shall, of course, feel it our duty to insert his communication, notwithstanding the hope which we have expressed in a former page, that the discussion would drop. We thought his former letter temperate and Christian in its spirit, though, of course, not yielding his own deliberate views of the particular point in question. We take the opportunity of this allusion

September, October, and November, the Review of Mr. Neale's Life by Mr. Jowett, in our Number for August, was from his pen: it was written from the chamber of sickness. If our time and space at the conclusion of a month al-

to his name, to set him right with our readers in relation to another matter. In our Number for September, p. 571, in objecting to the doctrine, which we often hear advanced, that a State is bound to establish a national religion according to the opinions of the largest sect—a doctrine applied by worldly-minded politicians to put down the Protestant Episcopal Church in Ireland—we quoted Mr. Rose as using language which appeared to us to involve that principle; though, of course, it was not meant to bear that application. Mr. Rose, in the first sermon in his interesting and valuable work on the Commission and Duties of the Clergy, shews that it was our Lord's intention to found an external society of his followers upon earth; and, in answering the question "Who are authorized to declare the terms of the Gospel covenant," and "to carry it to lands where its joyful sound has not yet been heard," says; "Before we inquire what answer Revelation affords to the inquiry, we may observe, that the reply which Reason, if the matter were left to her decision—nay, if she were to decide as to the course to be pursued in a society existing only for the enforcement and promotion of moral views and of natural religion—would dictate, is contained in what the Church says on this subject in her Twenty-third Article. It is virtually this: that it is unlawful for any man to take on him this office before he is lawfully called to it—that is, by men who have public authority in the congregation to call and send ministers into the Lord's vineyard. *The reasonableness of this answer, as far as it goes,* can hardly be called in question, even if the Church be received in the low and unworthy light of a society for the promotion of morality." We understood Mr. Rose to mean—not, certainly, that the Church is a creature of the civil power; the farthest from it possible; but—that, besides the answer which Revelation affords, in regard to a visible church and a national ecclesiastical establishment, it is a reasonable argument so far as it goes, though not the highest argument—it is an argument just of its kind, though grounded on a low and unworthy hypothesis—that a legislature is bound to establish a national religion even though the religion demanded be not the true one. Appended to the sermon is a note, which appeared to us to corroborate this construction of Mr. Rose's argument; for he says, "The arguments suggested by reason in favour of a regular church-establishment, are more fully stated by Balguy, in two consecration sermons preached in Lambeth Chapel: they are much as follows." We certainly here thought that Mr. Rose meant to use Balguy as his ally; not, indeed, to the exclusion of the higher argument, but to the corroboration of the subordinate. Mr. Rose then abridges Balguy, concluding his analysis with the words which we quoted: "Religion becomes a dangerous instrument in the hands of the factious; and, in this view, church authority should be under the controul of the civil governor. .... It is his business to superintend all men and professions for the common good; and he can do this more effectually by having the superintendence of religion. From the supremacy of the civil magistrate arises the provision of a legal maintenance of the ministers of religion. It would be *desirable* that all the members of the same commonwealth should profess the same religion; but if that cannot be, the magistrate must protect, *not the best, but the largest sect,* and tolerate the others." This opinion, so far as it related to the particular point in our purview—namely, "church authority"—we understood Mr. Rose to countenance and make his own, not only by abstracting Balguy's discourse in corroboration of his own argument, but by what he immediately adds—namely, "This is the substance of Balguy's first sermon; and, cold and lifeless as this view of the subject undoubtedly is, *the reasonings which it contains appear conclusive as to the advantages of church authority, and the necessity of its existence;* the necessity, I mean, even if no command from God be supposed to exist." In this we understood Mr. Rose to say, that though Balguy's reasoning was cold and lifeless, still it was sound so far as it went: it was not the higher argument, of the command of God; but it was a consideration which might be lawfully and judiciously employed to rebut those who would not admit a stronger: whereas our view was, that the argument is altogether worthless; that the magistrate is not bound to "protect"—in the sense of to establish (if he establish any)—the "largest sect," but "the best;" and that if we allow Balguy's doctrine, even with Mr. Rose's admission that it is cold and lifeless, we should be weakened in our argument with Mr. O'Connell and others, who say that we ought to establish Popery in Ireland, even if we do not think it the best sect, because it is the largest. Mr. Rose abridges Balguy's second sermon with approbation, but says that "it is not equal to the first."

Our readers have now the whole matter before them; and they will see where we agreed with Mr. Rose and where we differed from him. If in this representation he should think we have made any mistake, we will gladly correct it. We

lowed of our putting together what occurs to us respecting this excellent man, we should be glad to present our readers with a fuller sketch than we are able on the instant to draw up. All his most considerable publications have indeed been canvassed, as they proceeded from the press, in the pages of this journal; and we have seen no subsequent reason to qualify, in any degree, the commendation to which, on their first appearance, we thought them fairly entitled. The Life of his venerable father is a most valuable piece of biography: it has been extensively useful, and will, we doubt not, be held in high esteem, so long as piety, good sense, and Christian feeling are appreciated. The following has been sent us for insertion, as it appeared in a provincial paper. We give it as a quotation; as there are one or two particulars in it upon which we might have felt inclined either to have said less or to have said more.

"On Thursday morning, aged 57, the Rev. John Scott, M.A., thirty years Afternoon Lecturer of the Holy Trinity, and eighteen years Minister of St. Mary's, of this town, and thirty years Vicar of North Ferriby, closed his mortal career. About eight months ago, Mr. Scott experienced a severe attack of illness, which placed his life in great danger for several weeks; but he had gradually recovered, and was enabled to resume his ministerial duties in St. Mary's church on Sunday the 5th inst. Towards the latter end of that week, however, he caught cold, which brought on a relapse: the night before his death he had enjoyed good repose, and was dressing about eight o'clock, when he was suddenly seized with illness, and expired almost immediately. He has left a widow and ten children. To the town of Hull, to the church of Christ at large, but more particularly to the members of the Church of England, his death will be a great public loss. In all the concerns of the different Societies connected with that Church, whether of a local or general nature, and in the Bible Society, his active exertions are well known; and to his comprehensive mind the active members of these societies and his ministerial brethren were accustomed to look up in any case of emergency. He was not only an able and useful minister of the Established Church, but one of her soundest and most judicious advocates; and in the situation in which she is likely to be placed, the loss of the aid of his great talents, under the guidance of a sound judgment, combined with an ardent attachment to her formularies, doctrines, and discipline, will be deeply and extensively felt. Although warmly devoted to that Church, Mr. Scott was not unaware, that even in her internal concerns, some reform in her liturgical service might be not only desirable, but even advantageous. To use the language of the Address adopted by the East Riding Clergy assembled at Beverley eight or ten months ago, and in whose proceedings Mr. Scott took a leading part:—'It is as clearly her interest as it is the duty of the Established Church to open her doors for the reception of all such persons as may have hitherto been kept out of her pale by scruples which might be removed by minute concessions, involving the sacrifice of no doctrinal truth, and the surrender of no one principle. But * * * we protest most earnestly against any alteration of our Articles in doctrinal points; and equally so against the omission of any material part of our Liturgy, or any mutilation of it, or tampering with it, so as to reduce the high tone of doctrinal and devotional piety, by means of which it is entitled to our reverence and admiration, not only as a manual of prayer, but as a standard of faith.' To the published speech of the deceased on that occasion, and the documents appended thereto, we refer, in proof of the sound, judicious, and moderate views entertained by him on the subject, and which will be found to form a striking contrast in these respects to those promulgated by most of the writers who have recently handled it. Mr. Scott was both an able and forcible preacher, although never very popular; his discourses being directed rather to convince the understanding and enlighten the judgment, than to excite the imagination and feelings of his hearers; yet they were by no means deficient in those appeals to the 'love of Christ' which is the most powerfully constraining motive of Christian practice. Inheriting naturally a warm temperament, persons not intimately acquainted with him might sometimes attach to his character an idea of austerity; but those who witnessed him in the family and social circle, and especially the poor and afflicted of his flock, are able to bear the most convincing testimony to the largeness of his Christian kindness and charity, and his constant readiness to promote the happiness and well-being of all with whom he came in contact. As a writer, he was distinguished by sound sense, indefatigable research, and strong powers of reasoning. His Life of his revered father, Thomas Scott, is one of the most interesting pieces of biography extant; and has received deserved praise, even from those who differed from both parties on some of those doctrines which they main-

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only wished to establish the position, that a legislature is bound to promote true religion; to establish a branch of Christ's universal visible church upon earth; and that, as we take no lower ground, we are not to be driven aside by the objection that a legislature or people that is not sound in the faith may establish a false code.

tained and ably supported. The continuation of Milner's Church History (the Rev. John Scott's largest work) is an excellent performance, and its merits are generally acknowledged. If we are not misinformed, the late Sir James Mackintosh gave it and its author high commendations. Mr. J. Scott's last publication, which came out only two or three weeks before his death, was a vindication of the late Rev. Joseph Milner from an attack made upon his character and Church History by the Rev. H. James Rose—an attack which Mr. Scott justly characterized as ill-timed and imprudent, and the injustice of which, we think, he has convincingly shewn as regards both points, so far as the charges are tangible.

"That pious, active ministers, like the deceased and his revered father, who though their writings have deserved so well of the Christian world in general, and more especially of the friends of the Established Church, by their labours in the cause of sound practical religion, should have been indebted for all their ecclesiastical preferment to private lay patronage, is one of those charges against the heads of that Church, both lay and spiritual, which its attached friends find it most difficult to answer. To these, as well as to the possessors of such patronage in general, the sentiments of Mr. J. Scott, in his excellent sermon, 'Reformation, not Subversion,' may be fitly quoted:—'Let all on whom that trust devolves—the trust of committing to men 'the cure of souls'—remember their solemn, their awful responsibility, to their church and to their country, to the souls of men, and to the Redeemer of souls, for the use which they make of it. If employed for the mere purpose of a family provision, of the gratification of private friendship, or the rewarding of political or other worldly services, it is criminally abused. The higher views which ought to govern the disposal of church preferment must be obvious to every man's conscience.'"

Since preparing the above for press, we have received from a clerical friend, who knew Mr. Scott well, and of whom Mr. Scott in his very last letter to us spoke with much affection and esteem, a paper of which the following is the substance. Not being able at the moment to embody it in a narrative, we present it as an extract, to add to the foregoing.

"The last six months of his valuable life were months of extreme suffering, from debility, loss of rest, and frequent excruciating pains. Yet the irrepressible vigour of his mind appears in the exertions he made, at a time when others would have deemed the merely passive endurance of trial the utmost attainable point of duty.

"But the most gratifying part of the intelligence we have to communicate, relates to the holy, peaceful, heavenly temper of mind, in which, during this severe illness, he was continually trimming his lamp, and preparing to meet the Bridegroom at His coming. He has left behind him the most decisive evidences of the depth and solidity of his piety, and the most affecting counsels, instructions, and encouragements, to guide and to animate the piety of others. When he first perceived dangerous symptoms, he was powerfully and solemnly affected, but not disquieted. Like the disciples who ascended Mount Tabor with the Saviour, he perhaps for a moment 'feared as he entered the cloud,' but, with them, he could almost instantly say, 'It is good to be here!' It was indeed the Mount of Transfiguration. He beheld there the Saviour's glory, and was admitted to such Divine intercourse with the great Object of his supreme desire and love, that from the fulness of his heart he could pour forth words of peace and consolation, of hope and joy, all the day long. Nor were the sleepless hours of night unblest. Passages of Scripture flowed one after another into his mind almost without intermission; and these, together with verses of hymns appropriate to his state, formed the subjects on which he talked so constantly and so earnestly with his friends, that they were often obliged to check him, lest the intensity of the flame should destroy the lamp in which it was kept burning.

"Yet there were no manifestations of violent or irregular transport: all was calm, serene, solemn, and impressive. 'I have been looking,' he would say, 'well and closely into my principles. I have gone again and again to examine the foundation, and I find it will bear me. My only hope is in Christ. I come to him as a sinner, and I am sure that I am right. If temptations are suggested on this point, I revert to what is past: I remember that the question has been examined, and I regard it as settled. I know in whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him, against that day!'

"He was interred in the church of St. Mary's, in a vault within the rails of the altar. All the clergy, and a considerable number of Dissenting ministers, together with the greater part of the aldermen and gentry of the town and neighbourhood, walked in procession with the funeral. The church was crowded with persons of all ranks, who were anxious to testify their respect to the memory of one so universally esteemed. Immense numbers thronged the door, who could not gain admittance. Mr. Brandram, the secretary of the Bible Society was present; and Mr. Dikes, the first and oldest friend of the departed, read the greater part of the service. All present seemed most solemnly and deeply affected."

VIEW OF PUBLIC AFFAIRS.

THE chief topic of public attention during the month has been the burning down of both Houses of Parliament, apparently, so far as is at present ascertained, by the overheating of the flues in consuming a quantity of old tallies belonging to the Exchequer Office. The many interesting historical national associations connected with those edifices, cannot but render their destruction a matter of much regret; though that regret is greatly diminished, in the satisfaction that cannot but be felt at the preservation of Westminster Hall and Westminster Abbey, the former of which, in particular, was exposed to imminent danger; and also by knowing, that the frequent alterations and extensive repairs of the consumed buildings had long since destroyed the chief features of historical identification; added to which, the House of Commons and its offices had become too confined for the present extensive business of the Legislature; so that much convenience will ultimately grow out of the catastrophe. We confess, however, that, independently of habit and association, we do not think well of Mr. Hume's proposition for building a House of Commons with extensive galleries, so as to make it a place of popular resort, and to hold out a temptation to Members to think less of convincing their own body, than of titillating the public ear.

We noticed some time since the House of Lords' Report upon Oaths; and we will now offer a few remarks which occur to us respecting that important document.

In the House of Commons a Bill had been brought in, and read a first time, "to abolish certain oaths of office, and substitute a declaration in lieu thereof; also to declare the taking of voluntary oaths illegal." This Bill included, by its general terms, and by its definition of the words "oath of office," almost every oath, except the oaths of Allegiance and Supremacy, oaths for the faithful execution of certain high offices of state, and oaths used in the administration of justice. It would therefore, if passed into a law, have effected a measure of reform very extensive in regard to the oaths thereby abolished: but as it proposed, in place of each oath, to substitute a declaration to the same effect, it would have furnished a remedy seriously defective. The oaths now administered on admission to collegiate and corporate bodies, are all, or most of them, unnecessary: but this is not the only objection to these oaths: by some of them the juror attests what is not strictly true; by others he promises what he neither intends nor is expected to perform. In such cases the substitution of a declaration for an oath would have left much of the evil untouched. Should the Bill hereafter be renewed, this defect will, we trust, be remedied. It has for the present been abandoned, in consequence of the proceedings adopted by the House of Lords on the same subject: proceedings which, it may be hoped, will lead, though more slowly, to a more satisfactory result.

On the motion of the Duke of Richmond, a Select Committee was appointed by the House of Lords "to inquire into the expediency of substituting a declaration in lieu of oath, in certain cases." The first Report of this Committee has been printed; and it is a very important document, especially in laying down principles, which, if carried out into operation, will end in a most salutary reform. It begins by the following remarks:—

"The Committee, in directing their attention to the important subject of oaths, as they are at present employed for the purpose of discovering the truth or ensuring the performance of duty, have been strongly impressed with a sense of the obligation incumbent upon the legislature of this country, to remove from it a reproach, under which it has too long justly laboured, of a prevailing inadvertency to the solemn and sacred nature of oaths, owing in part to the forms in which they are conceived, partly to their frequency, and partly to the levity and indecency with which they are too often administered. It is too obvious to need demonstration, that the requiring of oaths on so many trivial occasions, especially, as has been well remarked, in fiscal matters, and in the qualification for petty offices, has the effect of making them cheap in the minds of the people, and of diminishing the respect which is paid to them when they are resorted to in matters of more serious importance. In a still greater degree must this injurious effect be produced where oaths are taken by parties who do not fully understand what it is that they swear to; and the case is still worse where a person swears to the truth of what he cannot certainly know to be true, or which he knows not to be literally and exactly true; or where he swears beforehand that he will perform certain duties, which he knows cannot be performed, or which will not be expected at his hands. These cases are of actual and frequent occurrence in the administration of oaths to persons admitted to the freedom of corporations, to persons passing their accounts, and to the members of some collegiate and eleemosynary foundations. The Committee cannot hesitate to lay down the position, that recourse ought never to be had to the sanction of an oath where it can safely be

dispensed with; that it is not justifiably used where the object for which it is employed is not of sufficient importance to warrant a direct and solemn appeal to the Deity; nor in any case, however important, where the objects can be equally well attained by any other means."

It is a great point gained, that these principles have been so clearly and strongly laid down by such high authority; but the proceedings of the Committee appear to be marked with an excess of caution, not to say of timidity. They have "abstained from entering upon the subject of oaths employed in the administration of justice, although they are of opinion that this class of oaths would admit of some diminution in number, and of great improvement as to the form in which they are conceived, and the mode in which they are too frequently administered. They have abstained also from going at large into the question of oaths taken on admission to offices and franchises of various kinds, although they are persuaded, that, upon a careful inquiry, but little objection will be found, either in principle or from past experience, to the abolition of by far the greater number of those which are at present administered."

Have the Committee relinquished, or only postponed, this important part of the inquiry? If they have relinquished it, it is much to be regretted. One single class of the oaths employed in the administration of justice, the oaths by which answers to Bills in Chancery and in the Exchequer are verified, is an evil of enormous magnitude; an evil, the nature and extent of which can be fully understood by those only who have witnessed the operation of the system. Such is the length, often, of the Bill and Answer, so perplexing and intricate are the technicalities in which the answer is necessarily drawn up, that in very many cases it is difficult to believe that the defendant fully understands what he swears to.

The Committee express the same opinion with regard to oaths which bind the parties to the observance of local statutes and customs, as is expressed in the passage just cited with respect to oaths taken on admission to offices and franchises; but they have reserved that branch of the subject for future consideration.

"In the mean time, they are prepared to recommend the adoption of certain measures for diminishing the existing evil, to which, as it appears to them, no objection can reasonably be made, except perhaps that they are less vigorous and decided than the magnitude of the evil may seem to require."

One of these measures relates to corporate and collegiate bodies: and the Committee "recommend that a general permission be given to all such bodies to substitute, at their own discretion, declarations or affirmations in place of the oaths now required by their own charters or statutes respectively; and to alter the subject matter of such oaths, so as may be requisite to obviate the necessity of calling upon any person to affirm that which is not literally and strictly true, or to promise that which he will not be able to perform."

Is it possible to read this sentence without coming to the conclusion, that the measure thus recommended is not "*perhaps*," but *most obviously and certainly* "less vigorous and decided" than "the magnitude of the evil" requires? Is *discretion* necessary, in deciding whether oaths should be allowed to be administered which "call upon any person to affirm that which is not literally and strictly true, or to promise that which he will not be able to perform?" If any such oath be established by Royal Charter, the Parliament is surely competent to abolish it; if by the statutes of a private founder, without royal or parliamentary sanction, it is, we conceive, an illegal oath; and there can be no "difficulty" or "hazard," as the Committee seem to apprehend, in reforming such statutes by legislative interference. The measure, however, though neither vigorous nor decided, will, we hope, if adopted, produce beneficial results. After the strong opinion expressed by the Committee as to the necessity of an alteration, it may reasonably be hoped that collegiate and corporate bodies (the Universities especially, some members of which doubt the power of the University to abolish, though the senate of Cambridge has from time to time altered, the oaths on matriculation and admission to degrees), will, as soon as the proposed liberty shall have been given, proceed without delay to abolish the different oaths administered within them, substituting such declarations only, *if any*, as present circumstances may require. The eyes of the Legislature and of the Public will be upon them: and unless they *thoroughly* reform themselves in this matter, and that speedily, they must be reformed by legislative interference. The House of Lords cannot let the matter drop.

The Committee "close this, their first Report, with the following recommendations:

"1. That the Lords of the Treasury be empowered to authorize and direct the substitution of a declaration in lieu of an oath, if they shall think fit, in all cases, not being of a judicial nature, relating to any of the public departments.

"2. That the same power be given to the Universities, to all Corporations, and Chartered Bodies.

"3. That no account should be required to be verified by oath.

"4. That a declaration be substituted for the oath now taken by Churchwar-

dens, according to a form to be settled by the Dean of Arches and the King's Advocate-General.

"5. That the penalties which are now by law attached to perjury, shall attach to wilful falsehood in the case of false declarations or affirmations substituted for oaths.

"6. That all persons administering or taking any oath not warranted by law, be subject to a penalty."

These recommendations, though not altogether satisfactory, are important. Let us hope and pray, that, *early* in the next session of Parliament, Acts will be passed for carrying them into effect; and that the Committee will be re-appointed to prosecute their inquiries; to pursue the subjects which they reserved for future consideration; to watch the effect of the measures already recommended; and, should they be found inadequate, to suggest others more vigorous and decided.

Dr. Allen is to be the new Bishop in the room of the late Bishop of Bristol. Of his Lordship, as we know nothing, except that he was Lord Althorp's tutor, we shall say nothing; but if he were a second Cranmer or Jewel, or Usher or Leighton, it would not reconcile us to the disgraceful system of battening the friends and dependents of noble and powerful families, from private or political influence, upon the dignities and revenues of the Church of England; which we are told, in theory, are for those who have best earned them; but which, in fact, seldom or never, either in their higher or secondary grades, fall in this channel, unless the candidate have some stronger claim than mere merit. Merit is doubtless a good thing; an excellent thing; but in the present state of patronage few patrons look out for merit, separate from private interest or friendship—that is, they do not *look out* at all.

ANSWERS TO CORRESPONDENTS.

A. L.; P. C.; Q.; J. S.; A Constant Reader; Fanny; R. B.; A Member of the Society of Friends; Dubius; G. W. R.; A Learner; Alpha; E.; D. L.; Anglicanus; R. M.; I. M. W.; M. J. M.; and an Old Observer; are under consideration.——We shall readily insert Dr. Carpenter's Letter, nor have we any wish to add to it any thing that may provoke further discussion.

We see no benefit in going out of our way to animadvert upon the turgid style of a volume alluded to by A Plain Christian; though there are matters in the volume itself, which, if one of our reviewing friends had seen fit to take up, might perhaps have been canvassed with benefit. We, however, quite concur with our Correspondent, that an inflated style is not to be envied in any kind of composition, much less in compositions of a serious character. There is nothing more easy to attain, than this popularly admired turgidity; for you may take the most obvious and commonplace thought, and dress it in masquerade, and adorn it with bells and spangles, till people admire to see it look so fine. Suppose, for instance, that we wished to say, that a man may confine himself to his own imaginings, till both his heart and his intellect become contracted; would it mend the thought to convey it after the following fashion? 'A human being may live amidst his own mental and moral petrifactions, till, between the icy stalagmite on the floor of his heart, and the heavy stalactite that distils from the dank cavity of his brain, both head and heart are choked up, and present nothing but a forlorn cave of silence, solitude, and dark sterility?' We have tried as well as we could to write bombast; but if this had been enounced to a popular assembly, there might have been individuals who would have preferred it to plain English.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

It is very refreshing to us, at the close of our month's labours, to turn aside from matters of varied import, to discern, in documents like the paper of Extracts now before us, what God is doing in the earth by means of his Holy Word. At home and abroad, in the East Indies, the West Indies, in South Africa, in New Zealand, and in the seats of the Papal and Infidel Antichrist in Europe, the Correspondence before us shews that the Sacred Records are being circulated: and can we doubt that they are attended, in cases innumerable, with a blessing from on high, even where the result is never known upon earth? It is a subject for devout thankfulness to God, to find, as stated in the letter from Jamaica, that the Emancipation Jubilee had passed off in the most peaceful and auspicious manner; and the eagerness of the people to become prepared to read the word of God, in order to be entitled to the Bible Society's noble boon, should stimulate anew the friends of the Society to provide the requisite fund, without encroaching upon the general objects of the Institution. Hitherto the amount is quite inadequate.

ERRATUM.

Page 655, line 25: *for* Lord Chesterfield, *read* Lord Clarendon.

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COUNT THE COST—(*St. Luke* xiv. 25–33).

(*Concluded from* p. 653.)

BUT it is not the unsound professor alone who falls into this delusion: the young convert, though sincere, is apt to deceive himself with respect to the nature of Christian privileges, and is confirmed in his error by the injudicious and untrue statements of the Gospel to which I have alluded.

When it has pleased God to awaken a soul by the voice of His Spirit; and when that Spirit, speaking peace in the inner man, has revealed to it the knowledge of the glory of God in the face of Jesus Christ; the soul feels assured that it has found Christ, and in Him the pearl of great price, the unknown object of the heart's pursuit in all its restless wanderings. At such a time it is apt, in the ardour of a first love, to speak of religion, with regard to its effects upon present happiness, in too sanguine terms, and which are not strictly applicable to it in its militant state on earth, but only in its triumphant state in heaven, when sin, and the evils necessarily consequent on sin, shall be wholly excluded. It is apt to speak of religion, not merely as an inexhaustible fountain of comfort in affliction, and a refuge in due time of trouble; not merely as a staff to support the soul under bodily depressions—an anchor cast within the vail, to steady it amid the sinkings of nature; not merely as *peace* in Christ, amid tribulations in the world: all of which it truly is: but it is apt to speak of religion as a buoyant and omnipotent principle of present felicity, an unsubduable energy of joy unspeakable and full of glory, independent of circumstances and scarcely to be affected by them. Such a person will say: To know whether a religious professor has really attained to the substance of religion, I would ask him but one question, Are you happy? for he that dwelleth in love, and he alone, dwelleth in God, and God in him. True religion, therefore, is love, and love is Heaven.

But if this statement, without *explanation* or *reserve*, exhibited a just view of the case, the present life would cease to be a state of probation. To sell all for Christ, if indeed any room were left for it, would then be to walk, not by faith, but by sight; and no place would be left for the exercise of the suffering graces. Resignation, meekness, patience, long-suffering, would be impracticable; and yet it is by clothing ourselves with these that Scripture frequently exhorts us to prepare for a fellowship in the sufferings of Christ, that we may so suffer with him as that we may also reign with him, and be glorified together.

The opinion of which I speak, results in part from the natural pride of

an undisciplined and unsubdued mind, as yet a stranger to the exceeding broadness and profound spirituality of the Divine law, and to the enmity against it of the carnal mind. In part it results from a worldly spirit, unreconciled to the cross as the great mean of sanctification; and which, while it appears to elevate religion, by attributing to it an omnipotence over sublunary things, a power of transmuting sufferings into pleasures and sorrows into joys, betrays at bottom a carnal, earthly, uncrucified heart. It indicates a spirit which savours not the things that be of God—humiliations, sufferings, self-denial, and the daily cross—but the things that be of men, as pleasures, honours, self-indulgences, and enjoyments.

God's dealings with such a soul are all designed to bring down its high and undisciplined spirit to the meekness and gentleness of Christ. But God is a God of means: when, therefore, he would thoroughly wean the affections from the things of earth and time, and elevate them to the contemplation of things spiritual and eternal; when he would purify faith from the base alloy of sense, and develope and strengthen the Christian graces; it usually pleases him to lead such a soul through the valley of humiliation; and thus to teach it by personal experience, that we are saved, not by present enjoyment, but by faith and hope. Thus it practically learns that religion may be genuine, vital, and operative, and yet insufficient —abstracted from present circumstances, or, at least, when directly opposed by them—to produce that buoyant spirit of cheerfulness, that elastic spring of life, and joyous complacency in providential circumstances, which render the present scene a source of positive enjoyment.

Nature shrinks from the thought of bearing the cross from Bethlehem to Calvary. Nature reluctates at being a partaker in the sufferings of Christ throughout the whole of its earthly pilgrimage, from the cradle of the spiritual birth until mortality is swallowed up of life. Eternity has not been vividly realized, and so let in upon time, that the afflictions of this present life, though manifold, and continued to its close, should appear light and but for a moment, in comparison with that far more exceeding and eternal weight of glory for which they are preparing us. Hence men are perpetually dreaming, not only of some undefined state of religious perfection, when their spiritual warfare shall be accomplished, the victory indisputably won, and when they may henceforth rest upon their arms unassailed by spiritual enemies; but also of some period when religion will become, even in the present life, what assuredly it will become in another world, a salient spring of unalloyed happiness; when it will be in us, not only a well of water springing up into everlasting life, but also an overflowing fountain, from which the soul, raised superior to the vicissitudes of the present shifting scene, may drink full draughts of pure and unmingled enjoyment. But this view is founded upon the erroneous supposition that it is *grace* alone, and not *providence* also, which supplies the materials of man's temporal happiness; that the sun which illuminates and gilds, or the eye which admits, the landscape, is the agent which created or combined the elements of which it is composed.

Were man, indeed, an *uncompounded, abstract, isolated spirit,* religion, which re-opens the closed avenue of intercourse with God, would admit, through this one channel, ample materials of present happiness. But man, by the constitution of his nature, is a *social* being, so linked by Providence with other objects that every stroke which Adversity deals around, every wound which she inflicts, communicates its electric shock to his sympathetic bosom. He is a being whose affections were not designed by God to be self-centred, but expansive; and, consequently, whose happiness is not to be found in selfishness, but in sympathy. Hence religion, whose

design it is not to destroy man's nature, but to elevate and perfect it—not to blunt his sensibilities, but to refine aud regulate them—does not profess to conduct the Christian with cheerful heart and elastic step to the abodes of misery, or to that closing grave which is about to hide from him the desire of his eyes, the cherished object of his parental affections, or the friend that sticketh closer than a brother.

Man, too, is a *compound* being; with a body of many wants, which will take no denial, but *must* be satisfied; and of many infirmities, which imperiously *will* be felt. A famished appetite or a deranged organ, poverty or pain, is but too abundantly sufficient to "press down the mind that museth upon many things."

The fact is, that the happiness of man in this present life is not to be derived from religion alone, and abstracted from circumstances, but from an assemblage in some moderate degree of the natural sources of pure and legitimate enjoyment—such as in the days of primeval innocence formed the unblighted paradise of our first parents—and from having all this scene illuminated by the sunshine of God's favour, and the light of God's countenance. Religion does not furnish, nor *profess* to furnish, the *materials* of our present happiness: these are to be found in the objects which surround us, and the circumstances in which we are providentially placed—in the state of our social and domestic relations, in the adequate prosperity of our worldly affairs, and in a healthful constitution of body. Obstruct any of these, the ordinary channels of enjoyment to man in his present state, and the Gospel history justifies us in asserting that the diminution of the stream of comfort and happiness which God permitted to flow through this channel upon the soul, would be felt sensibly, and with pain, by an Incarnate God. "Jesus wept" at the grave of Lazarus, and at the anticipated view of the ruins of his country. He looked round upon its people with anger, and was grieved at the hardness of their hearts. Jesus sat, wearied with his journey, sinking beneath the heat of the sixth hour, and parched with thirst, by Jacob's well: and it was to the cravings of a famished appetite, when, after forty days, Jesus was an hungered, that the wily adversary addressed his first temptation. The prospect, too, of that hour when he was betrayed in the house of his friends, when he that did eat of his bread lifted up his heel against him, and when all his disciples forsook him and fled, shed a saddening influence over his soul; and compelled him, in a quick feeling of human destitution, to turn from the parched rivulet, and refresh his fainting soul at the unfailing Spring: "Ye shall leave me alone; and yet I am not alone, because the Father is with me." It was the sensibility of wounded affection which drew forth that pathetic exclamation, "It is not an open enemy that hath done me this dishonour; for then I could have borne it: neither was it mine adversary that did magnify himself against me; for then peradventure I would have hid myself from him: but it was even thou, my companion, my guide, and mine own familiar friend:" and, again, that mild expostulation, "What, could ye not watch with me one hour?" It was a look of meek complaint which melted into penitence the heart of Peter, when he had thrice denied his persecuted Master in the very midst of his voluntary sufferings. It is the inexpressible, the almost insupportable, agony which it depicts, that touches with its deepest shade and colouring, and gives infinitude to the example of resignation which that meek petition breathes—"Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." It was the keen sense of injustice, of insolent tyranny and oppressed innocence, which dictated that gentle rebuke, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" It was the instinctive revolting of the generous mind from degradation and contempt,

which shrunk from the robe of purple, the sceptre of derision, and the salutation of mockery. It was the feeling of bodily pain which gave poignancy to the crown of thorns, to the lash, the spear, and the cross.

In the deficiency of the ordinary streams by which temporal enjoyment flows in upon the soul; and, still more, in their sudden and violent obstruction; religion does not profess to minister happiness, because man's *present* happiness is not the direct object of religion. Religion, as addressed to a fallen and corrupt nature, with a view of restoring it to its original innocence and forfeited rank, is not designed to be the paradise of present enjoyment, but the furnace of sanctification and anchor of hope; and it is only as subordinate and accessory to the accomplishment of that will of God which is our sanctification, that religion is permitted for a moment to suspend its own direct operation—which is the crucifixion of the old man, and the regeneration of the soul—so far as to permit us to taste, in some small degree, that enjoyment which in a state of innocence the creature should have been the medium of conveying to us. But in the absence, and even obstruction, of every enjoyment derived through the creature, religion professes to minister, *immediately* from God himself, support and strength, consolation and hope. At such a time the covenant is, not indeed *joy*, but *peace* in Christ, amid tribulations in the world; and the faithful performance of this promise the experience of God's people abundantly confirms. Peace with God, peace with our own conscience, peace with Providence, so that all its dispensations work together for our good, Christ has promised, and abundantly bestows on all who are willing to receive him. But the fulfilment of that promise, "In me ye shall have peace," is perfectly compatible with the accomplishment in us of that warning declaration, with which our Lord himself, in order to point out the peculiar and spiritual nature of the happiness which he confers, has connected it: "In the world ye shall have tribulation." In perfect harmony with the fulfilment of that promise, earth may be to us but a theatre of suffering; a furnace of sanctified affliction, to purge away all our dross; a path of sorrow and of darkness, illuminated but by the light from within, and by that dawn of eternity which shines from heaven through the opening tomb. Many a man can say, with full sincerity and truth, "To me to live is Christ," as well as "to die is gain," who yet looks across a blank and cheerless prospect between him and the grave; because in it he can see no object to which his heart can *now* link its severed affections—no friend to whom he can *now* unbosom his solitary cares, and who would sympathize in his sorrows or enjoyments—because health, friends, and fortune fail him, and cast him as a wreck upon the breakers of this troublesome world; thus compelling him to look, exclusively, beyond the grave for happiness; and here to act only for that perfect peace which keepeth every soul that is stayed upon God. But this, while he continues faithful to Divine grace and to himself, can never fail him. This will ever be the blessed fruit of unqualified *submission* and *resignation* to the Divine will—of *confidence* in the Divine protection and favour—of *faith* in the Divine promises—of a *hope* full of immortality—of a *love* to God and man, which desires to depart and to be with Christ, as far better, yet leaves its subject contented to remain, that he may *do* and *suffer* the will of God for his own sanctification and for the service of the brethren.

If religion has its peculiar joys, with which the stranger intermeddleth not, it on the other hand exposes its subject to peculiar trials and afflictions. Religion withdraws the affections from a multitude of objects of a minor interest, amid which the thoughtless mind flutters, upon which successively it rests a moment to sip their sweets, then parts without regret; and it concentrates them upon the grand and overwhelming interests

of the spiritual world, marred as they are by infirmities within and sins without us. Religion is but the bond which links the heart, by its profoundest affections, to a Being despised and rejected of men, and to a cause persecuted and put down; for, whatever creed may be dominant, vital, spiritual religion is, and must ever be, a pilgrim and a stranger upon earth. Religion, too, refines the mind, and thus renders it more acutely sensitive—a blessed preparation for a world of unmingled joys, but often a source of deep and cutting sorrow in this world of sin and misery, from which others are shielded by sensibilities less acute, moral perceptions less vivid and discriminating, and hearts more selfish. Religion exhibits a new and absorbing interest in the persons of those we love, the salvation of their never-dying souls; and this stupendous object but too often disappoints the most anxious efforts and sanguine expectations. But why do I say, in the persons of those we love? Christianity expands the bosom of charity, and throws wide the arms of affection, to embrace the whole family of man; and the world, thus loved with a holy love, lieth in the arms of the Wicked One.

Religion, then, is not, indeed cannot be, to *compound* and *social* man, in his probationary state, the sole sufficing food and enjoyment of his soul. But it is in every state, and under every conceivable or possible variety of circumstance, the wholesome regimen, the bracing medicine, which strengthen it to endure the privation of its ordinary food in the moderate use and enjoyment of the creature, when it pleases God, in the purposes of his providence and grace, that there should be a famine in the land of its earthly pilgrimage. Religion refines the moral appetites and tastes, and teaches the soul instinctively to reject all that would disgust them. It enables it to throw off from its constitution all that is debilitating to its faculties and deleterious to its nature, and to extract nutritious aliment from those good creatures of God which Providence may at any time present to its use. Religion, then, does not profess to supply the *materials* of ejoyment; but it professes to sanctify, to enhance, to elevate, to immortalize the enjoyment which those materials minister, whatever those materials may be, and wherever found, provided only that the pursuit and enjoyment of them be expressly permitted by the Divine law, or be in its own nature manifestly innocent. In a word, religion does not supply the *materials* of man's temporal happiness, but it sanctifies them. It does not create the ore which passes current in the mart of human happiness; but bestows upon it real, actual value, and secure and permanent currency, by stamping man's present happiness with the two impresses of that coin which circulates beyond the narrow bounds of earth, in realms beyond the grave; which will be accepted from us here, and lodged to our account in the treasury of heaven, "where neither moth nor rust doth corrupt, nor thieves break through and steal;" and that double impress is piety and immortality.

It is true, that favouring circumstances do not necessarily, and of themselves, confer happiness, because the creature can minister enjoyment of *any kind*, but as permitted by the Creator; and can minister a *sanctified* enjoyment, but as the *vehicle* of the Creator—as the channel through which this, the alone Fountain of happiness, flows in upon the thirsty soul. "Open thy mouth wide, and *I* will fill it." The scene around may group every material of enjoyment which imagination, as she wanders in her visionary excursions to the ends of the earth, could light upon in actual creation, or in the day-dreams of her wildest reveries could invent: the landscape may array itself in all the freshness and verdure of youthful spring, may bloom in summer's gayer and more ornamental attire, or regale at once every sense with autumn's ripe luxuriance and variegated

beauty: the fowls of the air may sing among the branches; the cattle may pasture upon a thousand hills; Providence may crown the year with its goodness, and the clouds drop fatness; the little hills may rejoice on every side; the folds may be full of sheep; the valleys also may stand so thick with corn that they shall laugh and sing: this paradise of earth, gloriously canopied by a smiling heaven, may call you lord; the eye of friendship may view it with you; the heart of tenderest sympathy may be there, to enhance and double all its enjoyments; but if the light of God's countenance does not illumine the scene, suns will shine upon it in vain.

An intrinsically happy mind beams a cheerful light upon every object which it contemplates: the jaundiced eye of a disordered soul sees all around in its own sickly hues. There is an indescribable character of vital animation, a penetrating expression of spiritual life, with which nature—or shall I not say, nature's God—sometimes speaks to the inmost soul in its happier hours; but when the mind is unhappy, and the spirits depressed—in fact, when God is absent, and in mercy causes that absence to be painfully felt—a cloud of more than midnight darkness veils from the soul every beauty of the face of Nature, and wraps in melancholy gloom the most favourable dispensations of Providence. The once animated and cheerful scene seems now to close its "eyes of light," and to strip off its "robes of glory," and hush its once melodious voice in the unnatural stilness of a death-like, unbreathing repose, as though the quickening spirit had fled. It is a state of feeling hard to describe, for its characters are chiefly negative: it is what we might conceive to be the misery of *living death:* but every one in his degree knows it by experience, if, when driven by some recent bereavement, too heavy for human sympathy, into the deep retirement of his own bosom, he has found *there* a solitude uncheered by the Divine presence. Now, without any human bereavement; but, on the contrary, in the midst of the most cheering circumstances; this feeling of desolation and utter wretchedness may be, and often *is*, experienced, because the absence of God, made sensible to the soul, is the heaviest and most blighting of all bereavements, and as a source of misery can abundantly supply the want of any other. The subject of this misery will endeavour—and it is an awful thought—to fly from himself, and to lose himself amid the crowd and bustle of the world, or the revels of dissipation: but in vain. The activities of life ill suit "the gloomy habit of the soul" upon which God frowns. The spirit of enjoyment, like night's delusive meteor, will seem, as from some inherent element of repulsion, ever to vanish at his approach, and leave but the insipid cup of forced pleasure, or the bitter dregs of disappointed expectation. The creature, obedient to the will of its Creator, will refuse all its wonted supports and resources: the pleasures of the world will but disgust, its bustle irritate, its consolations weary, its attractions and its sympathies but repel him. In the midst of society and business, of friends and former enjoyments, he will feel himself alone, a solitary unit, a stranger and pilgrim upon earth. The all-pervading Spirit fled, creation will seem to him but the corpse of what once it was, when his own vivid imagination and elastic spirits lit it up with light and beauty, and animated it with life and cheerfulness. The glory of the Lord departed from his temple, the soul, unfilled by the fulness of creation, will seem a dreary and desolate void, or the cemetery of its own extinct hopes and departed happiness. The presence of God no more vouchsafed amid the flowers of Eden, there may be paradise without the soul and hell within it.

I do not say that this sense of misery is the uniform result of the absence of God from the soul: far from it: the mass of mankind lives a merely

sensual life, and has its portion in the pains and pleasures of the merely animal creation;—but I say that it is the result of the absence of God made sensible to the soul. I say, that the soul unblest by the Divine presence bears within it a principle of misery, which, when permitted freely to operate, poisons every source and material of enjoyment. In the midst of felicitating circumstances, it will sometimes realize the Prophet's gloomy vision of a land upon which God had frowned, and from which his presence had departed. It will look abroad upon a scene of order and beauty, of light and life, of all-pervading animation and tranquil cheerfulness; and a mournful voice from within will cry: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled; and all the hills moved lightly. I beheld, and, lo, there was no man; and all the birds of the heaven were fled. I beheld, and, lo, the fruitful place was a wilderness; and all the cities thereof were broken down, at the presence of the Lord, and by his fierce anger."

It is also true, that God can communicate Himself *immediately*, and without the intervention of the creature, to the soul. He can touch in it the springs of happiness, to which He alone has immediate access; and cause it, in the absence of every temporal enjoyment, to "rejoice in hope of the glory of God;" and not only so, but to "glory in tribulations also." He can call back and re-assemble its wandering thoughts and dissipated affections from the transitory pleasures and distracting cares of life. He can bar, by an involuntary act of the mind, every avenue of sense; abstract the spiritual principle from the sensation of the present things of time, and from the memory of the past; and in the centre of its own essence, emancipate it upon eternity. There, protected from the intrusion of a vexatious world, and hid by the Divine presence from the provoking of all men, He can enable it, unshackled and unimpeded, freely to expatiate amid "boundless realms of joy," and to hold blissful communion with those "ministering spirits" which are "sent forth to minister unto the heirs of salvation." He can bring it, even while imprisoned in flesh and persecuted by adversity, "to the general assembly and church of the first-born, which are written in heaven; to the spirits of just men made perfect; to Jesus, the Mediator of the new covenant;" and to the Holy Ghost, the Comforter. Then may it be, though "sorrowful, yet alway rejoicing;" then may it "glory in tribulations also."

But neither of these is God's ordinary mode of operation upon the soul. If, in the purposes of his love, he would confer present happiness upon a tried and faithful servant; if, in the purposes of his redeeming mercy and sanctifying grace, he would chastise, that he might restore, a prodigal son; if, in the purposes of his retributive vengeance, he would scourge a traitor Judas; his ordinary mode of effecting these counsels of his will is by the hand of his providence.

Hence, then, it appears that religion, alone, and abstracted from circumstance, will not supply the materials of man's present happiness; that religion is not the *food*, but the *appetite*, of the soul. But religion never fails to induce that sound constitution and healthful appetite of the soul, which enables it to dispense with luxuries, and thrive on moderate fare; and to extract from every object, enjoyment, the purest in quality and the highest in degree, which that object is capable of ministering.

If, therefore, Providence sees fit to bless us with health of body, prosperity of outward circumstance, the society of esteemed acquaintance, the affection of loved and venerated friends; the happiness which all these are calculated, in their nature and combination, to minister to a being so constituted and so circumstanced as man, religion *sanctifies*, by teaching him

to enjoy all in Christ; it *heightens*, by the production of a gratitude which refers all to God, and receives all as the gift of his unmerited bounty, and the pledge of his unchangeable love; it *increases*, by quickening the sensibilities of the soul; it *elevates*, by refining them; it *enhances*, by moderating the inordinate desires of covetousness and the high and unreasonable claims of self-esteem, and by applying the healing balm of patience and resignation to those occasional wounds from which, in a world of sin and suffering, none can wholly escape; it *consummates* and *perfects* all with the crowning grace, Contentment. Its own private stock of happiness Religion puts out, as it were, to interest, and accumulates by the commerce of generous sympathies and the diffusiveness of a liberal and disinterested benevolence. The happiness of others it legitimately appropriates and enjoys, by the free and unimpeded exercises of charity—that beatific grace, which envieth not; which seeketh not her own; which looketh not upon her own things, but also on the things of others. Thus the subtile spirit of present enjoyment, short-lived and evanescent as the fragrant breath with which the violet perfumes spring, then dissipates itself and wastes its fragrance on the desert air; or as the voice of melody with which summer wakes the grove, then floats away into the still regions of silence;—this subtile, volatile, and evanescent spirit, religion catches and fixes. It elevates and immortalizes the happiness of time, by connecting it with God and with eternity.

It may be objected, that the error which I here combat is that of a comparatively small class of the religious; while the error which invests religion with melancholy gloom and awful terrors is both more frequent and more fatal. This may be the fact; but still it is not the less necessary that *this* error should be observed and corrected.

There is, I know, another, and a far more numerous class of religious professors, who fall into the error diametrically opposite, and think that all the blessings which religion has to bestow are future. With *them* the important question for decision is this: Shall we sacrifice all enjoyment in time, that we may escape misery in eternity; and barter a present and palpable, for a vague and reversionary happiness? Of these I shall not further speak. They may be sincere; they may be conscientious; they may be superstitiously devout: but they are groping in thick darkness, without a single ray of light as to the real nature of Christianity.

But, passing by these, I admit that there is a large body of *enlightened* Christians, who, in flying from the *doctrine* of perfection, have almost precipitated themselves into the slough of despondency. If the juniors of the school we have been now considering indulge in exaggerated declamation, based upon theory, not experience; and attribute to religion an omnipotence to perform what it neither professes nor was designed to effect; the juniors of *this* school derogate from the grace of Christ, or its power, to heal those maladies of the soul which neutralize or taint the bounties of Providence. I would steer between the extremes of these two classes. I would part from the one with a hope, that the Gospel can dry up many sources of unhappiness within us: I would part from the other with a fear, that we are not authorized to expect that religion will either extricate us wholly from the entanglements of the world and the ills of Providence, or render us apathetically superior to them.—I said, *many* sources of unhappiness; because I believe, as I have already hinted, that our growth in grace is not less surely tested by the new sufferings to which religion exposes us, than by the new enjoyments which it ministers. "Do not I hate them that hate thee; and am not I grieved with them that rise up against thee?" is not less an evidence and expression of love than are its directer exercises. In a world at enmity with God, such a devout and

tender spirit must be a pregnant source of suffering to his loyal people; of whose bitter but healthful waters it were well, perhaps, that we oftener tasted. Were our souls elevated to higher regions, and living that life which is "hid with Christ in God;" were we capable of feeling as we ought the dishonour daily put upon that holy name by which we are called, the triumphs of Satan, the insolence and misery of sinners, and the havock of souls; we should often, when thus called to sing one of the songs of Zion, be disposed to answer, "How shall we sing the Lord's song in a strange land?" Often by these waters of Babylon we should "sit down and weep," and remember Zion.

The subject before us suggests many interesting topics for consideration. Many testimonies from experience, and proofs from reason and revelation, present themselves, which our limited space rejects. 'But what,' it will be asked by some, 'what is the object, what the practical utility, of labouring to convince men of that which the great bulk of mankind, both in theory and practice, admit—and which forms the grand impediment to the progress of the Gospel among them—namely, that religion does not furnish, nor profess to furnish, the materials of their present happiness: and that he who turns to religion with no higher views than as the patron of his worldly prosperity, will not only obtain nothing in the next world, but most probably be disappointed in this? Is not this to malign the Gospel, and to dissuade men from religion?' Certainly not. Not more, at least, than the Apostle's declaration—"If any man will live godly in Christ Jesus, he must suffer persecution;" and therefore "if in this life only we have hope in Christ, we are of all men most miserable"—is to malign the Gospel, and to dissuade men from religion. Not more than the Saviour's own declarations—"In the world ye shall have tribulation;" "If a man forsake not all that he hath, he cannot be my disciple;" "If any man will come after me, let him deny himself, and take up his cross daily, and follow me;"—not more, at least, than these declarations of the Saviour himself malign his Gospel, and dissuade men from his religion.

The state of the case appears to be this. There are two worlds soliciting man's acceptance; appealing to principles and affections in his soul essentially discordant, and enforcing their appeal by motives and objects of attraction wholly separate and distinct. I do not call those two worlds a present and a future—for both are present, both are co-existent—but I call them a natural and a spiritual, a temporal and an eternal. These two worlds do not, and cannot, blend: their laws, their principles, their ends, their means, their objects, their rewards, are diverse and incompatible. Neither can the soul vibrate between them: it cannot serve God and mammon. Now I believe that this state of mind—which, if it does not halt between two opinions, yet incessantly labours to reconcile and blend incongruous motives, and to serve two different interests; one of which can never be but sinful, except when *wholly subordinated* to the other—is the very state of the great majority of those who make any profession of religion. And I am fully persuaded that it was to meet and correct this—a state so unsuitable to the claims of an omnipotent and jealous God, of a Divine and suffering Redeemer—that the various declarations of our Lord, whose meaning and spirit we have been now occupied in considering, were uttered. Religion may, indeed, in its frugality and industry, its unimpeachable character, its inoffensive and conciliatory deportment, wear a favourable aspect on man's temporal prosperity; or, on the contrary, in its unbending principle, its uncompromising truth, its meek forbearance and patient endurance, its unselfish and diffusive benevolence, it may, in this evil world, leave him far behind, not only in the procession and pageant of worldly pomp, but in the sober walk of temporal prosperity.

But even though in these respects the balance of this world's account were in favour of religion; though it brought "length of days in its right hand, and in its left riches and honours;" yet we dare not, as subjects of the holy, self-denying, unearthly Gospel of the great Captain of our salvation, who offered himself, not merely to be the great Atonement for our sins, but also to be our Forerunner, our Guide, and our Example—as disciples of Him who was "not of the world," but was "a Man of sorrows, and acquainted with grief,"—we dare not, I say, invite men to religion by such motives, or enforce our appeal by such arguments.

'But still, what positive good does it contemplate to state this? What is its practical utility?' Much every way. In the first place, I believe it to be the truth, and a truth which the all-wise God, in his revelation to man, has not judged it right or expedient to veil, but, on the contrary, to emblazon. To adduce proofs, would be to transcribe one half of the Gospel. Every candid mind will admit, that the Gospel is not a trap for the thoughtless and unwary, but a call to deep and serious consideration —a call to weigh time against eternity; and to take one, even though the cost should be the entire forfeiture of the other—to hate even life in this world, that we may keep it unto life eternal. In the next place, it prevents the half-hearted professor from halting between two opinions. It brings him fairly to the Rubicon, and compels him to make his decisive option between God and the world—and from the very nature and circumstances of our probationary state, this option must, in some shape, be made. It prevents the carnal mind from basking in unawakened security in a religion congenial to the meridian of prosperity alone, and which—an exotic in the earthly, natural heart—puts forth buds of delusive promise, which can never ripen, but in the winter of temptation must wither away. It prevents that any should begin to build, and not be able to finish; that any should come to the birth, and not have strength to bring forth.

'But what,' it may still be asked, 'is the positive good attained by checking a hollow and fruitless profession?' I answer: Much, as it regards both the professors *themselves*, and *others*. As regards others, it prevents that any humble, sincere, and struggling soul should be seduced into the broad way that leadeth unto destruction, by some treacherous apostate; or deterred from, or obstructed in, the narrow path which leadeth unto life, by the stumbling-block of an ungodly professor. As regards themselves, it prevents them from committing the profane blasphemy of trifling with religion—of compromising in their allegiance to the Omnipotent—of offering a divided heart to the jealous God. It compels them to be serious, decided, and in earnest; and to put to their own consciences, in soberness and sincerity, that important question, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Thus it gives them, if I may use that inaccurate but expressive phrase, "the best chance" for their souls, by disturbing the repose of self-delusion, and furnishing the most powerful call to repentance, short of the effectual call of the regenerating Spirit—I mean, the call of their own reason and conscience. In a word, it inculcates the principle of that Scripture, which embodies in it the unearthly, uncompromising, and unequivocating spirit of the Gospel; and which, through Divine grace, may lead them, to the saving of their souls, to weigh the consequences on *both* sides—"COUNT THE COST."

J. M. H.

CRITICAL AND ETYMOLOGICAL ANALYSIS OF JER. XVII. 9: "THE HEART IS DECEITFUL ABOVE ALL THINGS, AND DESPERATELY WICKED: WHO CAN KNOW IT?"

For the Christian Observer.

This text is often used to prove the desperate wickedness of the heart: but Parkhurst, whose piety at least is unquestionable, acknowledges that of one word here the "English translation, desperately wicked, seems very improper. I do not find," he adds, "that the word ever denotes wickedness at all."

The Christian reader may, perhaps, not deem it a superfluous labour to enter into a minute examination of each leading term, as well as of the general structure of the sentence; in the hope of ascertaining the true sense of the passage, and of accounting for the English version of this word, in particular.

"The heart" is in Scripture opposed to the hands, lips, outward appearance, flesh: it is the whole inner man. In a more restricted sense, it denotes the seat, not of the affections, which the ancients placed rather in the bowels (*σπλαγχν-ον,-ιζομαι*, R-CH-M, belly, womb, compassion), but rather of the understanding.

"Deceitful." NG-K-B, is the root. But, N. B. *like the triliteral roots in general,* it should perhaps be regarded as a compounded, or rather a decompounded word; in fact, not so properly a word as a phrase, of which each syllable was once a sound significant, or word. The leading idea is that of *twisted,* or *crooked:* but this idea is comprised in the first two consonants. It is equally found in them when followed by L; for NG-K-L signifies tortuous; and is rendered once wrong, once by-ways, twice crooked;—equally when they are followed by D; for NG-K-D is used for binding (i. e. tying by the ancles) Isaac to the altar; and in margin 2 Kings x. 12, 14, binding sheep: and though in Gen. xxx. xxxi. we render it ringstraked, the Targumist understood it of having the feet or fetlocks of different colour from the body. NG-K-R, is to hough, or cut sinews; for which operation Cooper, according to Ainsworth, gives *anchyle.* The same idea may be traced in the Greek and Latin, and even English, derivatives. Be it, however, premised, that the Greeks could not pronounce the Hebrew NG, in some situations. They sometimes dropped it, as in the name Jacob, or as in Anakim. Sometimes they transposed it; for example: GN*a*N*a*K, 1. torques, collare; whence, by transposition, *αναγχη*, nec-esse, i. e. nectit, or *δει*—namely, *το θελημα τȣ Θεου*, esse; also, 2. gigas, whence the royal title *ανακ-ς,-τος ανδρων*, who ought, like Saul, to be taller than his followers by the head and shoulders. Sometimes, when a word began with this letter, and the second syllable began with K, they put the vowel before it, instead of after it. Thus, from NG*a*K, we have *αγκ-αι,-αλη,-ιςρον,-οινη,-ος,-υλη,-υλος,-υρα,-ων. αγχ-ω,-ι*: angu-is,-eo,-ustus,-or, anx-ius, *ονυχ-*, ungu-is, unc-us; anguish, hunger, hanker, hunks; hank, hang, hook, angle, ancle. *αγχ-ι* is related to *-ω*, as ancilla to angustus, or, near to narrow. In some parts of England the people call a thing *unked* when it crosses or thwarts their wishes. But perhaps the reader will say, Nothing is easier than for a fanciful etymologist to trace Greek, Latin, and English words, up to the Hebrew; especially if he may do it either "by *hook* or by *crook.*" To come, then, to surer ground. NG-K-B unquestionably does mean tortuous. From it is derived the name Jacob, i. e. ye NG*a* KOB (the first syll[illegible]

NGA,KAB. Now this is some part of the foot. It is always rendered heel: and it doubtless does mean the heel, for it is used, metaphorically, for the end or reward of an action. For example: Ps. xix. 12, in-keeping-them [or, by keeping them—the commandments, there is] much *heel*, τελος, talus, fine, λαξ λαχος. But it seems to include that wrist, or wrested part, which we still call ancle, of which Jacob probably caught hold by the bone, and which the Orientals can twist about incomparably more than we. Our very word heel, may not only be traced to the Greek ελ-,ελλ- (whence, perhaps, σπαγχνα ελεους, bowels of writhing), but seems akin to the Saxon el bog, elbow, the heel-bow of the arm, αγκων; heals, the neck (whence our modern *else*, according to Tooke), from its flexibility; and to the tortuous eel, εγχελυς, as nearly as anguilla to ancle, αγχυλ. The ancle might easily become an emblem of tortuous cunning, as πτερνα also in Greek. Thus: Gen. xxvii. 35, Isaac says to Esau, "hath-come thy-brother with-guile." Esau answers, 36: "Is-it-because one-hath-called his-name, Jacob [Πτερνιστης ?]. επτερνικε γαρ με ιδου δευτερον τουτο. Septuag.

But nothing proves the meaning of a word so well as its opposite. When the patriarch has found favour with God, the angel says to him, Gen. xxxii. 28: Not Jacob [tortuous] is-called hereafter thy-name; because, verily-Israel [is thy name]: because SHARITHA, which we render, as-a-prince-thou-hast-power with-God and-with-men, and-hast-prevailed. Accordingly, Israel is always said to mean, a prince with God; and SAR does mean a prince, but in a derived sense. The root, SARAH, occurs only here; and in Hosea, which we shall see presently; and in Isa. ix. 6, 7, where it is twice rendered government: but it is evidently allied to YASHAR, to make straight; YASAR, to correct. It is just so in Latin: Rego, is rectum facere; and rex, is qui regit: and in English, from regula, a rule, a ruler is either an instrument for making straight lines on paper, or a man who does right in the State. In Prov. viii. 16, Wisdom says, "By-me, SARIM, rulers, YASEROO, rule;" unless they regunt, they are reges only by courtesy. And in Isa. xxxii. 1: "And-as-for-rulers, SARIM, for-judgment they-rule, YASEROO." In both these places the verb is SOOR. But in Isa. xxvii. 1, the crooked serpent is called, not NGAKAB, but GNAKAL. In xl. 4, the crooked, GNAKAB, is expressly opposed to the root, YASHAR, straight: and in xlii. 16, the crooked, GNAKASH, is again opposed to YASHAR, straight. Every reader of the English Bible remembers the Book of Jasher, the God of Jeshurun, the Upright; and unless we retain in the name Israel the idea of rectitude, we not only reduce the angel's sentence to nearly a tautology—for, to have power as a prince, renders superfluous the following verb, prevail—but we lose the contrast of the two names, Jacob and Israel; and, yet worse, the very moral of the latter name: "Not tortuous is-called hereafter thy-name; because verily-*Right-with-God* [is thy name]: because thou-hast-done-rightly with-God and-with-men, and-hast-prevailed." The emblematic action, which Jacob had done rightly, was his wrestling. He had contended fairly: for, "if a man strive for masteries, yet is he not crowned except he strive lawfully" (2 Tim. ii. 5). The angel seems to have represented some opposing spirit, some antagonist force, contrary to his success with men, or rather with his brother in particular, in the machinery (if one may so say) of Divine Providence; of his deliverance from which antagonist force this victory over the angel was to him a pledge and assurance. To *both names*, Jacob and Israel, the Prophet alludes, Hosea xii. 3, 4:

In-the-womb he-took-by-the-heel [NGAKAB, he Jacobed] his-brother:
And-in-his-strength he-did-rightly [SARAH] with Elohim [or, EL, present with him by his angel].

And-he-did rightly toward-the-angel, and-prevailed.
He-cried [i. e. the vanquished angel implored quarter], and-maketh-supplication-to-him [namely, to Jacob].

Vatablus and Mercer are the only critics in Poole who understand that it was the angel, not Jacob, who wept. *Cur enim fleret victor?* Moses had expressly recorded the angel's request (Gen. xxxii. 26), "Let-me-go, because hath-risen the-morning;" and Jacob's refusal, except on a condition, "By-no-means do-I-let-thee-go: because [this thing must have been done first, namely that], verily-thou-hast-blessed-me." He would secure the good-will of this mysterious being, or at least ensure himself against any resentment of his defeat, before he would set him at liberty from his grasp. By this, which seems the simplest construction of Hosea's words, his reference becomes plain enough; and though we may indeed lose the supposed Scriptural support for the common phrase, wrestling in prayer, we get rid of an unparalleled instance of prayer addressed to an angel.

"*Hoo.*" The Hebrew emphatic pronoun is lost in our translation: yet it not only adds great spirit to the sentence, but is of considerable importance in determining its arrangement. May it not be the original of the Greek ὁν τος, pronounced *hoo*-tos? ὁν-τος seems to be compounded of ὁ αν-τος: to which αν-τος the emphatic pronoun in Hebrew, *oo*, exactly corresponds. A strong aspirate is, in every language, nature's own emphasis.

"Desperately wicked." The root is, -N-SH. When pointed thus, ENOSH, it signifies a man: not vir [vir, virtus, αρ-ης,-ετη], but homo [homin,-ulus,-ullus,-uncis,-unculus,-icida, from ὁμ-ος,-ιλος]. Homo ad civilem *societatem* natus (Cicero). Whence, "*Homo* sum; nihil humani à me alienum puto" (Terence). By the way, *omnis* seems as evidently contracted from hominis, 'om'nis—man by man, or, every man of them—as nēminis from ne-hominis. On comparing the Arabic derivatives in Castell, it seems to mean man as a member of society; something like our word, in its best use, fellow. Shem, when society began to be formed, and social (or, as we say, public) worship solemnly instituted, very appropriately called his son Enosh; i. e. it is apprehended, not simply A man, which would have been as fit a name for any other person at any other time, but Socius, Fellow, Church-member as we now say; because social worship is the perfection of society; it unites the body with the Head.—Gen. iv. 26.

If socius be something like the primary idea of ENOSH, it throws light on many places in Scripture: in one place, at least, it ought perhaps even to be so rendered. Its regularly formed plural signifies men; and, which is very curious, when deprived of its initial vowel, yet retaining its plural masculine form, it means wives—perhaps [women belonging respectively to] the socii, or comrades.

But this same word, when pointed thus, ANUSH, means sick, or sorry. It is rendered woful, full of heaviness, very sick, desperate; and thrice, incurable—perhaps by a sense directly the *opposite* to social; as a good linguist might probably connect sick with secus, sea; moan with μονος; or, νοσ-φι with νοσ-εω,-ος; which have no root in Greek, and really do look like derivatives from 'NUSH. Sol-atio, is to give your society to one who, whether because sick or sorry, is desolate. From sole, Dr. Johnson might have derived sulky, sullen; of which he says the etymologies are unknown. Sad, also (etym. unknown), has the same relation to sedeo, as saddle, Sax. sadl, has to sedile: and where reclining was the social posture, or rather standing up the posture of exercise and health, sitting would be that of solitude, sickness, or sadness:—a baker calls his dough

sad, when it does not rise. But, whatever may become of its supposed derivatives, ANUSH may mean sick, or sorry, but cannot possibly mean wicked. No one would ever render 2 Sam. xii. 15, "The Lord struck the child that Uriah's wife bare unto David, and it was *desperately wicked.*"

The text was originally neither stopped nor pointed. It was probably intended that the reader should arrange it, and vowel it, so that it should yield the following sense :—

Tortuous [is] the-heart above-all [things]:
And-[as to]-man, ENOSH, HIM, [look at him!] who hath-known-*him?*

In support of this arrangement of the lines, and the force thus ascribed to the emphatic pronoun, compare 1 Sam. xxvi. 36, 38, where we have two pictures of Nabal—first drunk, then dead :—

And-[as to]-the-heart of-Nabal, good [i. e. freshness? is] upon-*it:*
And-HE [look at him!] drunk to-excess!
And-dieth the-heart-of-*him,* within-*him,*

And-HE [see, feel him!] hath-been [is turned] to-stone!

In all these couplets, the second lines not only balance and explain, but enliven the first. You had read of Nabal's heart being merry; but now you see Nabal himself drunk: you had read of it as dying within him; but now you see him cold and motionless as a stone. So you had read of the heart as tortuous; but now you see *enosh,* himself, a perfect riddle.

Compare also the question in the text, with the answer following. The question virtually, though not in form, pervades the couplet, which is tied together with a conjunction: the first line had mentioned only the heart, without saying whose heart; the second line expresses its owner. The answer exactly corresponds in a couplet; in the first line of which is expressed the heart; in the second, its owner.

I, Jehovah, { searching the-*heart,* / trying the-reins;

To-give to-*each* [namely, each ENOSH] { according-to-his-way, / according-to-the-fruit of-his-productions [i. e. which he produceth].

But if this were indeed the intended arrangement, vowelling, and consequently literal meaning, our English translation may be easily traced to,

First, A misarrangement of the couplet.

Tortuous [is] the-heart above-all [things,] and, -N-SH.
IT, who hath-known-*it?*

By this arrangement of the couplet its balance is destroyed: the first line is loaded with nouns; contains two propositions; expresses a full sense, independently of its fellow: which is left with nothing but pronouns; unintelligible by itself; yet not even connected with a conjunction. An idiomatic Hebrew couplet, unless one line be intended to contrast with the other, should be a fair pair of lines, dividing the entire sense between them; the one being explanatory of the other. When, or by whom, the stops were added to the text, is not certainly known: they are older than the ancient versions, the authors of which, as in the present instance, have been misled by them into the same misarrangement of couplets. But they were not needed till the Hebrew ceased to be a living language; and do not appear to have been thought of till even the learned among the Jews had lost that intuitive perception of right and wrong which a man has in his native tongue, and had begun to make the parallelism of their ancestors a subject of laborious study. It seems, therefore, unreasonable to oppose the authority of their stops to

the indestructible assertion of its own meaning, which the text, unstopped and fairly poised, exhibits.

Secondly, A mispointing of one word. The vowelling, we suppose, was meant to be understood thus;—at least, in fact, it was so understood by the Seventy; as well as by the Arabic and Syriac translators, who have retained the original word in this sense, with merely dialectical variations: a clear proof that their text had no vowel points; even as their misarrangement of the couplet is a clear proof that it had the Jewish stops:—

Tortuous [is] the-heart above-all [things], and-a-man—*enosh*.

To say that the heart is a man, is nonsense, thought the punctuators: yet the Seventy, who had translated before them, had construed the sentence so:

Βαθεια ἡ καρδια παρα παντα, και ανθρωπος.

Doubtless they understood the Prophet to mean, that the heart is deep, and man is deep; or, in a more easy and modern phrase, that the heart of man is deep. So, the Arabic translator freely rendered it:

The-heart [is] deep more than all [things] of-men.

The Syriac also:

Strong [probably hard, difficult, is] the-heart more-than all [things] of-man.

But, unhappily, the punctuators, not thinking of this turn, of which the sentence was susceptible, hit on the expedient of pointing the word so as to elicit a totally different meaning:

Tortuous [is] the-heart above-all [things] and-incurably-sick—*anush*.

This seemed to make a good sense: for the heart is sinful; and sin may, metaphorically, be termed its disease. Simonis, with the learned in general, has so understood the text, as pointed by them: *Dicitur de corde, malitiâ veluti morbo gravi et ægrè curabili affecto.* But they did not consider that the sense, however good in itself, is irrelevant to the purpose—for the heart is not the more inscrutable on account of disease—or, that it rather weakened the proposition; for if we know that the heart is incurably sick, we do know something very important about it.

Thirdly, A substitution of the supposed metaphorical, for the supposed literal, sense of the mispointed word. No one of our old English versions is at hand; but that which was last authorized, before the present, renders the text thus:—

The heart is deceitful and wicked above all things.

This was, indeed, not to translate, but to expound. The authors of our present authorized version, unwilling to lose the exposition, which they deemed edifying, yet conscious that it was no translation, endeavoured to combine the two ideas of incurable sickness and of wickedness, by the phrase *desperately wicked.* But neither did they reflect, that it is strictly preposterous to prejudge authoritatively that the heart is desperately wicked, and then to put it on trial.

The *doctrine* of the text seems to be, the Omniscience of God. The Prophet has been pronouncing the man blessed who trusteth in Jehovah; cursed, who trusteth in man. But trust is an inward principle, seated in the heart: it may in some instances, and to a certain extent, be discerned by its outward effects, as a tree by its fruits; but not with like infallible certainty. The same outward action may proceed from a good or a bad motive; and the secret motive must determine its real quality. Who, therefore, can read men's motives, know their hearts, so that he shall be able to judge men infallibly aright according to their works?

I, Jehovah, { searching the-heart, trying the-reins,

To-give to-each { according-to-his-way, / according-to-the-fruit of-his-productions.

We may, however, *infer* from the deceitfulness of the heart,

1. Its *corruption:* for deceit arises from consciousness of wrong: yet it may be right in some things, wrong in others.

2. Our *ignorance* of its workings: consequently, our incompetency to judge the hearts of other men; our fallibility in judging our own; the wisdom of watchfulness, and of suspicion of what may seem plausible in ourselves; and of prayer for Divine teaching, as in Ps. cxxxix. 23, 24.

3. The necessity of a *new* heart: for this Jacob must become Israel; this tortuous heart become *right-with-God.* He is "an Israelite indeed [according to the etymology here proposed] in whom is *no guile.*" "Truly God is loving unto Israel, even unto such as are of a *clean heart.*" "In Christ Jesus—availeth—a *new creature:*—peace be—and mercy—upon the *Israel of God.*" "Almighty God, unto whom *all* hearts be open,—cleanse the thoughts of *our* hearts—, that we may perfectly [with all our heart] love Thee."

A LEARNER.

REMARKS ON THE CONVENTICLE ACT OF 1812.

To the Editor of the Christian Observer.

In your note on Vigil's letter (in your Number for September, p. 546) respecting the Conventicle Act of 1812, or (as lawyers would call it) the statute of 52 Geo. III. cap. 155, you say: "It ought to be calmly considered what of good and of evil there is in the law as it now stands; but it is in vain to argue that it is not what it is. Whether right or wrong, let us understand it; which is the first step towards amending it, where faulty." Allow me then, to offer, first, some remarks on the construction of the Act; and afterwards, some comments on the present state of the law in this particular, and the right mode of amending it.

The Act of 1812 repeals the Conventicle Act of 22 Charles II., which had been previously mitigated by various Toleration Acts; and it enacts new, but less severe, restrictions on assemblies for religious worship. The place must still be *registered,* either at the Quarter Sessions, or in the court of the Bishop or Archdeacon; but the number of persons necessary to bring an assembly within the operation of the Act is extended from 5 to 21, exclusive of the family and servants; and the preacher need not now (as previously to the Act of 1812) "qualify" before he officiates. It never was necessary for the preacher to be licensed: but, previously to the Act of 1812, the Protestant minister was liable to penalties if he officiated without having first taken the oaths of allegiance and supremacy, and subscribed the declaration against transubstantiation and the worship of saints, and another declaration, in the following words: "I, A. B. do solemnly declare, in the presence of Almighty God, that I am a Christian and a Protestant; and, as such, that I believe the Scriptures of the Old and New Testament, as commonly received among Protestant churches, do contain the revealed will of God; and that I do receive the same as the rule of my doctrine and practice." The taking of these oaths, and subscribing of these declarations, has, not improperly, been called "qualifying." Since the Act of 1812 it is no longer necessary for the preacher so to qualify, until he is required so to do by a magistrate. If, when so required, he refuses to take the oaths and subscribe the declarations, and still continues to preach or teach, in such an assembly as described by the Act,

he is liable to penalties. Different regulations are made by other Acts, respecting Papists, or (as the phrase now is) Roman Catholics.

The Act of 1812 makes no distinction between Churchmen and Dissenters; nor does it contain any exemption, even in favour of a clergyman in his own parish. It contains, however, a clause saving the power of the Bishop; so that proceedings which do not fall within the operation of the Act *may* subject a party to ecclesiastical censure.

I take it, therefore, to be quite clear that the Act of 1812 applies to what Vigil calls "cottage lectures by a clergyman in his own parish;" and a clergyman preaching or teaching in any private house which is not registered, twenty-one persons besides the family and servants being present, is liable to the penalties of the Act, even though the house be in his own parish.

I think it is equally clear that the penalties of the Act do *not* attach "to the case of prayer at committees and meetings of societies, the business of which is not religious worship"—such as Missionary Societies, or Tract Societies. Praying, undoubtedly, is "religious worship:" but it would be as reasonable to contend that each sitting of the House of Commons, or of the House of Lords, is an "assembly *for* religious worship," because it is opened by prayer; as to hold that a general meeting, or a committee meeting, *bonâ fide* assembled to transact the business of a charitable society, is "an assembly for religious worship," because, before the business is begun, the blessing of God is asked upon its proceedings. If, indeed, the meeting be one of which religious worship is the real object, it will fall within the Act, though something else be done as a colour to evade its operation. You see that I have arrived at the same conclusion with yourself, though by a different course of reasoning.

Such being, as I conceive, the true construction of the Act of 1812, while I admit that it has *ameliorated* the state of the law, as regards religious worship and the preaching of the Gospel, I yet can see, even in this ameliorated state of the law, nothing but *unmixed evil*. I consider it as wrong in its principle and mischievous in its operation.

It is wrong in principle, to impose, in a Christian country, restrictions on assemblies for Christian worship which are not imposed on meetings for any other purpose. Why is an assembly for religious worship to be viewed with more dread and suspicion, than a political meeting, a public dinner, or a concert? why subjected to regulations from which such other meetings are exempt? Erroneous doctrine may, undoubtedly, be taught at an assembly for religious worship; and sedition may be preached, or treason encouraged, at a political meeting, or at a dinner; and immoral songs may be sung at a dinner, or at a concert; yet no law limits the number who may assemble for a political purpose, or for a dinner, or a concert. The law, besides, as it now stands, does not even attempt to check the promulgation of erroneous doctrine at meetings for religious worship. Any one who professes to be a Christian and a Protestant, and to receive the Scriptures as the rule of doctrine and practice, may preach and teach, whether he be orthodox, Arian, or Socinian, Calvinist, Arminian, or Antinomian.

The Act of 1812, moreover, as well as the Conventicle Act of Charles the Second, is opposed, in principle and spirit, to the express direction which our Lord gave to his Apostles. When John reported to him, "We saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us;" Jesus answered, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me: for he that is not against us is on our part." (Mark ix. 38—40.) How opposed is this to the principle and spirit of

the Conventicle Act of Charles the Second! That Act forbad men to assemble and worship God, unless they "followed" with the members of the National Church. Subsequent Acts, indeed, relaxed the prohibition, and allowed such worship, under certain restrictions. It placed it under *surveillance*—and so it remains to this day—under a *surveillance* not imposed on meetings of any other description. The Established Church looks on such worship, though now tolerated by law, as schismatic. Our Lord lays down a principle, which it would be well for our Church to adopt: "He that is not against us is on our part:" He who, professing himself a Christian, neither impugns any doctrine of the Church nor objects to its Liturgy, *is on its part;* nor ought he to be treated as a Dissenter, or stigmatized as a schismatic, merely because he unites with others in Christian worship in a private dwelling. It is both wrong and unwise to draw a line of demarcation which tends to make Dissenters of those who love the Church, embrace its doctrines, delight in its ordinances, and desire to live and die in its communion; yet such a line is drawn by the law as it now stands.

But, practically, it may be asked, what mischief results from the present state of the law?

In the first place, the Act of 1812 is liable to be grievously misconstrued by ignorance or prejudice, and so made an instrument of persecution; and though such persecution is very much checked by the liberal, or ultra-liberal, principles now prevalent, religious liberty ought not to be allowed to depend on the forbearance of modern Liberalism, which even now shews its hatred of true religion. Nice questions may arise, whether a particular meeting is "an assembly for religious worship," and whether a particular proceeding at such meeting is "preaching" or "teaching," within the meaning of the Act of 1812;—questions with which I should not choose to trust any two Justices selected at random out of the Commission of the Peace.

What is "an assembly *for* religious worship?" An assembly, I should say, of which religious worship is the *real and substantial object.* "Some lawyers," you say, "lay down a maxim to the effect that what persons constantly do when they meet, the law presumes they meet to do." But if persons, when they meet, constantly do *two* things—one being the *object* of the meeting, the other *incidental*—what does the law then presume? That they meet, I suppose, to do both? that the one is the object, the purpose of the meeting, that which the meeting is "*for;*" the other an incident? Persons, when they meet, may constantly dine, and constantly before dinner have Grace said—do they meet *for* dinner, or for saying grace? The principle of construction is clear; the application of it may be sometimes doubtful, because the circumstances of the case may render it difficult to determine whether religious worship is the *object* of the meeting, or only *incidental* thereto. I was going to state a case or two of this description, but I refrain; I am unwilling to raise ghosts which I may not be able to lay; to disquiet the scrupulous, alarm the timid, or suggest any thing of which bigotry may take advantage.

"It has been often argued," you say, that "praying is preaching and teaching." As a general proposition, nothing obviously can be more absurd. Prayer is addressed to the Deity; preaching and teaching, to our fellow-creatures. Yet I heard, many years ago, of the clergyman of a parish having sent his servant as a spy and informer to a Wesleyan prayer-meeting. The man heard A. B. pray, and was then made to swear that he heard A. B. preach and teach; and on this evidence A. B. was convicted of preaching and teaching.

Another mischief resulting from the Act is this: it draws a line—an arbi-

trary line, an erroneous line—of distinction between public and social worship; and, by a natural inference at least, between that "public preaching" "in the congregation," which (according to our Twenty-third Article) is the office of those who are "lawfully called and sent to execute the same," and that instructing and admonishing of Christian friends and neighbours, which are not inconsistent with the character of a layman, and may under certain circumstances be his bounden duty. There is, indeed, in this particular, some misapprehension as to the Act of 1812. You say that the preacher must, "if called upon by any magistrate, either qualify himself as a Dissenting minister [does], or cease to officiate in the said room." There is nothing in the oaths or declarations about dissent, or about being a minister; nothing which imports, in any way, that the person taking the oaths or subscribing the declarations is either a Dissenter or a minister. The oaths are taken, and one of the declarations is subscribed, by every Protestant Member of either House of Parliament, whether Churchman or Dissenter: the other declaration, which I have cited "ipsissimis verbis," has nothing to which the strictest Churchman, clerical or lay, could object. Still, inasmuch as a person who having preached in an assembly for religious worship consisting of twenty-one or more, and being therefore required by a magistrate to take the oaths and subscribe the declarations complies with the requisition, obviously does so in order to qualify himself lawfully to continue the practice; it may not unreasonably be concluded that he thereby takes upon himself the office of "public preaching" "in the congregation;" or, in other words, he *impliedly* "qualifies as a Dissenting minister." Now, in common sense, does the difference between public and social worship depend on the precise number of persons present? on a number arbitrarily fixed and arbitrarily varied by the Legislature? The Act of Uniformity of the First of Elizabeth had defined public worship with perhaps as much of logical accuracy as possible: "Open prayer, in and throughout this Act, is meant that prayer which is for other to come unto or hear, either in common churches or private chapels or oratories, commonly called the Service of the Church." But now, it seems, the question of public or social worship is a mere question of arithmetic, wholly independent of the place, circumstances, and mode of worship. In 1811, if five persons were assembled besides the household, the worship was public; since 1812, the same worship is only family or social worship, though twenty-one besides the family and servants be assembled. What shall be said of such legislation?——But what practical evils, it may be asked, have arisen from such a line of distinction being drawn by the legislature? Many and serious evils. It holds up to rebuke the labours of Christian love, and the interviews of Christian fellowship, as partaking of irregularity and sectarianism; it furnishes to the indolent, the lukewarm, the formal, an apology for inactivity; it paralyses the timid; it harasses the conscience of the scrupulous; it embarrasses and shackles the exertions of the zealous Christian, who desires to promote the spiritual welfare of his neighbours; it places the faithful and devoted clergyman in the painful situation of either setting the law at defiance, or putting a limit, which otherwise he would not put, to his pastoral labours. If the minister of a populous parish determines to keep the number of persons present at his cottage lectures within the number prescribed by the Act, he can accomplish this object only by complicated and perplexing arrangements; and he must either increase the number of his lectures, perhaps beyond his strength, or deprive some of his parishioners of the instruction which otherwise they would receive. Is it right that a Christian minister, meeting a few of his flock in a private dwelling for the purpose of prayer and religious instruction, should be required by law to

"count the house" before he begins, and, if there be more than the suitable number, to exclude some from the room? Is such a state of the law likely to promote religion, or strengthen the Church? And how does it operate with regard to the zealous layman, who, while he loves the Church, its doctrines, and its Liturgy, loves them as the means of bringing lost souls to Christ? Is he not often tempted to pass over to the ranks of Dissent, where he finds more freedom in promoting the spiritual good of his neighbours? Yet this is the law which some zealous Churchmen seek to uphold for the protection of the Church!

Such, sir, are some of the evils which arise out of the present state of the law respecting assemblies for religious worship. If any good results from it, I have not been able to discover it; I leave it to you, or some one of your correspondents, to point it out.

I regret that Mr. Hardy's Bill was rejected by the House of Lords. I hope that he will not abandon the attempt, or rest satisfied with any thing short of a repeal of whatever is restrictive in the Act of 1812. I think that his best course would be, to bring in a Bill differently framed from that of last session: instead of legalizing assemblies for religious worship, he should simply remove the restrictions now imposed by law. For this purpose the Bill should alter the second section of the Act of 1812, so as to *permit*, instead of requiring, registration; it should repeal the third, fifth, sixth, and eleventh sections of the Act; and it should leave the other clauses in substance as they are. Perhaps the best mode of making this alteration would be, to repeal the Act; to re-enact the first clause; to substitute for the second clause a clause permitting any place of public worship to be certified and registered in the manner therein mentioned; to re-enact the fourth clause, the seventh clause (with such verbal alterations as the omission of the fifth would render necessary), and the eighth and all the subsequent clauses, except the eleventh.

Φιλος.

REMARKS ON MR. BULWER'S "PILGRIMS OF THE RHINE."

To the Editor of the Christian Observer.

It is part of the sorrows of a Christian, while sojourning in this world, that he must see many things which he cannot see without pain; and it is one of the misfortunes of a Christian Observer, that he must not only meet the sight of such objects, but must, in the fulfilment of his duty as a guide and guardian to others, go out to discover and mark them. It is not to be doubted that the man who thus exposes himself to the influence of evil for the sake of warning others against it, will enjoy some special measure of protection and will carry a sort of *charmed* life into the regions of defilement or of error he may be compelled to visit. This I firmly believe, and to this I doubt not that your own soul's health bears testimony: but you will forgive me if I endeavour to draw the attention of your readers to some of the risks which you encounter on their behalf; and you will thank me, if I should succeed in awakening in them a spirit of prayer for the protection of one whose spiritual health is endangered in the act of preserving others from infection.

I have long felt deeply impressed with the idea that the Christian world is not sufficiently aware of the character which prevails in the secular literature of the day; and that many, through want of caution in their reading, particularly in the reading of their lighter hours, imbibe notions and views which imperceptibly affect their graver judgments, and produce a distempered state of feeling in general. At the same time, I feel that it is not

easy to suggest an adequate caution; and that a reference to your office, as Christian Observer, is by no means an unquestionable resource. The review of a noxious publication in your pages, might make it known to many who never would have heard its title if it had been left unnoticed; the most just and poignant remarks might not seem conclusive to every mind; and we also know, unhappily, that the young and the indolent, and such must be the majority among those who have access to your publication, are apt to read the extracts, and not to read the review, and thus to swallow the poison without tasting the antidote which is prepared to follow it.

In this respect I feel for the difficulties of your position still more than I do for those dangers to which I first alluded. Through them I rest assured that the grace of God will keep you harmless. "When thou passest through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." But it is not so with the responsibilities of your office: you stand as a watchman on a tower; and though you do not fear the enemy for yourself, you may doubt whether it is expedient to sound the alarm, or whether injury may not be caused by an imprudent description of the danger which approaches.

It struck me that this difficulty might in some degree be obviated by the agency of your correspondents; and that if your more elaborate duties as a Reviewer were confined to works of standard merit and real interest; to works in which you had only to select what was admirable, and to teach the young mind how to admire it, by the guidance of your judgment; you might leave to us, who are not capable of such service, the necessary but simpler part of denouncing what we have known and felt to be noxious. In this way your readers might be cautioned against that which was evil, without hearing any thing of the splendour and sweetness in which the poison was concealed; and a word from you, in closing, might approve or modify the opinion advanced by your correspondents.

I was led to this by meeting accidentally, in a place where my usual resources were out of reach, with a book called "The Pilgrims of the Rhine," written, as the title-page informs me, by Mr. E. L. Bulwer, M.P.; and a book which, I am assured, has been one of the most fashionable novels of the year.

I am not going to infringe my own rule, by entering on a review of this work, or by giving extracts from it which might excite the curiosity of your youthful readers. They must be contented to believe, on my credit, that it is a very moderate performance; that it evinces little more talent than used to be exhibited in the works of the Minerva Press; and chiefly differs from them in that assumption of familiarity with the usages of high life which possesses such indescribable attractions for the natives of low life, and which teaches them, by a sort of royal road, to catch the follies and the vices of their superiors in station, without possessing the circumstances which modify the injury they cause, or diminish their grossness.

How far Mr. Bulwer's constituents may be satisfied with this display of his talents, it is not for me to judge; though I certainly, had I a cause pending, or a business to conduct, should not have been induced to select as my advocate, or my manager, the author of the Pilgrims of the Rhine. But this is their affair, not mine. I have only to glance at the outline of the story, and to name the objections to which it is liable in a Christian Observer's view. The Pilgrims of the Rhine are: a Mr. Trevelyan, a man of rank, fortune, and talents; who, after a youth spent in the excitement of high life, has fallen deeply in love with Gertrude Vane, a beautiful, simple-minded, and intellectual girl, the daughter of an old worn-out man of the

world, Mr. Vane. Shortly after Trevelyan's attachment had been confessed and accepted, symptoms of consumption declared themselves in Gertrude; and, change of air being recommended, they proceeded to the Rhine, a country with which Trevelyan had been familiar in early life, and where Gertrude vainly hoped she should find health as well as amusement. They wander together to the principal places in the neighbourhood of this magnificent stream, and every place they visit gives rise to a story. Gertrude's complaint, however, as might have been expected, derives no benefit from the climate; and she is represented as sinking, as so many of the victims to this insidious disease have done, without the suffering or the appearance of decay, till she dies in her lover's arms.

It is hardly possible to conceive a more exquisite treat for the heart of man, than the event which the author has imagined. To see one who combined in herself every thing that was lovely in form, lovely in sentiment, loveliest in affection, thus taken from a man who had figured for himself a life of more than ordinary bliss in her society, is to see a trial which man has perhaps rendered too heavy for himself to bear—a trial under which the excited feelings and over-wrought sensibilities of romance might naturally be supposed to sink, and where the idolater falls crushed by the ruins of his idol temple. It is also a trial which might have exhibited the power of Christian faith in the strongest and most glorious light; and though the circumstances of highly wrought passion, which form the bitterness of the cup, constitute a species of idolatry hardly reconcileable with the state of one who walks by faith, not by sight, it was in the power of the author to have imagined a victory, even where the means seemed to be wanting; and to have supposed that Trevelyan rose triumphant from the painful conviction which had thus been forced upon him, and felt that he had gained more than he lost, by being taught the vanity of his past hopes. Instead of this, he represents his hero as surviving the shock, as returning to the employments and amusements from which he had for a time been withdrawn by his attachment for Gertrude, but as evidencing in every situation the effect of his loss by impatience of rest, and indifference to the pleasures which surround him. A more cheerless, a more afflicting picture of man can hardly be conceived. We seem to see Cain driven forth to wander on the face of the earth;—a man doomed to a life of wretchedness, the shades of which must grow darker as his years advance, and on which his only resource is to be found in the decreasing sensibility of age.

And is this, we may ask—is this the destiny of man? is this the will of God concerning any of his creatures? or is this the end to which an accomplished, intellectual being, like Trevelyan, must of necessity look, under a bereavement to which human nature is subject, and to which his high-wrought feelings render him peculiarly exposed? If the Gospel had never been published; if no hopes beyond the grave had been opened to man; such, indeed, would have been the inevitable consequence; and life must have been a cheerless waste, for all who were capable of loving with as much intenseness as Trevelyan, and who had, like him, only loved in order to feel that it was dust he doated on.

Or again: if Trevelyan had been an unbeliever, there would have been no inconsistency in thus supposing that the consolations of Christianity did not exist for him, and that, in losing the one cherished object of his fond affections, he had lost all for which he wished to live. But this is not supposed, and we are left to imagine that Trevelyan believed all that is revealed, and yet found comfort in nothing. What, then, is the peculiarity in his frame, which renders him incapable of drawing peace from that source to which all who travail and are heavy laden are invited, and where no one who came to draw the water of life ever was repulsed?

He is described as a man eminently gifted with every talent; but the great feature of his character is pride. Pride seems, in the author's opinion, to be the dignity of man. Pride adds grandeur to the expression of the features; pride adds elevation to the sentiment; pride is, as it were, the patent of nobility, which renders the man distinguished above his equals; and in this Trevelyan is pre-eminent.

I need hardly say, therefore, that in the character of the hero of this tale we have a character as unchristian as possible; and though there is nothing in the sentiments which he utters offensive to the purity of a Christian mind, there is, in the unsanctified violence of his first attachment, and in the unsanctified bitterness of his grief, a most fearful denial and rejection of all that is properly Christian, in doctrine or principle. It may be said, and said with truth, that such characters exist in the world; that the most refined feelings exist in combination with the most ungodly pride; and experience proves that it is true. But in a work of fiction, where the author proposes, not only to amuse, but to improve his reader, is he justified in drawing a picture of man such as he has made himself, without giving a hint as to the cause of the ruin, or as to the means by which it may be retrieved? In a word, is it right to hold up to the sympathy of the reader, and to the admiration of the reader, a character which the word of God condemns; and to encourage the sullen rebellion of the unconverted heart, by the picture of the accomplished Trevelyan denying the reality of all God's blessings because he is deprived of one?

This is the moral of the tale. The descriptions of scenery, the legendary tales, the narrative of the story, are only vehicles by which this principle may be inculcated; and all the writer's art is exercised to excite an interest in favour of a man who rises up in rebellion against his Maker, and despises the tokens of his Redeemer's love. And now, Mr. Observer, let me ask, whether this is a book which ought to be on a Christian's table, to be admitted in a Christian family, or be perused by a Christian reader? And would you not act kindly, if you would print monthly a sort of index, like that of the Church of Rome, naming books which ought not to be read by those who read the Christian Observer? * H.

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* We feel greatly indebted to our correspondent, for his sympathy, his warnings, and his prayers, by all of which we hope to be benefited; but with regard to the particular offence which he mentions, of giving currency to books of an exceptionable character by reviewing them and printing captivating extracts from them, we must unequivocally plead Not Guilty. So far from it, complaints are made by some of our readers, that we are much too abstinent as regards works of fiction, and other books of entertainment of doubtful character and tendency, which crowd drawing-room tables, and are the themes of popular conversation. It was only in our last Number that we mentioned the displeasure we have incurred by our oft-expressed opinion respecting the Waverley Novels; and as for the publications of Mr. Bulwer, Theodore Hook, Leigh Hunt, and various other popular authors, so far as our pages are concerned, it would be a secret to the world that the writers had lived, or their works been written. It is, indeed, no sacrifice or self-denial to us to be silent on such matters; for, with the daily and hourly claims made upon us by the innumerable publications which whirl from the press on important questions, and with the voluminous communications with which our correspondents favour us, and the variety of queries on almost every question of religion and religious societies, charity, literature, and affairs of Church and State, which they are pleased to propound to us, either for public or private answer, we are usually as unconscious of the last new popular work of fiction as of the last edict of the Grand Lama of Thibet. If, in addition to other duties, we can get passably through the mass of writing and reading which of necessity falls upon us, we are quite content to be perfect Vandals as regards all manner of circulating-library information. And, happily, in this particular our obligations appear to us to correspond with our convenience; for, in almost every case, silence in these matters is better than refutation, and not to awaken curiosity is more safe than to tell persons that it would be dangerous to gratify it. We doubt whether our much

STATE OF RELIGION IN FRANCE.

To the Editor of the Christian Observer.

A RAPID tour in France enables me to present you with a few remarks, which will, I trust, have a useful tendency.

The degraded state of Religion in that country, or rather the absence of all religion whatever, almost exceeds belief. Not only is it a fact generally acknowledged, that the churches are almost entirely forsaken by the male part of the population, but sentiments are boldly expressed in conversation, which, though the natural effects of infidelity, appear too atrocious for an age of civilization. I met, some time ago, with a gentleman, who calmly maintained that when calamity had reached a certain pitch it was a most wise and justifiable measure to take poison; and, more recently, with another, who argued at considerable length for the policy of destroying by law a large portion of infants, in order to avoid the evil of an overgrown population. The death-blow has been given, almost, to the semblance of a Christian Sabbath, by the custom of devoting the golden hours of the Sunday morning to the review of the National Guard. The evening, alas! has long been given up to the theatre, and other profane amusements.

But, gross as is the present darkness, the dawn of day appears to brighten the horizon. Now, first, in the history of France, is entire freedom of religion conceded to the inhabitants. A minister of the Gospel, of whatever denomination, has now only to inform the public authorities of the place which he visits, of his intention to establish a religious service, and he is immediately placed under their protection. Hence efforts have been undertaken for the good of France, trifling indeed in their apparent importance, but blessed already with remarkable success, and the harbingers, we may humbly trust, of more extensive labours. In a small town, which had been visited by the itinerant *colporteurs*, who sold Bibles and tracts, and conversed on religion with those who would hear them, so active a spirit of curiosity was awakened in regard to the doctrines professed by Protestants, that immediately on the arrival of a Protestant minister a considerable number of persons resorted to hear him; and

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respected friend's salutary cautions concerning Mr. Bulwer's novel may not prove an advertisement to introduce it into some families where it might not otherwise have been known; and this were it only upon the perversion of a Scripture principle set up by some young ladies in regard to other lines of study, that it is their duty to examine into all sorts of vain and dangerous speculations, in order that they may ascertain what is truth, and eventually hold fast that which is good. We are constantly receiving recommendations to expose some bad book which some person has written; but unless the mischief is of a kind which our pages might assist in averting, and this without doing more mischief by the exposure, we feel ourselves bound to be silent. If Mr. Bulwer had made a popular novel the vehicle to convey a perverted, dangerous, or inadequate code of religion, it would have fallen within our line of duty to endeavour to unweave the sophistry, lest young persons "in search of a religion" should have been exposed to peril: but a mere ordinary novel, however ably written, we consider as not generally likely to lie upon the same table with our pages, and therefore not within the range of our artillery, so as to be checked in its career by our reprobation.

We should not have said thus much of ourselves or our arrangements, had not the friendly cautions of our excellent and judicious correspondent seemed to call for some explanation. We do not, however, think that those who cannot find entertainment in argument should be deprived of a reasonable share of lighter matter; and there is always one resource in particular, which all classes of persons, the superficial as well as the most meditative, may in common avail themselves of—namely, interesting and useful narrative, especially religious biography—and we are therefore always happy to intersperse both our reviews and other papers with a large portion of this unexceptionable nutriment.

now, though eighteen months have scarcely elapsed, upwards of thirty individuals have been converted from Romanism; and give evidence, by their spirit and conduct, of a conversion to true Christianity. I have myself visited this infant church, and can bear testimony to the unfeigned piety which appears to pervade it. Nor has the Divine favour been limited merely to one place. In two adjacent towns, much more considerable for population, Protestant services have been opened for the first time since the revocation of the Edict of Nantes, and each of these services is attended by upwards of two hundred persons, of whom not more probably than twenty are Protestants. In one of these new temples I had myself an opportunity of preaching; and the impression produced on my mind by the whole conduct and conversation of those with whom I came in contact, was this, that had the temple been capable of containing three thousand instead of three hundred persons, it would have been as full in the one case as in the other. Indeed, if God would give grace to some individual or individuals to make a grand effort for calling the attention of the whole town to the great doctrines of Christianity, perhaps the whole town might be brought over to the side of truth.

I cannot describe the painful admixture of joy and anxiety which have been agitating my mind by exhibitions of the present description. It was greatly joyful to see hundreds of Roman Catholics lending ear to the preaching of Christ crucified; but it was deeply afflicting to think that this valuable opportunity might be lost, either by the total neglect or the injudicious conduct of Protestants. Oh for a new Farel to appear at this crisis! Where is such a being, amongst all the Protestant churches, to be found? There can be little question that, in the ordinary course of God's providence, a man of Farel's spirit would soon meet with a Farel's success.

Is it not painful, and even extraordinary, that none of our younger clergy can cross the Straits of Dover to devote five or six of their youthful years to the evangelization of France? Labours of this kind would never unfit them for the subsequent duties of a clergyman at home, if after a certain period they deemed it advisable to return to their native land. And how is it that our Dissenting brethren lose sight of this object? If, with all the ministers of all the religious denominations in England, there is still a large portion of our population without any religious instruction whatsoever, how much wider is the range for Christian effort in France! Here is scope too wide, alas! for all the zeal and activity which all the Protestant communities of England and America could bring into exercise. And yet I find no Protestants of our country, except the Wesleyan Methodists, who have sent a single English evangelist to preach to the French nation "the unsearchable riches of Christ!"

How abundant are the opportunities for ministerial effort in France may be inferred from this circumstance, that during six days which I passed at Nismes, I had no less than two occasions for preaching in the temples, and four in more private assemblies, besides two others which I lost from the note of invitation arriving too late. All these means of usefulness were afforded me by the assistance and sanction of one of the established clergymen.

The plan of exertion to be recommended for France, is not to fix on the same place as the Protestant ministers. Occasional visits to such stations are very desirable, and might prove greatly encouraging and beneficial to the Protestant churches; but the method of finding access to the Roman Catholics is to fix on one of the many towns in which there is not a Protestant minister; and, finding out the few Protestants who reside there, to invite them to the performance of Divine worship. There are probably

few towns where such a simple effort would not soon be followed by a concourse of persons, Roman Catholics more than Protestants, who would fill any place, however large, in which Divine service might be celebrated.

The great thing, after all, which is requisite for the advancement of true religion in France, is a spirit of self-renunciation. Men are wanted who for the love of Christ can surrender the love of ease and emolument and applause, and, "enduring hardness, as good soldiers of Jesus Christ," can delight in their work, and say, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy." For my own part, I look with more sincere respect and admiration on a Christian minister who is "spending and being spent" in the obscurity of a remote village in France, than on one who is commanding vast assemblies of our countrymen by the splendour of his eloquence, or is ever so useful, where there is so much of human reward connected with his labours. We ought to admire every Christian minister who is faithful to his Divine Master; but most, the man whose earthly solace is little else than the warm affection of the converts given him from infidelity or superstition, and whose simplicity and sincerity of purpose will not perhaps be known or appreciated till the moment when the language shall be addressed to him, "Well done, good and faithful servant! enter thou into the joy of thy Lord. Thou hast been faithful in a few things, be thou ruler over many things."

ANGLICANUS.

DR. CARPENTER IN REPLY TO THE CHRISTIAN OBSERVER.

To the Editor of the Christian Observer.

Sir,—I "honour you for your equity" in inserting my whole letter in the Christian Observer: you have thereby given your readers the power of hearing the other side. There could be no objection to your annexing explanations respecting the obelus which you had said was omitted; and respecting your own omission of part of John vii. 17. That you have further subjoined to my letter an extensive series of observations calculated to prevent its natural effect, is inconsistent with the sentiment you express at the bottom of p. 601: "We shall rejoice if his (Dr. Carpenter's) explanation shall convince our readers and the public that our strictures upon the 'Unitarian' hymn-book were groundless."

The course you have thus pursued precludes all hope of having any remarks of mine upon your strictures left to the calm judgment of your readers; and I satisfy myself with soliciting them, in justice to me, to read the whole of my letter once *without* referring to your notes as they proceed. But upon the system, which I desire always to adopt when I have the power, of stating when I have fallen into error, I crave from you a little space to do this.

Before the publication of your strictures, I had found that the alterations made in Watts's hymn, "This is the day the Lord hath made," required the insertion of the obelus, if not the omission of Watts's name. The simple fact is, that the hymn was taken from the collection before used at Lewin's Mead; and that this derived it from that made in 1795 by Dr. Kippis, Dr. Rees, Mr. Jervis, and Mr. Morgan, who printed it with the name of Dr. Watts prefixed. In this form it had become familiar to us; which circumstance appears to have caused the omission of the obelus. I can perceive no trace of typographical error, and the blame belongs to me alone. I offer no explanatory circumstances; but I say that I *know* that the error arose from no want of upright purpose, or of laborious effort to

execute my plans correctly. Precisely the same, throughout, I say respecting Addison's hymn, "When rising from the bed of death." In both these cases, especially the latter, no name should have been given.

Respecting Cowper's hymn, "Far from the world," &c., I still see no sufficient demand for the obelus: the general tenor of the hymn is unchanged, and the alterations are not considerable. I say the same as to Watts's, "To our Redeemer God." Notwithstanding the remark at the end of your note (L), I have not admitted, nor do I admit, that the obelus was required. I say the same, too, respecting Doddridge's "Hark the glad sound," &c., notwithstanding the spiritless alterations at the end, where, except in the direct address, I would restore the original. But I do not say the same respecting Cowper's hymn, "When darkness long has veiled my mind." The insertion of the author's name is a material fault, for the *address* is obviously altered. The causes of the fault I cannot now satisfactorily trace; but I *know* that *guile*, or *any evil intent*, did not mix among them.

I had never seen Rippon's Collection *; and though in its present form the hymn from it is not unworthy of any Christian collection, you have shewn that the first source of the hymn should not have been specified.

You have, in p. 613, asserted that you could add "many others" where the omission of the obelus is not justifiable. If you will specify the numbers of the hymns, I pledge myself to examine them carefully, and state to your readers my convictions respecting them. Whether you do or not, I shall examine the whole collection as soon as I possibly can; and, if you enable me, I will state the result to your readers.

I hope that I shall not appeal in vain to your sense of justice in seeking for the insertion of this letter in your approaching Number. I could not, till the present time, do more than read your notes on my former letter.

With much respect for the many great services you have rendered to the interests of Christian benevolence and true religion, though deploring the system you adopt towards the Unitarians, and (I must add) the spirit in which you pursue it, I am, sir, your obedient servant,

LANT CARPENTER.†

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* Never seen Dr. Rippon's Collection! Why the hymn is expressly inserted in the Lewin's Mead hymn-book as taken from that Collection; and Dr. Carpenter professes that his collation was most minute and "laborious." We had no copy of Rippon's Collection to refer to; nor did we know the hymn was there: we only learned it from Dr. Carpenter's own reference. We do not believe that Dr. Carpenter means to falsify; but his memory is evidently treacherous.

† We have not the slightest wish to open new matters, or to have the last word in the discussion: we therefore abstain from many remarks which occur to us. The statement on both sides is before our readers, and we leave them to decide upon the points at issue. Besides Dr. Carpenter's former admissions of inadvertencies, he has added in the present letter several others; and we think we have proved, though not to his conviction, the remainder. But whether there were a few more or a few less, it was to the system that we objected; and the evil of that system is abundantly proved in Dr. Carpenter's own repeated admissions that he had been misled by his predecessors: so that perverted compositions have come to be considered in "Unitarian" circles, as the genuine effusions of orthodox writers. We did and do complain of this; and, without attributing to Dr. Carpenter more than his fair share of the blame of continuing a practice which others had invented and acted upon, we still think the practice unjust and illiberal, and calculated to produce much injury to the cause of truth. Dr. Carpenter cannot surely be in earnest, in requesting us to be a party in assisting him to collate his volume, with a view to ascertain how far he may proceed in altering orthodox hymns to suit the taste of a Socinian congregation, without being obliged to drop the name of the writer, or to give a typographical note of warning, when our oft-repeated complaint is, that the whole system is disingenuous, and fraught with evil. If we were the most strenuous abettors of Socinianism (we must use this word, however much complained of, till the objectors furnish us with one that is characteristic, or at least neutral, which "Unitarianism" is not), we should

CRITICAL REMARKS ON MARK IX. 49.

To the Editor of the Christian Observer.

In St. Mark, ix. 49, we read, "Every one shall be salted with fire, and every sacrifice shall be salted with salt." The obscurity of this passage has led some bold critics to propose conjectural alterations of the Greek text. Others, still bolder, have thought that these words do not properly belong to the place where we find them in St. Mark's Gospel; that the Evangelist has mixed together things that were spoken by our Saviour at different times and on different occasions; and that, to fix the true sense of the words, we must first ascertain the connexion in which they were originally uttered. The fourteenth chapter of St. Luke has been mentioned as containing the discourse to which this text probably belongs; and it has been proposed to fix it between the 33d and 34th verses of that chapter. It is said, that if the fire with which every one shall be salted means the fire of affliction, by which men are tried and purified, the subject of the verse will agree with that of the above chapter of St. Luke's Gospel, in which our Saviour warns his disciples of the dangers and temptations which they would meet with in the world. But although there might

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say, as we say now, that the only manly and honourable course is to reject these garbled and unfairly-treated compositions altogether, and to form a collection from the pages of writers who would not object to the association. We also repeat, that we "should have rejoiced" if Dr. Carpenter's letter had proved the charges groundless: nor do we see that this statement was inconsistent with our shewing, as it was our duty to do, that the explanation was not satisfactory; for it is a characteristic of Christian charity that it "rejoiceth in the truth"—not that it sacrifices truth to rejoicing. True it is that there is much in human nature which too easily finds pleasure in self-vindication, rather than in honest retractation; but, fully admitting this, we yet submit, for Dr. Carpenter's own decision—for we will not do him the injustice to suppose that his own feelings will not instinctively decide in our favour—whether we might not well have found a far higher, and more virtuous and ennobling pleasure, in discovering and acknowledging that what we had thought to be evil proved upon explanation to be good. Nor should we have lost any thing, but rather have gained, with every candid reader, by a fair exposition of the cause and extent of our mistake, accompanied with adequate confession and reparation. Where we did make one purblind oversight, were we at all backward in acknowledging it? But so it is, that every successive explanation has only corroborated and enlarged our original statements. If Dr. Carpenter had merely written to say, that, while he disapproved of the spirit of our remarks, he yet admitted that there had been some inadvertency, though no intentional impropriety, in the compilation of the hymn-book; and that he would consider with care, and confer with his friends upon, the whole question of thus mutilating foreign compositions for home use; we would not have troubled either him or our readers with a syllable in reply.

We are not aware that in the present note we have swerved from our determination of not adding new matter to the discussion; and though we have had the last word, we did not wish that that word should be sharp-pointed. We have before stated, that the differences between the sentiments of those who call themselves Unitarians, and those whom they must consider at least unintentional idolaters, are not matters of light issue, which may be hushed up by mutual concessions. We have honestly recorded our firm belief, grounded on the word of God, that those who are popularly, though not fairly, called "Unitarians," are not, in any true and Scriptural sense, Christians; for a sect is fitly called by the name of the God whom it worships; and by Christians we mean those who worship Christ as God. In order to constitute a man a Christian, it is not enough for him to believe that there actually lived a human being who was called Jesus Christ; or that he was a Prophet; or that he wrought miracles; or that the Christian Scriptures are in the main a Divine message to mankind: for the very Mohammedans believe all this, and profess to venerate Jesus Christ as much as the Socinians; yet they are not called Christians. We might add to the catalogue of items of belief; but, rise as high as we may, if we stop before we arrive at Deity and adoration, we stop short of what appears to us as a fair, plain, and scriptural definition of a Christian—namely, a man who believes in Christ as God.

be a similarity in the general subject, it seems to me that something more would be wanted in order to explain a sentence so entirely figurative as the text in question, and to connect it intelligibly with the preceding context. In ver. 33 we read, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple:" and then would follow, according to the hypothesis we are considering, "Every one shall be salted with fire." It is not easy to follow a writer or speaker, when he passes so abruptly out of common language into the language of metaphor; unless, as in the next verse, *salt is good*, &c., the figurative sentence be of a proverbial and axiomatic character; in which case it easily interprets itself. Ver. 34 stands very well by itself, without requiring any assistance from the preceding context; but this would not be the case with the interpolated sentence. Your readers will probably consider that it was not necessary to refute by criticism an *ad libitum* unsupported Neologian transposition; but still it may be well to have shewn that the conjectural amendment is as untenable in argument, as it is incompatible with the reverence due to the word of God, and the belief in its plenary inspiration.

On the other hand, as the passage stands in St. Mark, the verse which precedes it is equally figurative, and the πυρ of ver. 48 prepares us for the πυρι of ver. 49. I am aware that it is this verbal similarity on which the hypothesis of transposition is principally founded. Verbal similarity is supposed to have brought passages together in the Evangelist's mind, which were not originally connected with each other; and the inference is, that passages may have been so transposed as not only to be rendered obscure, but deprived altogether of their proper meaning. Thus the text in St. Mark is conjectured to have been appended to ver. 48 in consequence of the resemblance between the verses in their figurative terms. The writer, these critics tell us, lost sight of the sense, by considering only the sound. This supposition is, however, utterly inadmissible, without discrediting the inspiration of the New Testament writers. An inspired historian could not have been suffered to wander so far and so dangerously, or to wander at all.

Macknight writes as follows:—"The proper translation of this passage is, *Every one shall be salted* for *the fire*, namely, by you my Apostles: for πυρι here is the dative, not the ablative; as it is likewise 2 Peter iii. 7, where the same construction is found: πυρι τηρουμενοι, *reserved* for *the fire*. Every one shall be salted *for* the fire of God's altar; that is, shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one *who is offered a sacrifice unto God* shall be salted *for* the fire, as every sacrifice is salted with salt."—Macknight's translation has not been generally adopted by the interpreters of the New Testament. There can be little doubt, indeed, that the common version is the right one. The second member of the sentence seems sufficiently to determine the grammatical construction of the first; and since ἁλι is in the ablative case, πυρι must be so also. And further according to Macknight's version: there is no connexion between the πυρι of this verse and the πυρ of the preceding; though this seems clearly to be the common term by which the verses are to be united to each other.

Adhering, then, to the received translation of this passage, many expositors (perhaps the majority) consider the two members of the sentence as opposed to each other. "All [the wicked] shall be salted with fire; whereas every [acceptable] sacrifice shall be salted with salt." Some of these interpreters make the first ἁλιζω to signify *to consume*: others take it in a sense less remote from that which it bears in the second member of

the sentence, and consider it as referring to "that terrific principle of incorruption wherewith the victim of Divine wrath shall be seasoned for endurance in the world to come." (Le Bas's Sermons, vol. ii. p. 86). The fault of these expositions is, that they require *every one*, and *every sacrifice*, to be contrasted with each other; a contrast which is certainly not manifest, if it be not indeed rather indebted for its existence to the paraphrase of the commentators. Any one who looked merely at the words of the verse itself, as it stands either in the Greek or the English text, would say that the second clause of the verse is parallel in meaning to the first; and that our Saviour, having spoken of a purification made by *fire*, afterwards illustrates his meaning by another more familiar metaphor, taken from the *salt* that was sprinkled on the sacrifice: and he would add, that the word ἁλιζω is used in the first clause with a prospective reference to the illustration which the speaker had already in his mind. It is probable that no other interpretation would ever have been thought of, had there been no difficulty in connecting this verse with that which comes before it.

What, then, is the fire with which we must all be purified, as the sacrifice is purified with salt? If we make it identical with the fire spoken of in the preceding verse, we must interpret the word in both verses as meaning a purgatorial fire, by which we are all to be purified after death. Such an exposition would be sufficiently demolished by urging the non-existence of this lustratory flame, unless it were supposed that the passage itself proved it. But, without having recourse to an argument drawn from what has been called "the analogy of faith," it is clearly impossible that any thing denoted by such phrases as "unquenchable fire," and "undying worm," should have been likened by our Saviour to the purifying salt, which makes the sacrifice acceptable to God. Whatever those things may be, they are manifestly things of unmixed evil, and such as are intended to punish, not to purify, the sinner.

As it is impossible to make the πυρι of ver. 49 *identical* in meaning with the πυρ of ver. 48, it is left to suppose that the fire spoken of in ver. 49 was merely *suggested* by that of the preceding verse. The 49th verse might perhaps be thus paraphrased—"There is, you know (γαρ), a fire by which every one in passing through it will be purified, as the sacrifice is purified by the salt." We may suppose that our Saviour here alluded to some recent conversation or discourse, in which he had spoken to his disciples of the "fiery trial" which was appointed for them, and by which they were to be "purified, and made white, and tried." (Dan. xii. 10.) This explanation of the word *fire* has been given by many commentators, though they find it difficult to make out any tolerable connexion between this verse and the preceding. I have supposed the verses to be associated in the way of contrast. The transition seems to me to be not an unlikely one, from the unquenchable fire which consumes the sinner, or "seasons him for endurance," to the preserving and purifying fire of calamity, by which the Christian is to be consecrated and made perfect.

M. J. M.

ON THE EXPEDIENCY OF A SPECIAL AFTERNOON SERVICE.

To the Editor of the Christian Observer.

It seems to me an important use of your publication, that it affords a channel for suggestions, which, if wise and well considered (as must sometimes be the case), will probably receive the desired attention. My "suggestion" is this: That as in many churches three services are per-

formed every Sunday, it is desirable that an order for *afternoon* prayer should be set forth. The two services of our Prayer-Book are for morning and *evening*, or, as the table of Proper Lessons bears, for "Matins" and "Evensong;" and were obviously intended, by the compilers of our Liturgy, to be used at the beginning and close of each day. If another form of prayer, therefore, be required, it is for the afternoon. In my view, such an addition is required. I will not enter into the general question of a revision of the Liturgy: such revision I think desirable: but if, as the Bishop of London says, it cannot be undertaken without risking the peace of the Church, it most certainly is not desirable *now*. My proposition is infinitely less complicated, and not likely to lead to any divisions. I presume it was never intended that precisely the same service, the same Prayers, the same Psalms, and the same Lessons, should be read twice a-day. I presume also, that none will dispute that it would be better had provision for a *third* service been made when the Prayer-book was originally compiled. Such admissions, however, are wide of an acknowledgment that any addition is at the present time expedient.

But "there is danger in change." Yes; and I so far share this feeling as to think, that, if the alteration proposed cannot be effected without offending the sincere scruples of even a small party of conscientious Churchmen, it had better be let alone till its reasonableness has become more apparent. Let the limits, however, of the change recommended be distinctly marked. It is not essential that any thing *new* be introduced. The Confession and Absolution from the Communion Service—which, unfortunately, a majority of the congregation never hear—might be substituted for those used at the other parts of the day; and for the Collects, the two which close the Commination Service (at present almost unknown), and the Prayer for the Church Militant, might be introduced. It could hardly be called a perilous innovation to appoint different Psalms and Lessons. I do not wish to suggest the *manner*, but merely to shew the *facility* of such an arrangement: it might be as simple as I have stated, without adding a *single new word* to the Prayer-Book.

Another plan, and one simpler still, is (where there are three services), to direct—or, that none may be offended, to *allow*—the Communion Service to be used in the afternoon. This would have the effect, by many so much desired, of shortening the Morning Service; and—what is not to be overlooked—would be a considerable relief to the clergyman. The adoption of some such plan would, I am confident, be most acceptable to the increasing multitudes who, God be praised, now throng the churches of our large towns three times a-day; and if the desirableness of it be allowed, it is surely incumbent on our spiritual rulers to resolve, without further delay, the important question, *in whom authority resides* to make this or any other needful alteration. These are hardly times in which the Church can safely live without a government. "Sinere mundum ire quomodo vadit," was a maxim good enough for monkish times and monkish manners; but its wisdom has long since become antiquated. The members, lay and clerical, of our Church have a right to expect an active and vigilant administration of its affairs: how else can it bear up against its jealous rivals and its bitter enemies?—But this borders on a larger question, which I will not now discuss.

If the observations which I have made should be thought entitled to any attention, and lead others to propose some better plan to effect the object which they have in view—I mean, to increase the attachment to our Church, by adding to the interest of our Church Services—the result will be attained which I most desire.

E.

REMARKS ON THE GOSPEL ACCORDING TO ST. LUKE.

To the Editor of the Christian Observer.

HAVING read with pleasure the remarks of your correspondent on the Gospel according to St. Luke, I am induced to send you the following, to add to them.

St. Luke composed the Gospel which occupies the third place in the history of our Lord, supplying in several places discourses and parables which are not found in the two former Gospels. That St. Luke was the companion of Cleophas in his journey to Emmaus, appears probable; and perhaps there are some parts of the history of that transaction which bear the marks of a writer who was personally present. I cannot but observe, that in many other parts of St. Luke's Gospel there appear internal evidences of his presence at the transactions which he relates. This is very striking in the history of the seventy disciples (chap. x.); in the parable of the Prodigal Son, and in the discourse which precedes it; and in many other passages, especially the affecting narrative of our Saviour's tenderness towards the woman who was a sinner and a penitent (chap. vii). There is also a delicate and a graphical minuteness in this little history, which betokens, I think, that the writer beheld with his own eyes the scene which he describes, and felt in his own heart the impression which his simple and pathetic language conveys to all who read it now. K. K. K.

QUERY ON CLERICAL FIELD PREACHING.

To the Editor of the Christian Observer.

SHOULD a Clergyman of the Church of England—be he Rector, Stipendiary Curate, or without cure of souls—at any time address a concourse of persons, or assembled congregation, *in the open air*—that is, act as a field preacher—would he be breaking any of the Canons, or laying himself open to the *punishment, or censure, or interference,* of his Diocesan? If any of your correspondents would be kind enough to give me *full* information on these *several* cases, it would be esteemed as a valuable favour, as also will the insertion of the question in your next Number, by yours faithfully,

Q.

A CLERGYMAN'S PRACTICAL INQUIRIES RESPECTING SUNDAY SCHOOLS.

To the Editor of the Christian Observer.

IN the extensive parish of which I have in part the care, there have been for some time large, and I trust useful, Sunday schools. New rooms are now to be built; and, with improved accommodation, improved rules will be valuable. If I may trust my memory or your index, the subject has not been discussed in detail in your excellent Observer, at least since the year when first I began to take it in: perhaps, therefore, some of your correspondents will kindly give me the result of their experience on the following points.—

1. In order to leave the minister at liberty to pursue his other occupations without weariness, and to render his visits altogether of a *spiritual* character, I have thought that our senior teachers might take by turns annually the superintendence of the school, and, instead of teaching,

consider it each his duty to enforce discipline, regularity, order, &c. &c.—Would this be advisable?

2. Might it not be desirable to divide the room into sections, by moveable partitions, in order to make the instruction of the classes as private as we can? In this case the superintendant's desk might, perhaps, be so placed as to overlook most of these rooms of instruction.

3. How should the opening and closing prayers be conducted? I have been thinking that we might have a short liturgical form in the morning, and at the close of the school a Psalm, alternately read, followed by a prayer, at the discretion of the superintendant.

4. We are equally convinced of the necessity of *some* punishment, and of the desirableness of inflicting as *little* as possible: What mode is most advisable? and should the same be used for both sexes?

5. What hints can be given to the teachers, to assist them in cherishing a *reverential* feeling and behaviour, both at school and church? I have thought it expedient to insist on the lessons being said very deliberately, in order to impress the idea that the Hymn, or Catechism, or Collect, is something very serious and important. Can a few more *bye-rules* be suggested?

6. Is it not desirable to leave a large number of the younger children at the school, and make attendance at church in some degree an honourable distinction?

7. One of your correspondents complains of the disproportionate exercise of the *memory* at Sunday schools. I fear the remark is too just. Can any peculiar inducement be thought of, to prevail on our teachers of their own accord to correct this fault?

8. We want to economize in the giving of our annual rewards: how shall we do it? Shall rewards be given only to the upper classes, or only to a few in each class? or shall *very cheap* and more numerous rewards be given?

9. Might it not be desirable to assign to each teacher (as soon as we can), by way of assistant, some boy in the first class who begins to think himself too big to be a scholar? Might not such assistant, sitting by the teacher, hear lessons; watch the mere reading; relieve the teacher of much drudgery; and leave his mind free to "reprove, rebuke, exhort," and impart *real* instruction, "with all long-suffering and doctrine?"

On these or similar points I should feel truly obliged, if through your kind insertion of this letter, or its questions, I could obtain from my brethren in the ministry the result of their experience. I shall not send this sheet to the post till I have endeavoured to offer a special and earnest prayer that it may elicit profitable remarks; that we, and all who are engaged in the work of Sunday-school teaching, may be directed to right methods, actuated by holy motives, and cheered with abundant success;—and, lastly, for a blessing on the labours of the Christian Observer.

P.S. Will you further oblige me, by giving, in your "Answers to Correspondents," your own opinion on a subject which you have probably ere now considered? If the Committee of a Bible Association determine to send emissaries into neighbouring villages, in order to form fresh Associations (contrary to the wishes of the residing clergy of those villages, who may nevertheless be good men), what course ought a clergyman, being a member of such Committee, to adopt, in his anxiety to maintain *due* parochial order?

A CONSTANT READER.

REPLY TO M. J. M. ON LUKE XI. 40.

To the Editor of the Christian Observer.

Your learned correspondent M. J. M., in your Number for November, says:—

"In ver. 40 of Luke xi. the received translation appears to require some correction. According to the common version, our Saviour's reasoning is this:—'The outside and inside of a thing have had the same maker; therefore they ought to be kept equally clean and pure.' This is not an inconsequential, but it seems a far-sought and unlikely argument. Elsner's explanation of the verse is perhaps the most probable, and seems to have been most generally received by succeeding commentators. It is this,—'He that cleanses the outside of a thing, does not, in so doing, cleanse the inside also;' from which it would follow, that it is not sufficient to cleanse the outside, unless the inside also be made pure. As to the remark which is sometimes made with reference to this interpretation, that there are only two other places where ποιειν signifies *to cleanse*, and that therefore this sense wants authority, it may be answered, that no person ever supposed that the word had such a sense at all, except accidentally. It means, *to do what is wanting to a thing, to get it ready* (*to trim*, as applied to the beard, in 2 Sam. xix. 14): and it is worth observing, that one well-established instance of such a signification is as good as a thousand."

I will not argue that ποιειν could not, in case of necessity, be so construed, though I think it not a probable rendering; but I submit that it is by no means requisite. The meaning which your correspondent objects to, as "far-sought and unlikely," seems to me the most obvious and natural. Our Saviour is reproving the Pharisees for their hypocrisy: they made an outward shew of piety, while their hearts were not right with God. But would the Most High be thus mocked? Could He not see the heart as well as the life; the inward recesses of thought as well as the glossy exterior of action? "Did not He that made that which is without, make that which is within also?" and can you think, therefore, to deceive Him by false and superficial pretensions?—Surely this exposition is as consistent with the spirit of the passage as it is accordant to its literal rendering.

J.

ON THE CRITICAL AND GEOLOGICAL INTERPRETATION OF THE INSPIRED ACCOUNT OF THE CREATION.

To the Editor of the Christian Observer.

I was much interested by the perusal of sundry geological articles in your pages, and more especially by a very masterly and temperate review of Mr. Cole's sad vituperation of Professor Sedgwick,—a man whose natural and acquired intellectual wealth places him far beyond all his rivals or antagonists, and whose noble and truly Christian stand against the pestilent doctrine of *expediency*, might alone have won him respect and courtesy from any one calling himself a Christian brother. Nevertheless, I cannot agree with his geological scheme; nor in his view of incidental Scripture notices on scientific subjects, which you have strongly, and I think justly, animadverted upon; for if the Bible (with reverence be it spoken) *can* be untrue or imperfect, or *ad captandum vulgus* in one verse, it is equally liable to be so in the next, however important its subject; and, moreover, it seems to me utterly impossible but that He who made all things *must* know better how to describe them than any one of His poor finite creatures,

even though he should be as far above his fellow-men in talents, learning, or piety, as Professor Sedgwick or Dr. Chalmers.

Now the matter seems to be brought to this pass: A long pause is wanted, which must be supplied somewhere, before, during, or independently of the first chapter of Genesis, and concerning which there are at least four leading opinions:—1. That which places this period before the commencement of the Scripture history; and is maintained by Dr. Chalmers and others. 2. That which interposes it between the first and second verses of Gen. i.; to which upon the whole you seem to incline, as allowing of the alleged facts without violence to Scripture; and in which, I must say, I quite agree. 3. That which extends the six days of creation into millenaries, or even longer periods; and is upheld by the Bishop of Durham, Mr. Faber, &c. And, 4. That which quietly puts by Moses's inspired narration, and places its pauses and periods just where it judges most convenient; and is maintained (I grieve to write it) by Mr. Sedgwick, in common with various writers of a very different school in other matters, and with whom, notwithstanding his views on this particular subject, it would not be fair to confound him.

Now, it has struck me, that some of the younger and more unlearned of your readers, not knowing the Hebrew tongue, and perhaps almost considering our English version as being the Bible itself, and not merely a translation of it, may view *all* these various opinions as savouring more or less of infidelity, and as taking liberties with Scripture, in wresting it from its proper meaning. For the benefit of such (and of *such only*) I am induced to send you those verses of the first of Genesis which are most introduced into the discussion, *quite* literally rendered from the original, conformably to the primary meanings of the roots. I am well aware that the significations here assigned to some words may not coincide with the views of many of your readers: I can only say, that I have good authorities, ancient and modern, for what I have advanced. I beg to premise, that our Authorized English Version gives the *usual acceptations* of the Hebrew, but not the *full meanings*, which I have here endeavoured to supply. Thus, for instance, the very first word does decidedly mean *beginning*, and nothing else; but the Hebrew reader needs not be informed that its derivation is from a root signifying *a head*—and hence it would literally mean "at the top;" giving the idea of time as a column, or a stream, with the primary creation at the head or top of it. Much the same might be said of all the words, according to their respective roots. The passages will, no doubt, have a singular appearance to the eyes of many, unaccustomed to the Hebrew idiom; but it is my object to give the derivation, not the ordinary meaning, of every word. The words in italics are intended to complete the sense; those in parentheses, to explain it.

1. At *the* top *the* Gods He created the place of waters, and that-which-is-friable.

2. As for that-which-is-friable, she was confusion (without shape) and emptiness, and stagnation (of atmosphere) *was* over *the* faces of *the* confused-mass: and *the* breath (or spirit) of *the* Gods she-*was*-causing-a-tremulous-motion over *the* faces of the waters.

3. And *the* Gods He said "*a* flood (of light) shall exist:" and *a* flood (of light) existed.

4. And *the* Gods He saw the flood (of light) that *it was* good, and *the* Gods He separated between the flood (of light) and between the stagnation (of atmosphere). * * *

[Here follows the formation of the firmament, &c.]

9. And *the* Gods He said, "the waters shall tend from under the-place-

of-waters to one station; and that-which-is-dry shall be seen: " and it happened (or became) thus.

10. And *the* Gods He called that-which-is-dry " Friable," and *the* collection of the waters he called " Agitations," and *the* Gods He saw that *it was* good. * * *

[Here follows the production of the vegetable kingdom.]

14. And *the* Gods He said " causers-to-flow " (or to shine, thus, means of light, vide ver. 3) "shall be in *the* expanse; to cause to separate between the tumult and between the decline, and they shall be for tokens, and for appointed times, and for tumults, and for repetitions."

15. " And they shall be for causers-to-flow " (or shine) " in *the* expanse of the-place-of-waters, to-cause-to-flow " (or shine) " upon the Friable." And it happened (or became) thus.

16. And *the* Gods He formed the two causers-to-flow; the great causer-to-flow for *the* government of the tumult, and the small causer-to-flow for *the* government of the decline; and the glitterers above.

X. Q.

HISTORY OF THE RISE AND PROGRESS OF SCHOOLS FOR THE RELIGIOUS EDUCATION OF THE POOR.

For the Christian Observer.

The documents of our religious and charitable institutions occasionally contain papers of great interest and value, which, falling into but few hands, and not being noticed or perused by one in many even of the subscribers to the institution, are soon laid aside and forgotten, and become useless to the world. A document of this kind lies before us in the Reports of that most excellent Institution, the National Education Society; the historical facts collected in which are at once so curious and important, that we have much satisfaction in presenting them to our readers. At a time when the question of a national system of juvenile instruction has excited much attention; and when it may be expected that strong efforts will be made, in Parliament and elsewhere, to sever popular education from religion; it is of great moment that the friends of our Church, our Constitution, and our common Christianity, should be acquainted with the general history of the education of the poor in this country, in order to see what has been done, what remains to be achieved, and what ought to be avoided. The glory of popular education hitherto has been, that it has always professed to aim, however imperfectly the object might be attained, at religious instruction. There might be, and was, much error and neglect; the schemes pursued might be often very indifferent, and in no case were they adequate to the public exigencies; but still in their basis they were solid: they did not upon system divide religion from moral and social happiness; they did not profess to build up a commonwealth upon science or philosophy, detached from Christianity; they did not propose to consign children to godless, graceless schoolmasters, diligently to teach them this world's wisdom, and leaving to any casual religious instructor to save their souls in a parenthesis. But to proceed with our document.

The Reformation of the National Church is the event to which every Protestant recurs as the happiest and most effectual settlement of the religion of this country; and to the Reformation are to be traced the principles of that religious instruction which it should be the object of all National Education to promote. Of schools, in the present sense of the word, at the period of that event there were few, and probably no schools

adapted to the poor, according to modern notions. It appears, indeed, that from very early ages education of some kind was afforded to the people at the monasteries; and from Stow's Survey of London we learn that some system for this purpose was carried on at Westminster and at Southwark, at Smithfield and Aldgate. From the researches of that antiquary we also learn, that "there were three principal schools, belonging to the three principal churches, in the time of King Stephen," A.D. 1140; but we are not informed of the names of the parishes to which they belonged. And according to the provisions of a Council held A.D. 1176, there can be little doubt that every Cathedral church had a school for "poor scholars;" but this expression did not refer to the children of the labouring poor.

There is also upon record a petition from the parsons of Great Alhallows, St. Andrew Holborn, St. Peter Cornhill, and St. Mary Colechurch, addressed to the Parliament and King Henry VI., requesting the establishment of grammar schools in their parishes, for the benefit of the people, with which the King was pleased to comply. And nine years afterwards, on the recommendation of the Archbishop of Canterbury, schools of a similar description were established in St. Paul's Churchyard, in the Collegiate church of St. Martin's-le-Grand, at St. Mary de Arcubus, or Bow Church, Cheapside, at St. Dunstan's in the East, and the hospital of St. Anthony. But of the continuance or success of these we have little information; that which existed the longest, St. Anthony's, in Bread Street ward, the school where Sir Thomas More was brought up, was still carried on in the time of Queen Elizabeth; shortly after which it declined. But all these institutions, it may reasonably be inferred, were chiefly designed for the children of persons in trade.

The great foundations of Winchester, by William of Wykeham, Bishop of that see, A.D. 1382, and of Eton, by King Henry VI., A.D. 1446, were far from having attained their present magnitude at the time of the Reformation, and did not offer any direct benefit to the humblest class of society. The noble institution of St. Paul's School, by Dr. John Colet, then Dean of St. Paul's, the foundation of sound scholastic learning among the middle orders, A.D. 1508, was instituted for 153 boys at first, of the station next below that for which the other schools were particularly designed. Christ-Church School, founded by Edward VI. for 400 children, at the suggestion of Bishop Ridley, and formed by appropriating the Grey Friars near Newgate to this charitable use, A.D. 1553, was hardly adapted to the children of artisans and mechanics, much less to labourers; and fell far short of the necessities of the poor of all denominations. The same observation will apply to the College formed for forty scholars out of the monastery at Westminster, by Queen Elizabeth, A.D. 1559; and almost with equal force to the Merchant Tailors' Free School, established at first for 100 boys in the city of London, A.D. 1561; to various other endowments of a similar kind (such as the Mercers' Free School in the city, for 25 scholars; and the Ratcliff School in Stepney, A.D. 1538, for 60 poor men's children, where Bishop Andrewes was sometime a scholar); as well as to the Charter-House, founded, after a considerable lapse of time, for the instruction of 40 scholars, and for other charitable purposes, by Mr. Thomas Sutton, in the reign of King James I.

Whatever may have been the establishments for education formed before the Reformation, it is certain that the Reformers and King Edward were, by a variety of circumstances, baffled in their attempts to supply such kind of information as was become appropriate at that great religious change. The hope encouraged by the preamble of a Bill in 1539, "that the (religious) houses would be converted to a better use, that God's word might be better set forth, children brought up in learning, &c." was certainly dis-

appointed. Nor was "the intention (mentioned by Archbishop Cranmer) that grammar schools should be founded in every shire in England," brought to a more successful issue. It was not, in fact, until a century after this period, that Foundation and Grammar Schools began to be multiplied in the kingdom, and the middling classes were enabled to obtain instruction near home for their children. About that time, persons who had made fortunes in the capital frequently retired in the decline of life to the scenes of their youth, and founded and endowed schools in the country, for the children of the yeomanry, shopkeepers, and small householders of those parts.

But a different, and upon the whole an effectual, provision was planned by the Reformers to supply the essential wants of the working classes, and furnish the most important instruction they could require. After the darkness which had prevailed so extensively, it was no trifling help to the ignorant, (1) to have a Bible fixed on a stand in the church, that they might all read it, or hear it read to them; (2) to have a comment or paraphrase on the Gospels, in the same place; (3) to have the liberty of possessing a Bible at home; (4) to have chosen sentences of Scripture written up in large letters in the churches; (5) to have prayer offered up to God in the vulgar tongue; (6) to have homilies, intended to suit the capacities of the common people, and other godly books, printed and dispersed abroad in a language they could understand. All these were vast helps continually lying in the way of those who were least informed. But besides what was offered them by provisions of this nature, positive duties were enjoined. The Clergyman, in the capacity of a catechist, was to be the instructor of the poor and labouring classes in all things necessary for the great purposes of life. According to primitive usage, the sponsors of children were of necessity obliged to make a solemn promise that the child should be taught the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue. They were obliged to teach them the Church Catechism, "in which all things concerning faith, practice, prayer, and doctrine were collected in such short and plain sums (summaries), that the weakness of no man's understanding could hinder altogether the knowledge, or excuse the utter ignorance, of things necessary to salvation." The office of Public Baptism was set forth as the basis upon which the religious education of the poor as well as rich was to be framed. All curates were to instruct and examine children on Sundays and holidays in some of these things, publicly in the church;—all parents, masters, and dames were to send their children, servants, and apprentices to be ordered and instructed by him;—they were "to breed them to learning, or some useful and honest employ;"—in riper years they were to be examined, and not to be admitted to the Lord's Supper unless they understood "these fundamentals of religion." And to promote the same pious and enlightened purposes, wherever schools existed, for whatever class of society, the masters were to be examined and licensed by the Bishop, that security might be had for their bringing up all children in sound doctrine, and in the nurture and admonition of the Lord.

Hence, notwithstanding that *schools for the poor*, in their present character, were little thought of in that age, a plan was devised, which, though far from perfect, was sufficient to embrace the religious interests of the whole population of the country; and happy had it been for the people if it could have been duly carried into effect.

But the indifference of mankind to their spiritual welfare, the inadequate support left for the parochial clergy at the destruction of monasteries, and various other causes, combined to prevent this happy result; and it was not until the year 1698 that a school specifically for the lowest orders was actually set on foot. Many efforts were however made, in the interval,

towards this desirable purpose, as may be judged from a plan set forth by Mr. Nedham, in 1663, to afford all parish clerks an allowance for teaching (under the superintendence of the ministers) all the children of the poor, and preparing them on Saturdays for examination in church the next day. And that the charitable designs of that period were intended for the benefit of the poorest classes, is clear from the following words of the address which he published:—"Not to mention those of quality, take notice only of the rabble we meet in the streets;—it must needs pity any Christian heart to see the little dirty infantry which swarm up and down the alleys and lanes, with curses and ribaldry in their mouths, and other rude behaviour, as if they were intended to put off their humanity and degenerate into brutes."..... "The public have their part in this guilt and neglect; ..... little has been done, and that little too has been so little looked after and observed."

How far the recommendations of this address were carried into effect in England, does not appear; but certain it is that the measures of Archbishops Tillotson and Tenison, who presided in succession over the Church from that period (and the latter of whom afterwards founded a school at his own cost in St. James's Westminster), were highly favourable to such undertakings. But about 1670, by the benevolent exertions of the Rev. Thomas Gouge, who had been Minister of St. Sepulchre's Church, London, and the subscriptions of other benevolent persons, great efforts were made for educating the poor in Wales; so that schools were maintained in about 80 chief towns and parishes of the Principality, containing about 1,100 children; and the Welsh people themselves were induced to provide instruction for nearly as many more children.

The first English Charity School was opened in Westminster, in 1698, as an antidote to the "Jesuits' Charity Grammar Schools," established during the preceding year in the Savoy. Whether this were the same school as the St. Margaret's Blue-Coat School, opened on Lady-day 1698, does not clearly appear. But this, and two other schools in St. Botolph's Aldgate, and Norton Falgate, were established much about the same date. The time, however, was come, when "a constellation of noble designs" brightened the prospects of the religious world; and the forming of Societies for religion, and for the reformation of manners, and for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, and for Erecting Parochial Libraries, and for the Augmentation of the Livings of the poorer Clergy, gave a lustre to a few short years about 1700, the beneficial influence of which is still felt over the Christian world. The names of the Hon. Robert Boyle, the Rev. Dr. Thomas Bray, Robert Nelson, Dean Humphrey Prideaux, and Bishop White Kennet, are intimately connected with these noble projects. The Society for promoting Christian Knowledge then appeared as the great promoter of the education of the poor. It proceeded on one simple principle, that "the growth of vice and immorality was greatly owing to gross ignorance of the principles of the Christian religion." And this evil it laboured to diminish, by encouraging schools, and promoting the circulation of useful and religious books. It advocated, in an especial manner, the system of annexing habits of industry to religious learning; and the introduction of religious instruction into workhouses, for the poor;—and the effects of its early labours in and about London may be seen in the following results:—

Year.	No. of Schools.	Boys.	Girls.	Total.	No. Apprenticed from the beginning		Total No. of Apprentices.
					Boys.	Girls.	
1704	54	1386	745	2131	306	75	381
1709	88	2181	1221	3402	963	405	1368
1714	117	3077	1741	4818	1650	824	2174

At the last date, in 1714, the numbers in England and Ireland were reported to be 1073 Schools, and 19,453 Scholars.

In these Charity Schools the children were often lodged and boarded, and always clothed. The expense of the master's salary, the room, firing, books and clothing for 50 boys, being calculated at 75*l.*; or 60*l.* for the same number of girls. The principal difficulties appear to have arisen from the want of funds to extend a system of education found to be very expensive, even on the scale of those times, and in providing employment for the scholars. "After all," it was observed, "there are more poor children in divers parishes than the richer inhabitants are able to educate, and much less able to set to work." But the zeal and earnestness with which the design was prosecuted, especially by the clergy, will be easily judged of by the following facts. For the general encouragement of the work, the children and patrons of Charity Schools assembled together annually, and a sermon was preached in aid of the cause by some eminent divine;—on the first occasion, in 1704, 2,000 children met together in St. Andrew's Holborn, and a sermon was preached on Genesis xviii. 19. Afterwards the anniversary took place in St. Bride's; then in St. Sepulchre's, where nearly 5,000 children were assembled in 1716; and on 2d May, 1782, the schools were for the first time assembled in St. Paul's Cathedral (Dr. Porteus, Bishop of London, preached), where the anniversary still continues to be held; and where, notwithstanding the dimensions of the building, the conductors of the ceremony are now obliged to limit the numbers of the children admitted, by reason of the prodigious increase of schools.

But besides this annual sermon preached before the children so early as 1710, the clergy of the London parishes established from thirty to forty monthly lectures, to be delivered upon some fixed days of the week, to advocate and promote the cause of schools; and various lectures of the same kind were also set up in the country towns;—weekly, monthly, or quarterly examinations of scholars were held at fixed times by the clergy, for the satisfaction of the public in regard to their learning, a plan which greatly served to enhance the value set on schools;—and afterwards, as masters and mistresses were sent from London into the country to newly-established schools, their names and addresses were published, that people from all parts might be able to go and see the effects of this system for educating the poor. A list of twenty is preserved, whose addresses were thus advertised in 1712. Among many other causes tending to promote the work of education about the same period, the Rev. Dr. Talbott's little book, "The Christian Schoolmaster," is stated to have had a very extensive and beneficial effect. It was calculated at once to improve the system of instruction, and to obviate some of the objections with which the plan of charity schools was at first assailed.

Nor were the efforts of the clergy for increasing the funds for education at all unworthy of the cause. It appears, by an authentic publication of the day, that collections were made in many parishes, after the week-day lectures on education, and after the sermons in Lent, for the benefit of the schools;—that in other places the ministers provided in part for the children's schooling at their own charge;—that in some they taught the children themselves;—oftentimes persons were appointed parish clerks on condition that they should open a cheap school;—a part of the offertory money was occasionally applied to the teaching of the poor;—or else (as at Warwick) a charity box was set up in the church, with an inscription "For the Use and Increase of the Charity School;"—sometimes, again (as at St. Katharine by the Tower), two of the trustees of the school were made collectors of the land-tax, and gave their poundage to the school, the other trustees assisting them in collecting by turns;—or (as there, and

at St. Paul's Shadwell) they farmed the lamps, and applied the profits to the same designs, &c. &c. At St. Margaret's Westminster, the vestry let the Grey-Coat School have a parish house rent-free for seven years, and placed some of the parish children (with the usual pensions given for their support) under the trustees of the school, who maintained, and employed them in spinning, in mending and making shoes, in sewing and knitting, and applied the earnings to the benefit of the common fund. Such zealous efforts in promoting schools could not possibly fail to produce a general impression in their favour, and accordingly we find the effect of a charity sermon, and the interesting appearance of a new school, mentioned with much feeling in a letter to "The Spectator" of 14th July, 1712.

Between the period which witnessed these truly Christian exertions, and the rise of Sunday Schools in 1783, nothing appears to have been done on a scale of national importance; but many local exertions were made, of the most praiseworthy kind; and it is satisfactory to be able to preserve the memory of three schemes, of more than common importance, out of numbers which have been forgotten, or merged in the more extensive plans executed in modern times: these are, (i.) The Wiltshire Village Schools; (ii.) The Circulating Schools in Wales; (iii.) and The Petty Schools in the Isle of Man.

i. The first was recommended to general notice at an early date, in the Reports of the Society for promoting Christian Knowledge. It was, "A proposal adapted to the age, and tried with good effect in Wiltshire, for teaching poor children in small parishes to read, by small payments to sober and discreet persons, to be employed:" and the prices given were, 2*s.* 6*d.* as soon as a child could distinguish the letters in the alphabet; the like sum when the child could spell well; and 5*s.* additional when he could read and say the Church Catechism. And the plan was productive of benefit in many small villages of the kingdom.

ii. The second scheme had its origin with a clergyman of Llandowror, near Carmarthen, the Rev. Griffith Jones, who in 1730 tried two "circulating schools," the masters of which, on a principle of economizing the funds, were to move about from village to village, staying only a few months at each, and to instruct adults as well as children to read. The founder was encouraged and liberally assisted with Bibles and other books by the Society for promoting Christian Knowledge; and with this aid, and the collections made in many parts of England for its support, the scheme very soon attained to a great degree of efficiency. Bishop Wilson, in praising the institution of these schools to his clergy in 1747, writes: "We have a most surprising account of what has been done in the South of Wales, within these six years, in this glorious work; no less than 36,800 persons, young and old, have been taught to read, and, according to their capacity, to understand their Catechism, to say their prayers, and to sing the common Psalm tunes." These "Circulating Schools," by the bequest of Mrs. Beavan, in 1783, became very richly endowed, and are still carried on with efficiency in various parts of Wales; where they continue on the circulating plan, but remain in each place, as the Bishop may determine, for the space of a few years. But the introduction of numerous stationary and settled schools for educating the poor, renders the original scheme for their management much less suitable to the state of the country than it was in the days of the pious founder; and it is to be hoped that some method may be devised by the trustees, and leave obtained, for administering the funds in the manner most calculated to benefit the poor.

iii. The institution of "Petty Schools" in the Isle of Man, under the care of Bishop Wilson, affords perhaps as perfect a specimen of the parochial education of the poor, as is to be found in the annals of any church.

These schools were partially endowed by Lady Hastings, at the request of the Bishop in 1740, and encouraged by royal bounty a short time after; and with this support, and the labours of the Bishop, and the excellent rules and books which he provided, nothing (humanly speaking) appeared wanting to make them perfect. "We have petty schools," the Bishop writes in 1747, "which are the foundation of catechizing in every parish; and though they be meanly endowed, yet by care may become special means of salvation."

The next important epoch in the history of education is the establishment of Sunday Schools. The origin of these simple and excellent institutions is attributed without question to Mr. Robert Raikes, a printer of Gloucester, whose humane disposition was evinced, at an early period of life, by the interest which he took in the management and improvement of prisons and gaols, and whose devotion was shewn by his constant and pious attendance on all the solemn ordinances of the Church. Mr. Raikes, with the view of diminishing the abuse of the Lord's-day in a neglected part of the town of Gloucester, employed, about 1781 or 1782, some persons, at a small expense, to receive the children in their private rooms, and give them religious instruction before going to church. The plan being eminently successful, and generally encouraged by the clergy of the neighbourhood, an account was published in the Gloucester Journal, and was quickly propagated in all parts of the kingdom. Dr. Barrington, at that time Bishop of Salisbury, was among the first to advocate this system of instruction. He drew up rules for the management of Sunday schools in his diocese, in December 1785, and published also a spelling-book for their use. These efforts were followed by a letter from Dr. Porteus, then Bishop of Chester, to his clergy, advocating the same plan, and stating distinctly in what respects it possessed advantages over any other system which had been recommended for general adoption by the clergy. He writes: "To give principles and habits of piety and virtue to the poor, was the intention of our charity schools; and, had these wise institutions been sufficiently general and extensive, they would in all probability have obviated a great part of the evils of which we now complain. But the expense of founding and supporting them necessarily prevents their becoming universal. In many towns, and by far the greatest number of villages, there are no charity schools at all. In London, where they are generally established, they can take in only a very small part of the children of the poor. The rest are left without education.....Charity Schools, therefore, are partial and local remedies. They operate only within a narrow circle; Sunday Schools are, therefore, a proper appendage to them." And this was the view generally taken of them in the country. Dr. Watson, Bishop of Llandaff, and Dr. Kaye, Archdeacon of Nottingham, were promoters of them at the first; nor did they receive more effectual assistance from any person than Mrs. Trimmer, who became acquainted with Mr. Raikes, and not only established a Sunday school at Brentford, in June 1786, but was the author of many admirable books for the use of the schools. Several of the well-known works of this lady on Education were printed by the first promoter of Sunday schools.

Of the exact progress of Sunday schools a very precise account does not appear to exist. Their rapid extension is related in Mrs. Trimmer's work on the subject, who records the remarkable success which attended the plan in Somersetshire, where what were denominated the Mendip Schools*

* They are now better known by the name of Hannah More's Schools; and the readers of the interesting memoir, lately published by Mr. Roberts, of that eminent woman, well know the indefatigable exertions which she underwent, and the opposition

extended over 12 parishes—the whole district being about 25 miles across —and so early as 1789 comprised about 3000 scholars. Bishop Porteus, in preaching before the Society for promoting Christian Knowledge in 1782, said, "the whole number of children in the schools of Great Britain and Ireland exceeds 40,000." It has also been stated, that in 1787 there were 234,000 poor children in the Sunday schools of England and Wales only. And, in 1792, Mrs. Trimmer writes, "I have been informed there are 500,000 children already in Sunday schools." These, however, appear to be in some measure rough and general calculations; though happily Mr. Raikes received many strong testimonies to the usefulness of the schools; while, from his frequent visits to gaols, he was enabled to speak in decided terms of the freedom of Sunday scholars from incurring the penalties of the law; and Bishop Porteus, in his Charge to the clergy of the diocese of London, in 1803, has recorded a still more valuable and powerful testimony to the excellence of schools for religious education, as a national benefit.

With these institutions for the Christian improvement of the Lord's-day repeated attempts were made to connect Schools of Industry during the week. And to a partial extent this benevolent design was fulfilled. But "the difficulty of providing work for the children, especially such as should be productive of pecuniary profit," was felt, and candidly acknowledged, by

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which she met with, in establishing them. As her name is not alluded to in the National Society's document, though due mention is made of other ladies, certainly not more active than herself in the promotion of popular religious education (which we must attribute to Mrs. More's being then alive, whereas they were dead), we will supply the defect by a few extracts from her Letters, which will shew the extreme ignorance, vice, and moral and religious destitution, of too many of our remote parishes at that period. Yet, with such facts as these in evidence, there are those who are pleased to say that it is perfectly absurd to talk of a modern revival of religion, and very arrogant to suppose that what are called "Evangelicals" and "Methodists" have been of any service to the Church of England, in raising the average of zeal, piety, and parochial exertion; for that, in truth, fifty or sixty years back our Church was admirably administered; that its clergy were almost universally respectable, decorous, orthodox men, residing on their benefices, and laudably attentive to their pastoral duties; and that there was infinitely more of whatever is good and praiseworthy in our rural districts at that period, than in these days of well-meant innovation, when even sober, discreet, and orthodox clergymen are forced by public opinion, against their better judgment, to give in to a variety of new and plausible schemes, which involve much personal expense and sacrifice, instead of managing their parishes after the excellent manner of a large majority of their predecessors during the last century. The following are detached extracts from Hannah More's letters:—

"I have been ferreting about these two months among the neglected villages of this hardly Christian country, to find out those places which are particularly destitute of religious advantages; and have fixed on the central parish of six large ones, which have not so much as a resident curate, for the principal scene of my operations. I have hired an old vicarage-house, which has had no inhabitant these hundred years; and in this I propose to place some pious and knowing people to instruct the poor, who are more vicious and ignorant than I could have conceived possible in a country which calls itself Christian." "I am not apt to be very sanguine in my expectations; but I comfort myself by remembering that we have nothing to do with events: and, indeed, the uncommon prosperity we have at Cheddar ought to encourage us: we have a great number there who could only tell their letters when we began, and can already read the Testament, and not only say the Catechism, but give pertinent answers to any questions which involve the first principles of Christianity; but then the ability and piety of the teachers we have there, surpass what we can expect to find again."

"We have in this neighbourhood thirteen adjoining parishes, without so much as even a resident curate. I am deeply convinced how very poor and inadequate any miserable attempts of mine can be, to rectify so wide-spread an evil; yet I could not be comfortable till something was attempted. We have, therefore, established schools, and various little institutions, over a tract of country of ten or twelve miles, and have near five hundred children in training. As the land is almost Pagan, we bring down persons of great reputation for piety from other places, and the improvements are

the warmest advocate for connecting manual employment and habits of labour with religious and useful learning. And although this particular department in education, as well as the cause in general, received a considerable impulse from a new Society "for bettering the Condition of the Poor," which arose in 1796, yet little has been done to the present day towards finding an employment which shall be generally suitable to the children of the poor while at school. Some benevolent efforts have been made by individuals for this purpose, the success of which can hardly be better attested than by the fact, that the annual reports of the National Society are printed in one of these institutions, under the superintendence of a master who was himself instructed in a National school. Needle-work has supplied, in some good measure, this want as regards the girls; but it yet remains to discover a system which shall provide a general and effectual occupation for all the boys.

We have now arrived at the era of the grand and beneficial change which awaited the schools of every description in the country, by the method and on the principles of instruction discovered and first applied in practice by the Rev. Dr. Andrew Bell. The first experiment in education upon what is now the National system for instructing the poor, was made by that eminent individual at Madras in 1789, and the account of it published in 1797. The system was soon made known and tried in Eng-

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great for the time. But how we shall be able to keep up these things, with so much opposition, vice, poverty, and ignorance, as we have to deal with, I cannot guess." She adds:—"While we are sending missionaries to India, our own villages are in pagan darkness, and upon many of them scarcely a ray of Christianity has shone. I speak from the most minute and diligent examination."

The following is her account of her exertions among the natives:—"I was told we should meet with great opposition, if I did not try to propitiate the chief despot of the village, who is very rich, and very brutal; so I ventured to the den of this monster, in a country as savage as himself, near Bridgwater. He begged I would not think of bringing any religion into the country; it was the worst thing in the world for the poor, for it made them lazy and useless. In vain I represented to him that they would be more industrious as they were better principled; and that, for my own part, I had no selfish views in what I was doing. He gave me to understand that he knew the world too well to believe either the one or the other. Somewhat dismayed to find that my success bore no proportion to my submissions, I was almost discouraged from more visits; but I found that friends must be secured at all events, for if these rich savages set their faces against us, and influenced the poor people, I saw that nothing but hostilities would ensue; so I made eleven more of these agreeable visits; and as I improved in the art of canvassing had better success. Miss Wilberforce [she is writing to Mr. Wilberforce] would have been shocked, had she seen the petty tyrants whose insolence I stroked and tamed, the ugly children I praised, the pointers and spaniels I caressed, the cider I commended, and the wine I swallowed. After these irresistible flatteries, I inquired of each if he could recommend me to a house; and said that I had a little plan which I hoped would secure their orchards from being robbed, their rabbits from being shot, their game from being stolen, and which might lower the poor-rates. If effect be the best proof of eloquence, then mine was a good speech, for I gained at length the hearty concurrence of the whole people, and their promise to discourage or favour the poor in proportion as they were attentive or negligent in sending their children. Patty, who is with me, says she has good hope that the hearts of some of these rich poor wretches may be touched: they are as ignorant as the beasts that perish, intoxicated every day before dinner, and plunged in such vices as make me begin to think London a virtuous place."

She again writes to Mr. Wilberforce:—"On Sunday we opened the school. It was an affecting sight. Several of the grown-up youths had been tried at the last assizes; three were the children of a person lately condemned to be hanged;—many thieves! all ignorant, profane, and vicious beyond belief! Of this banditti we have enlisted one hundred and seventy; and when the clergyman, a hard man, who is also a magistrate, saw these creatures kneeling round us, whom he had seldom seen but to commit or to punish in some way, he burst into tears. I can do them little good, I fear, but the grace of God can do all. Your friend, Henry Thornton, thought we ought to try."

land in numerous places, and by a variety of persons; nor was any one more successful in its early application to large numbers of children, than Mr. Lancaster, a member of the Society of Friends, who visited Dr. Bell in his retirement at Swanage, and was instrumental in drawing much public attention to the plan.

From this period the subject becomes too large and miscellaneous to allow of our following it out in detail; we shall therefore, without intending any thing invidious to any other plan or institution, confine ourselves to the labours of the National School Society. Indeed, if the number of schools of all classes were greatly increased, this would not exonerate the members of a church which is legislatively and constitutionally established from the duty of charging themselves with the religious nurture of the whole population, so far as their overtures are willingly accepted. Where other systems or other modes of religious worship are preferred, the door is so far closed against them; but this ought not to hinder their being willing to confer the benefit wherever persons are willing to receive it. The friends of the Church, acting upon this principle and seeing the extensive benefits which the system of mutual education was calculated to produce, determined upon bringing it into operation. At St. Botolph's Aldgate in 1798, at Kendal in 1799, at St. Mary Whitechapel in 1806, at Lambeth in 1807, at Durham, and at Gower's Walk School, in 1808, at Marylebone, in the Royal Military Asylum, the Female Orphan Asylum, the Clergy Orphan School, and other places, the plan was tried; and, as soon as experience was considered to justify its adoption by the public functionaries and heads of the Church, in 1811, the National Society for promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales, was formed under their auspices. It must however be remembered, that much remains to be accomplished in this great and important cause. The progress of education has carried up the amount of scholars in the schools connected with the Established Church, in England and Wales, to above 900,000 children between seven and fourteen years of age; while the best calculations that can be formed from the population returns in 1821 and 1831, shew that there must be about 2,250,000 children of all classes of society between these ages; and so many of this number requiring the care and labours of a National Church and a National Society, as the poor are more numerous than the rich.

ON THE INSIDIOUS INFIDEL TENDENCY OF MODERN LITERATURE.

To the Editor of the Christian Observer.

Happening to have in my possession a very valuable ancient volume, I am induced, through the medium of your pages, to offer the loan of it to the Committee of the Society for the Diffusion of Useful Knowledge, as it contains some information which may be of service to them, should they reprint their interesting work on the Elgin Marbles. It appears, from the passage I am about to quote from that work, that the compilers were not aware of the information which I could have furnished them, had I happened to have been aware of their intended publication. They speak in the highest terms of the value of antiquarian lore for forming the understanding and the character of youth, especially in the wealthier classes of society; and they point out the only source of human civilization, which they trace back exclusively to one single family of mankind. Now, on reading this passage, I had thought the compilers had obtained access to

the valuable volume above alluded to, and were about to quote from the antiquarian and historical information contained in its pages; for as the writers professed to look out for antiquity, I naturally imagined that they had availed themselves of the oldest book in the world, and expected to find, after a general allusion to the rapidly related events of the Patriarchal ages, an interesting digest of sacred literature; for, not to remark that the Bible (I need not say that this was the volume I alluded to) is the depository of our faith—the volume that discloses to us the way of peace on earth and of happiness for ever in heaven—it is a source of the richest eloquence, the most sublime poetry, and the most noble moral sentiments that ever beamed upon the world. But much was I deceived in this anticipation; for thus runs the passage:—

"The study of antiquity is the study which, in this country, is thought at present to be the most suitable for forming the understanding and the character of our youth who belong to the wealthier classes. We shall first consider what the study of antiquity properly comprehends, and we shall next examine how far this agrees with the practice of our schools. In tracing the history of civilization to its source, we find only one family of the human race which cultivated with success the arts that embellish and humanize life. Under the indefinite name of Hellenes (Greeks), we find them occupying the finest portions of the coast of the Mediterranean, where the arts of poetry, historical composition, the art of design, and the sciences of geometry, astronomy, and the healing art, if they had not their birth, at least received their highest improvement. From the accumulated treasures of Greek thought, and from no other, is derived the element of civilization, now developing itself in Western Europe, and transplanted into the New World. But all races have not participated in this beneficial influence; nor has *every* nation with which Greek activity brought itself into contact been able to receive and improve the gift that was proffered. It is only the races which claim a common, though remote, origin with the Greeks, that have most successfully cultivated the knowledge and the arts which had their birth in ancient Hellas. To study antiquity, then, in the sense in which this term is generally used, is to trace the origin and progress of our moral, intellectual, and social existence; it is to recur to our remotest ancestry, from which we trace a descent neither doubtful nor disputed, though our line is not direct; it is to study the history of the Greek nation; and the history of the nation is contained in the existing monuments of their art. We look not now in their works for systems of science; nor do we appeal to them as indisputable authorities in any subject which is perfected by observation, or subjected to the test of reason. We use their political history as a lesson of practical wisdom, and their philosophy as an exercise for our intellectual faculties. But time has added largely to the experience which they have left on record; and the great changes effected in our social existence by the more complicated nature of all our public and private relations, call for new and independent exercise of thought. The scientific knowledge of the Greeks cannot *now* direct our inquiries into the phenomena of nature, nor can they be referred to as our masters without appeal in the investigation of moral and political truth. What are they, then? They are our models in taste; they are our examples in the *expression* of thought; but they are not, and ought not to be, the guides of our opinions." (Library of Entertaining Knowledge, Part 44, pp. 218, 219.)

Now what, sir, is the spirit of this passage, but that of insidious infidelity? Could it have been credited, that, even as a matter of literature, the Sacred Scriptures should have been thus scornfully passed over? that all civilization, and all its attendant blessings, should be traced up exclu-

sively to the blind and immoral worshippers of Jupiter and Apollo, of Mars and Venus; and the claims of Scriptural antiquity be treated as beneath contempt? But the illustrator of the Elgin Marbles appears to consider David, and Solomon, and Isaiah, and Daniel, as mere barbarians; and as for Hebrew literature, it may be well enough for a Methodist preacher, but it is to be utterly banished from polished education.

The critic is, however, in one respect very liberal; for the Greek writers are not, it seems, to be the standard for modern opinion, especially in matters of experimental science. But does not every person know that habit and association are more powerful than mere precept; and that if all our best days are to be passed in a Grecian atmosphere; if our delights and converse are to be classical; if we are to think and breathe only of Heathen mythos, poesy, and sculpture; if the education of a gentleman and the amenities of polished life are to be inseparably interwoven with "the accumulated treasures of Greek thought;" and if we are to lay it down as a maxim that "from this, and no other source, is derived the element of civilization;" then it is vain to expect that a perfectly distinct and opposing set of ideas and moral influences can take hold upon the mind; it is vain to expect that a Pagan education can build up our youth in Christian doctrine or a religious life? With what complacency will the next generation read the holy Scriptures, or open their minds to religious influences, if they are taught to consider the word of God as merely the local annals of a rude tribe; and to turn with disgust from Moses and the Prophets, to the writings and the relics of the "only family of the human race" who knew how to "embellish and humanize life?"

It has long and justly been complained, that the preponderance of classical studies in our schools and universities has a very injurious effect upon the minds of our middle and higher classes of society; and it has been often strongly urged upon us, as a Christian nation, to think a little more of the religious principles of our children, and to encourage studies of a directly Scriptural character—more especially to consider it quite as elegant an accomplishment, to say the least, to be able to read the Psalms of David in Hebrew, as to read Horace in Latin, or Euripides in Greek;—but if the Useful Knowledge Society writer's notion is to prevail, instead of improving in this matter we shall wax worse, and our very Sunday-school children will be taught to despise the instructions of a volume that is not worthy to be accounted even curious for its antiquity; while in all that relates to taste and civilization, it is to be placed on the same shelf as the veriest monkish legend! But will this be endured in Christian England? Are we come to that pass, that the sacred word is to be accounted a thing of by-gone days, not worthy of a thought in this enlightened age? No: I trust there is yet too much of good sense and piety left among us to admit of this infidel suggestion. We may, indeed, lawfully and profitably, study classical antiquity within due bounds, and refine our taste by models of intellect or eloquence; but we ought not, and cannot, if we are Christians, live as it were in a Pagan atmosphere, and forget that even of Rome, and Corihth, and Galatia, and Ephesus, and Philippi, Colosse, and Thessalonica, we have other records extant than those which elucidate the marbles of Pagan temples; and that in Athens itself, a Christian Apostle before the altar of the Unknown God proclaimed the Sovereign and only Potentate, the King of kings and Lord of lords, and was not ashamed of Jesus Christ and him crucified.

A PARENT.

ON THE DISTRIBUTION OF ECCLESIASTICAL PATRONAGE.

To the Editor of the Christian Observer.

Your remarks upon occasion of a recent Episcopal Appointment are not the most candid. As you avow that you know nothing of Dr. Allen but that he was Lord Althorp's tutor, you ought, in common charity, to have inferred that he was an eligible person for the episcopal office; for if Lord Althorp, who must have well known his character and qualifications, with this intimate information committed himself, as a public man, to the recommendation, and was able to convince his colleagues, with the eyes of the world upon them, that his recommendation was well founded, no stronger proof is required that the appointment was equally honourable to all parties.

But you object, it seems, not to any thing in Dr. Allen (of whom you know nothing), but to the system, as you are pleased to call it, of public men and powerful families "battening" their friends, relatives, dependants, and adherents, upon the Church; thus rewarding private or political services with ecclesiastical posts of wealth or dignity entrusted to their patronage. But what right have you to suppose that appointments thus made are not virtuous and disinterested? Our nobility naturally choose their own clerical friends, and their sons' tutors, from among the most respectable clergymen they can meet with; and it is but just that they should use their influence to procure for them the rewards due to their merit. The favoured parties may not be so well known to the public as some other clergymen, whose writings or ministerial labours happen to have given them notoriety; but it does not follow, that where they *are* known they are not as well approved.

But I suspect that your real displeasure is, because his Majesty's Ministers are not of your party, either in politics or religion. But have they acted otherwise than all their predecessors in office have done, in the disposal of their patronage? Did not Lord John Russell, when he was defending the appointment of Mr. Gleig to the chaplaincy of Chelsea Hospital—which appointment some persons objected to because they did not approve of Mr. Gleig's politics; and others, because he is a writer and editor of novels—did not his Lordship affirm in Parliament, that "during a long series of years it had been the practice for those who had such preferments in their gift, to fill them up from the ranks of their political connections?" And is not this the known fact? Why, then, should you blame his Majesty's present ministers for following the example of their predecessors? Why is not Lord Althorp to get a bishopric for his tutor, as well as Lord —— for his? Why had not Earl Grey a right to accept his Majesty's proffer of a bishopric for his brother, as well as any other Earl to stipulate for one for his? If what are called public claims—claims known and approved by the public—are to set aside private interest, domestic partialities, and political favouritism, you entirely alter the whole working of the system of official patronage; not only ministerial, but episcopal also. For when a bishop, like a cabinet minister, has a valuable appointment in his gift—more especially one of an honorary and lucrative kind—did you ever hear of his roving all over the kingdom to find out who had the greatest public claims; who had done most for Religion or the Church? No; he very naturally, and I doubt not very honestly, thinks of his son, or brother, or nephew, or chaplain, or college friend: and if the party who has this private claim upon his kindness is a respectable clergyman, qualified for the office, his patron can bear with perfect equanimity the reproaches of a thousand tattlers, who are won-

dering why some of your "public-claim" people were not first thought of. I doubt not, indeed, that in *abstract equity* all patrons, both private and official, ought to act upon the principle of "detur *optimo*;" but as this is too Utopian to be expected while human nature is what it ever has been since the days of Adam, the public may think itself well off if a patron, who has a splendid boon to bestow, conscientiously stipulates for "detur *bono*." I wish that I could say that even this is always done; but I am quite sure, that, if you will look among the people of your own party, you will not find that all the faults are on one side. I could tell you of whole counties ringing with the stigma brought upon *your* views of religion, by appointments in which private affection has carved out emolument and dignity for those who it was well known would use their influence against those very doctrinal sentiments and religious institutions which the patron professed to consider sacred. But what would his family have said, if he had done otherwise? Let us, then, have impartial justice. If you wish for a few striking expository anecdotes on your own side of the Church, I can readily furnish you with them; but do not nibble at Mr. Sidney Smith's stall, or Bishop Maltby's sermons, or —— ——'s appointment of —— to ——, till you can shew that all is disinterested, and without favouritism, in your own division of the ecclesiastical camp.

COMMON SENSE.*

A CLERICAL MAGISTRATE'S REASONS FOR THE RESIGNATION OF HIS OFFICE.

To the Editor of the Christian Observer.

THE subject of Clerical Magistrates having at various times been noticed in your pages, I have much pleasure in laying before you the following letter of a learned and conscientious clergyman; who, after holding a Commission for the Peace during ten years, felt it his duty to resign it, and announced his reasons for so doing to his brother clerical magistrates in the ensuing terms. The paper was a private communication, the writer having considered this preferable to stating his reasons by means of the press; but there can be no impropriety in laying the arguments themselves before the public, more especially before your numerous clerical readers, divested of names, dates, and localities.

"In the year 18—, I was put into the Commission of the Peace for the county of * * * *; and from that period to the present time I have endeavoured, however inadequately, to discharge the duties of a magistrate.

* We should incline to suppose that the above remonstrance must be intended ironically; but be this as it may, we cannot enter into matters of private allusion. We are constantly receiving statements of something wrong that some person has done in some part of the kingdom; but it is our habit to consign such communications to a special nest of our bureau, whence they never find their way to the printer, unless in some case of public scandal which we ought not to shrink from noticing. It is our object rather to inculcate principles than to expose individuals. The great principle which we have ever urged, in the particular matter in question, may be best expressed in the words of Hooker, who says: "That ancient canon should especially be remembered, which forbiddeth a Bishop [or we may say, a Cabinet Minister, or any other man] to be led by human affection in bestowing the things of God; a fault nowhere so hurtful as in bestowing places of jurisdiction, and in furnishing cathedral churches, the prebendaries and other dignitaries whereof are the very true successors of those ancient presbyters, which were at the first as counsellors unto bishops." There is nothing invidious in laying down this doctrine for all the counties of England and Ireland; but we do not think it useful, or Christian, to follow the evil practice of some of the newspapers, by clenching the general argument with local and personal illustrations.

But my mind having been long impressed with doubts as to the compatibility of that office with the pastoral character, I was naturally led into a careful examination of the subject; and frequent and serious reflection, together with an attentive observation of the effects arising from an union of these offices, so far from removing my scruples, has served only to confirm them. But as the determination expressed at the conclusion of this letter may subject me to some unjust imputations, if unaccompanied with any explanation, I am induced to state briefly the reasons which have led to it.

"An Established Clergy must be secluded from other professions, since it is impossible to exercise their spiritual functions if encumbered with secular employments. A minister of the Gospel, for instance, cannot, without a most revolting inconsistency, be a soldier, a merchant, a manufacturer, a surgeon, a barrister, or an attorney. Nor can he, without being deeply culpable, engage in such pursuits as tend to disqualify him from devoting due time and care to those professional duties which ought to be the first objects of every Christian pastor. Let the magisterial office be brought to the test of these principles, and it will be found, in many respects, incompatible with the conscientious fulfilment of the important obligations of a parish priest.

"The qualities which adorn the clerical character are entirely opposite to those which form the active magistrate. The former ought to be distinguished by a meek and gentle deportment, the latter by firmness and energetic activity; the one aims to raise the hopes and win the affections, the other to alarm the fears by a display of rigorous justice; the one is occupied in the advancement of virtue, the other in the detection and punishment of vice; the one is the herald of Divine mercy, the other the minister of human punishment; the one employs the instrument of persuasion, the other coercion. The two characters, therefore, are essentially distinct; and, being different in principle, can never be united without a sacrifice on the one part or the other.

"The duties, habits, and the associations of a magistrate have a tendency to divest him of that mild, unassuming, unostentatious disposition and manner, without which he cannot advantageously maintain a pastoral intercourse with his flock. The very possession of power and office contributes to foster a feeling of pride, an overweening sense of personal importance, which too often, and almost imperceptibly, steals into the heart. The exercise also of legal authority commonly produces a haughty demeanour, a habit of dictation, and a desire to command, altogether foreign to the servant of the Lord, who 'must not strive, but be gentle unto all, apt to teach, and patient; in meekness instructing those that oppose themselves.' (2 Tim. ii. 24.)

"An ignorant, lazy indolence, at all times disgraceful to the clergy, cannot be tolerated in an age of widely-diffused knowledge. In them, a solid literature and an enlightened zeal are as indispensable as sincerity of faith and piety. Much of their time, then, must be spent in study; much also in the public and private duties of their office. But those alone who have experienced, can duly estimate the impediments arising from the distractions of secular occupations. A mind teased with incessant applications, and occupied with the business of the Quarter Sessions, the Petty Sessions, and the private justice-room, will seldom be fit, and seldomer feel a disposition, for the duties of a spiritual charge. To apply with zeal to pursuits of a character so contrary; to withdraw from the bustle of worldly affairs to the peaceful retirement of study and meditation; to revert from legal dictation to the calm employments of praying with the sick, and visiting the cottages of the poor; to melt the heart from the

pride of power to the humility of an evangelist; requires a force of intellect which falls to the share of a very few: and surely it is neither wise nor defensible in clergymen to expose themselves to what so generally, if not necessarily, subverts the spirit and temper accordant with their profession, and alienates them from their solemn engagement 'to give themselves wholly to this office, whereunto it hath pleased God to call them, and as much as in them lies to apply themselves wholly to this one thing, and to draw all their cares and studies this way.' (Form of Ordering of Priests.)

"Nor does the evil rest here. It is impossible for the clergy so to execute the duties of a justice of the peace, as not to repel some from attendance upon their sacred ministrations. Their efforts even to conciliate, and to sustain the evangelical character of peace-makers, will not unfrequently be stigmatized as weakness, partiality, or a denial of justice; and, instead of gratitude and respect, will excite contempt or resentment. However desirous of tempering justice with mercy, however careful to exercise authority with lenity and forbearance, some will take offence at their judicial decisions, and, in consequence, absent themselves from the services of the Church. It is in vain to represent the folly and the sinfulness of so doing; such is the weakness or pravity of human nature that this is invariably the result. Those who dislike the magistrate, will not willingly listen to the instructions of the preacher. And of those who bear no personal ill-will, some look upon the earthly magistrate with fear, and others disdain him as a worldly-minded man, fond of worldly distinctions. Hence the poor dread his presence rather than court it; and the afflicted, the sick, and the dying, seldom seek for advice and consolation at his hands. Add to this, that a strong feeling exists against Clerical Magistrates, and, as it should seem, to a very wide extent; but as far as it prevails, it circumscribes the usefulness of the pastor, by diminishing the respect of the flock. Can it then, be right, in those who are to 'give no offence in any thing, that the ministry be not blamed' (2 Cor. vi. 3), to assume an office which lowers them in the estimation of at least a part of their hearers; an office which drives some from congregational worship, and causes others to lend a reluctant ear to their admonitions; and which creates hostility in many a bosom which they are bound to soothe and conciliate?

"It is sometimes alleged, that the clergy, by being put in the commission of the peace, become more extensively useful, and are invested with more effectual means of restraining vice and encouraging virtue. The imagination is too apt to magnify that which gratifies the vanity of man; and the calm inquirer will find that this representation contains more of self-importance than of truth. Some crime may be prevented, or repressed, but whether virtue can be much promoted by legislative enactments, may fairly admit a question; certainly the hallowed operation of religion on the heart cannot be advanced by the arm of earthly power. But whatever opportunities of doing good the magisterial office may afford—and far be it from the writer to undervalue the advantages of an active magistracy—all the benefits can be as efficiently and as widely diffused when the office is administered by laymen; while, on the other hand, evils of a fearful magnitude spring from engrafting it on the ministerial character. The system of clerical justices of the peace, therefore, as it ensures no particular advantage, while it is fraught with unquestionable mischief, can only be vindicated by necessity.

"On this ground many are contented to rest its defence. Among the laity, say they, a sufficient number cannot be found who are qualified by station and education to be appointed to the bench, which, if the clergy be excluded, must, in part at least, be supplied by men altogether unfit to be the dispensers of law and justice. This may, in all probability, be the

case in some parts of the country; but clearly not in this district, which contains individuals among the resident laity competent to the duties of a magistrate; nor can it ever be a valid plea in the vicinity of a populous town like * * * * *, in which there are so many, in all respects well-qualified, who, it is reasonable to suppose, are ambitious of the honour, and who would doubtless gladly afford their time and attention to the execution of the office in any of the adjoining divisions of the county.

"Again: it is argued that the evils of the system, numerous as they are, may be in a great measure avoided by those who have stipendiary curates on their benefices. But every clergyman is bound to 'give attendance to reading, to exhortation, to doctrine,' to 'meditate upon these things, and to give himself wholly to them;' and at his ordination he engages to 'be ready, with all faithful diligence, to use both public and private monitions and exhortations, as well to the sick as the whole, within their cures,' and to 'be diligent in prayers, and in reading the holy Scriptures, and in such studies as help to the understanding of the same, laying aside the study of the world and the flesh.' (Form of Ordering of Priests. See 1 Tim. iv. 14—16; 2 Tim. iv. 1, 2.) Is there a clergyman so presumptuous as to affirm, in the face of such sacred engagements, that he may lawfully commit to another the several duties of 'the ministry which he has received in the Lord' (Col. iv. 17), under the pretext that he can be more useful to the public by attending to the administration of the laws of the land? God forbid that the Church of England should number among her sons any who would rest their defence upon the violation of vows, deliberately made, and under circumstances of the most awful solemnity. The appointment of a curate does not absolve him from the obligation to fulfil, as far as he is able, the charge entrusted to him at his ordination; but to its due fulfilment, his civil authority, as before evinced, presents insuperable obstacles. If even he could, with a safe conscience, decline taking his share in the pastoral duties, the bad effects of his judicial power would not be obviated. Notwithstanding every exertion of the curate, some, as I can testify from personal observation, will slight the ordinances of religion, and even desert the church through aversion to the incumbent. And supposing that the assistance of a curate could mitigate some of the evils, it cannot affect those which are personal to the clerical magistrate; nor can it diminish the contrariety which exists *in principle*, between the magisterial and pastoral offices, and which must for ever render the former incompatible with the sacred function.

"The inference, therefore, seems inevitable, that the sword of justice should never, without imperious necessity, be entrusted to him who wields 'the sword of the Spirit, which is the word of God.' (Eph. vi. 17.)

"In thus stating the views which I have been led to adopt respecting the union of the clerical and magisterial offices, it is most remote from my intention to reflect upon those who entertain a different opinion. There are many truly estimable clergymen who exercise the duties of a magistrate from a sincere desire to benefit the public; and no one is more ready than myself to acknowledge and respect the purity of the motives by which they are actuated. But having come to the conclusion just stated, after much serious reflection upon the subject, strengthened as it has been by several years' experience of the office, I must, as an honest man, decline acting any longer in the capacity of a magistrate."

SACRED AND DEVOTIONAL POETRY.

The following poetical compositions are from that delightful little volume which we have more than once noticed—recommendation it needed not—the "Rectory of Valehead," by the Rev. R. W. Evans.

A FAMILY HYMN.

All.

Lord of that family above,
Where thou dost rule in might alone,
Eternal Sire! and angels move,
As children round thy burning throne;
Look on its type which now draws nigh,
With humble prayer and praise to plead,
And of the peace which binds on high,
Oh, pour some portion on its head.

Father.

O Thou, whose image I convey
Amid these suppliants, Father, hear,
Grant, as with fearful rule I sway,
Thee of all rule, great source to fear.
Correct this heart, this tongue chastise,
That whatsoever word shall fall,
May in their hearts to wisdom rise,
And turn them to the Sire of all.

Children.

O Thou, before whose awful seat
Ten thousand thousand seraphs bow,
Grant us with reverence due to meet,
And own this type of Thee below.
Round him in fondness as we cling,
To thee to bow both heart and knee;
Through him, of life the mortal spring,
Honour the immortal fount in thee.

All.

Thus humbly imitating here
Its holy Prototype above,
Oh! may this earthly household bear
Some foretaste of its deathless love.
On thee each wish in union bent,
Bound in the bonds of spirit fast,
Here truly may it represent,
There join the original at last.

THE MARTYRS.

We fought! but in no fleshly gear
We stood upon the field;
Our faith to us was shield and spear,
Our patience mail and shield.
Unaw'd we stood,
'Mid fields of blood,
'Mid mortal pang and dying groan:
Groan, pang, and blood were all our own.

We fought! and myriads stood around,
And echoing up to heaven,
From myriads burst the applauding sound,
But to our foes 'twas given.
Taunt, gibe, and jeer,
'Twas ours to hear,
And curse, and mockery, and mirth,
O'er every drop that stain'd the earth.

We fought! upon the sand as rain
Stream'd our big drops of gore,
And every drop was a seed-grain
Set in earth's fruitful floor.
From each blest spot
Believers shot,
Reckless to storms their stems reveal'd:
God's vineyard crown'd our battle field.

We fought! and opening to our sight
Heaven's radiant gates above,
Unbarr'd the white-rob'd sons of light,
And him, our Lord of love.
In smiles intent
O'er us they bent;
Men mock'd our helpless solitude:
'Mid heaven's whole blazing host we stood.

We fought! a mangled bleeding load
Fell on earth's echoing bed;
But on the Protomartyr's road,
Untam'd our spirit fled.
In tracks of light,
Imprinted bright,
His steps shone beacons to our way,
We reach'd the gates of endless day.

We fought and won! and o'er the might
Of imprecating foes,
O'er pangs of feeling, pains of sight,
Triumphant, joyous rose.
No tear from eye,
From breast no sigh;
But, to the vanquisher of Death,
Hymns rang from our departing breath.

We fought, and won the conqueror's crown:
But in no earthly bower,
Pisan or Delphic cliff, is grown
Its interwoven flower.
But bloomy plant
Of Amarant,
It nods o'er life's immortal stream,
Woos heaven's own breeze, drinks heaven's own beam.

We fought and won; no mortal eye
Pores on our trophied bust;
For to the sea, the wind, the sky,
They hurl'd our flaming dust.
Our Master gave
A viewless grave,
The Prophet's burial, who of yore
From Pisgah's height return'd no more.

We fought and won, a world the meed;
Not that, where unsubdued,
Into the conqueror's fortress speed
Sorrow's relentless brood.
But throne and seat,
Where 'neath our feet,
Sin, and his hateful progeny,
Chain'd down in helpless thraldom lie.

We fought and won. O Thou, whom yet
Flesh fetters with his chains,
Survey our freedom, nor forget
What purchas'd it, our pains.
Our cares, our woes,
Our wounds, our blows,
To thee were life, and light, and glee,
So do for those that follow thee.

A REVERIE.

Methought in Salem's streets I stood,
And saw in long-drawn pomp pass by
An eager-visag'd multitude
That led a prisoner on to die;
And mock, and taunt, and curses loud,
Rose deafening from the circling crowd;
But from the inner ring, that pent
The victim in, a deep lament
Now fill'd the curses interval,
Now in shrill shriek rose over all.

By me the dear procession sped
Tottering beneath his cross, and smear'd
With gore around his thorn-crown'd head,
The Saviour of the world appear'd.
And as he past, on me he laid
A steady searching glance, which said,
"And in what troop attendest thou?
Weepest or mockest?" My sham'd brow
Silent I hung, and when at last
I rais'd, the mournful pomp had past.

"Weepest or mockest!"—O fond heart,
Break from thy proud reserve, and tell:
Reply from every secret part,
Answer from each remotest cell.
I weep not—no, I feel and see
As if no blood had dropp'd for me.
I weep not—no: without a sigh
His types the sad, the poor, pass by.
I weep not—no; unwept are gone
Past moments: new unwept come on.

But, oh! I mock; each hour renews
A warning voice within my breast:
My pride each hour that voice subdues,
And glories in the ill-purchas'd rest.
I mock—blest Lord! thy glorious name
I bear, to bring it but to shame.
I mock—man finds me meek and low:
Stiff-neck'd and unrelenting, thou.
I mock—O thou long-sufferer, deep
Cleave this proud heart, and bid it weep!

THY HOME.

Where is thy home? Not where thy soul
Is joyous o'er the ruddy bowl,
Where harp and viol thro' the day
And down at night keeps care at bay.
O heir of a most glorious sphere,
Look farther still—it is not here.

Where is thy home? Not where thy breast
With cold is numb'd, with hunger prest,
Nor day brings ease, nor night repose,
Morn opes with toils, eve shuts with woes.
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home? Not where all ranges,
Threading a thousand dismal changes;
Where young grows old, and long grows
brief,
Friend turns to foe, and joy to grief,
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home? Not where the breath
Thou scentest every hour of death,
And startest at the crashing sound
Of all thou lovest falling round.
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home? Not where to learn
Is but thy folly to discern,
And wisdom's privilege to know
A wider range of crime and woe.
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home? Not where thy heart
Hears earth's impatient cry, "depart,"
And all her shapes each moment say,
"Thou art a stranger; hence, away."
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home? Where tear and groan,
And change and crime are names unknown,
Where wisdom, pureness, bliss, are one,
And thou, no longer guest, art son.
O heir of an undying sphere,
No farther look—thy home is here.

THE HILL-TOP.

'Twas dawn's deep silence, and I stood
On Bluedon's domineering brow:
I gaz'd. But spread like ocean's flood,
Mist rested upon all below.
On to the horizon's mottled zone
Uncurl'd the snow-like surface shone,
And, studded here and there,
Like isles o'er glittering ocean spread,
The mountain peaks uprear'd their head,
And gloried in mid air.

The sun his ruddy disk at length
Upheav'd above that hoary veil,
And from the eastern gate all strength
Outrush'd the winged morning gale.
And soon in billowy wreaths ascending,
Earth, sky, in dim confusion blending,
The sleepy ocean woke,
Rav'd up the mountain at my feet,
And o'er his isles with drizzly sheet
Unpiteously broke.

But seen amid the rude commotion
A rainbow's circlet, dewy bright,
Sate on the bosom of the ocean,
Blest prelude to returning light.
Slowly at length in air disperst
Updrew the veil: unprison'd burst
The glory from below:
Bound with the welkin's azure girth,
All gladness, re-appearing earth,
Laugh'd with a gemmy glow.

My soul the inspiration caught,
And drank it to its inmost cell.
Gaz'd not some angel thus, methought,
From spirit's crystal citadel,
And seeking in this deep abyss
The future partner of his bliss,
Cast longing looks in vain.
They rested on the still expanse
Of doubt, of fear, of ignorance,
Of crime, of care, of pain.

But oh! what throngs of seraphim
Crowded the heights of bliss that day,
When pour'd upon the curtain dim
Our sun of life with wakening ray.

How rang Hosannas as it broke
Dispers'd beneath his fiery stroke—
Alas! in war, in blood,
In tumult wild it broke; amid
His work the sun himself seem'd hid,
Extinct his golden flood.

But deafening rose the hymn, when all
The promis'd view so long denied
Burst from beneath the rended pall;
And outspread lay in all its pride,
With all its bowers of bliss bright beaming,
With all its streams of life far gleaming,
Recover'd Paradise.
"How goodly are your tents, how fair
Your mansions! hail heaven's choicest care!
Hail partners of the skies!"

THE BROOK.

YET once again, beloved stream,
I stand within thy bathing spray;
Yet once again, blest glen, I dream
In thy deep gloom the hours away.

How different from the dreams of yore,
Ere joy was mated with its bane;
Ere Time had open'd all his store
Of scenes, of years, of woe, of pain.

Yea! I am chang'd, not thou; for still
Thy giant oak o'ershades my head;
Thy massy slab I press, and fill
My palm from thy translucent bed.

Yet let me dream these scenes again,
When last I press'd this lichen'd stone;
Oh! how they course my hurried brain,
Appear, pain, gladden, and are gone.

Around from well-known rock and tree,
Faces to touch of memory start;
The wild is peopled!—join'd I see
Whom years, and earth, and ocean part.

Now words I hear, which long ago
Here died amid the sighing wind;
And smiles and laughter round me flow
Long parted from their native mind.

And, broken now my trance, I mourn,
And try to conjure up anew;
Then weep for what shall ne'er return,
And long for what I ne'er must view.

But, hark! proclaiming from yon wood
A solemn voice in accents clear,—
"Poor mortal, cease thy fretful mood,
Nor seek lost friends, past moments here.

"Far other friends my works suggest,
Far other times and seasons tell;
My prophets! they instruct thy breast
With bright futurity to swell.

"Of me they tell, my hand portend
Which laid their piles, their colours
Of me, the Everlasting Friend [strew'd;
In youth, age, crowd, and solitude;

"Whom years, and earth, and ocean's tide
From my blest comrade cannot sever;
Whose words once heard for aye abide,
Whose smiles around thee flow for ever."

WE copy, as appropriate to the present season, the following metrical paraphrase of the Collects for Advent, and Hymns for Christmas, from a volume recently published, entitled "Church and Home Melodies, being a new Version of the more devotional Parts of the Psalms, with a Version of the Collects, and original Hymns, for congregational and domestic Purposes; by the Rev. T. J. Judkin, M.A." Mr. Judkin has given to the public nearly five hundred original psalms and hymns; among which the compilers of future selections will find many that well deserve, both for their versification and sentiment, to be adopted for "congregational and domestic purposes," in the popular manuals.

FIRST SUNDAY IN ADVENT.

LORD! give us grace, that so we may
All works of darkness cast away;
Clothe with the armour of Thy light,
And aid us in each ghostly fight;

That when Thy Son, who deign'd to be
Our guest in great humility,
Shall come with glorious pomp outspread,
To judge the living and the dead,

Uprising from the penal gloom
Which wraps the chamber of the tomb,
Within our souls that life may dwell
Undying as unspeakable;

Through Him who 'mid the heav'nly host,
With Thee and with the Holy Ghost,
While countless lips His name adore,
Reigns, and shall reign for evermore.

SECOND SUNDAY IN ADVENT.

WHILE to instruct us, blessed Lord,
The pen Thy guiding pow'r obey'd,
And in the volume of Thy word
Such great and glorious truths convey'd;

Vouchsafe that we may so discern
Those characters of love and light,
So hear and read, and mark and learn,
And muse thereon by day and night,

That in our bosoms fix'd and deep,
By patience, comfort, now possest,
We ever may securely keep
The hope of our immortal rest—

The hope which Thou with pitying care
In Jesu's wondrous name hast giv'n,
Whose blest fruition spirits share,
Where all is truth and peace and heav'n.

THIRD SUNDAY IN ADVENT.

O Lord, who at Thy coming sent
Thy minister and herald John,
To publish, wheresoe'er he went,
The marvels which should soon be done,
Preparing thus Thy way before Thee,
For triumphs of immortal glory;

Grant that the stewards of Thy word,
Through Thine own Spirit's gracious aid,
May so Thy way make ready, Lord,
By turning those whose thoughts are staid
On scenes of wordly guilt and folly,
To Thy commandments just and holy;

That, when the last dread trump is blown,
Thy second coming to declare,
And Thou on Thy majestic throne
For final judgment shalt prepare,
With millions at Thy bar appearing,
To wait their last momentous hearing.

All *we* within the Gospel's sound
May Thine accepted people be,
Our brows with golden splendors crown'd,
Our lips up-pouring hymns to Thee,
Who now Thy Tri-une state maintainest,
And through eternal ages reignest.

FOURTH SUNDAY IN ADVENT.

O Lord, arise in all Thy pow'r,
And come amongst us now;
Stand ever near in peril's hour,
Our great deliv'rer, Thou!

Sore press'd and hinder'd have we been
Upon our godly way,
By evil foes, that watch unseen
To seize their long-sought prey.

O speedily the aid supply
Of Thine all-bounteous love;
With mighty succours meet our cry,
And all our fears remove,

Through Him who satisfaction made,
His blood, His life, the cost;
To whom, with Thee, all praise be paid,
And to the Holy Ghost.

CHRISTMAS DAY.

O Lord, who, in Thy tender grace
Beholding us from heav'n,
And mov'd with pity at our case,
Thy blessed Son hast giv'n;
Thy Son, who on this glorious morn,
Was of a virgin-mother born;

O grant that we, whom sin hath made
Heirs of a fall'n estate,
But through Thy Spirit's quick'ning aid
Are now regenerate,
Adopted by thy love to be
The children of Thy family,

May be renew'd day after day,
Each better than the past,
Until the bed of death display
The brightest at the last,
When the deep peace within the breast
Shall antedate our heav'nly rest.

And this, good Lord, our lips implore
Through Him who bled and died,
Through Him, who now, each conflict o'er,
Is rais'd and glorified,
And with the Spirit and with Thee
Shall live and reign eternally.

CHRISTMAS.

As for me and my house, we will serve the Lord.—Josh. xxiv. 15.

How may I, Lord, most worthily
This holy season keep to Thee?
How best in Thine approval show
The gratitude and love I owe?

Thine ear will ne'er receive the song
Which bursts from pleasure's noisy throng;
Thou canst not own the tribute Thine,
From festive boards or flowing wine.

Shall Christians to Thy presence bring
No other, purer offering,
Than that, which Pagans spread, before
The senseless idols they adore?

O Lord, Thy heav'nly grace impart,
To make an altar of my heart,
That I in love, and faith, and pray'r,
May raise accepted incense there.

Unto you is born this day in the city of David, a Saviour, which is Christ the Lord. Luke ii. 11.

He comes, with the swell of the angels' song:
He comes, with the shout of the shepherds' praise:
He comes, the Messiah, the promis'd so long;
The God, in the man, His glory displays.

Hosanna! the Prince, the Saviour, is come,
Whom prophets, and kings, were anxious to see;
The splendour He leaves, of His heav'nly home,
To visit the souls that destitute be.

Behold Him, ye blind, in the light He pours:
Leap, leap, to receive Him, ye halt and lame:
Ye captives, burst forth from your prison doors:
Rejoice, ye deaf, in the sound of His name!

He comes, to illumine the dark in mind;
To free the soul from the bondage of fear:
He comes, that the guilty pardon may find:
Hosanna! our Saviour, our Lord, is here!

REVIEW OF NEW PUBLICATIONS.

BISHOP JEBB'S CORRESPONDENCE WITH MR. KNOX.

(*Concluded from page* 702.)

Our readers should refresh their memory with the concluding quotations in our last Number, from Bishop Jebb; and on their so doing, we doubt whether they will consider any lengthened reply necessary to such an extraordinary argument. The Bishop takes for granted that man has naturally a deep dread of some superior vindictive Being. It may be so; but is he not quite as much in danger of forgetting God, or of regarding him as too merciful to punish sin? And is it not as necessary to root out indifference from the human mind, as to root out a superstitious dread of the Divine Being? Whether, however, either or both these evils were or were not to be rooted out by the sacrifice of Christ, is not here the question. Our great objection to the whole of this statement is, that the primary design of the atonement is intentionally set aside, and a mere subordinate and collateral result, if it be a result at all, is obtruded into its place. "To prevent men from sacrificing their sons and daughters, God sacrificed his own Son!" Is this the language of Scripture? is it the language even of common sense? Could any thing have invented it but a sickly, spurious, philosophy?

Knox re-echoes the revolting sentiment in these words: "I like all you say about atonement and sacrifice;" and adds, "I know not that Cain's offering would have had any fault in it, if he had done well: that is, I know not that the bloodlessness was any defect."

In the above cited passage the writer lays down a canon, that wherever God permits what may appear to us an evil, it is in order to prevent a greater. But is not this a vain attempt at second-hand to account for what is and must be, in the present limited capacity of mankind, inexplicable? For does not the question still recur, Why, since God had power to do all things, did he not prevent the necessity, rather than contrive an expedient to meet it? We may lay it down as a canon, that if we see a person in a conflagration unroofing houses and destroying property, it is with a view by this slighter evil to prevent greater; but if it was in his power to have prevented the conflagration altogether, we could not silence an objector to his character by pleading the special mitigation, while he permitted, though he might have forefended, the general calamity. The only satisfactory answer in all such cases is, "Shall not the Judge of all the earth do right?" and "what thou knowest not now, thou shalt know hereafter." As to philosophising upon it, there is no line and plummet in the stores of human intellect that can fathom the mysteries of unsearchable Wisdom. If Scripture be a Divine revelation—and that it is there is ample proof—then all that is said in it of sacrifices, moral evil, the atonement of Christ, justification by faith, and the other wonderful disclosures made to us in its pages, is given to us on Divine authority; but if this evidence were wanting, no other could occupy its place.

Much stress is laid by the correspondents, on what they are pleased to call "central truths;" by which they seem to mean some inward principles in the human breast not clearly defined, and perhaps not capable of being defined; but yet far more important in their eyes than all the doctrines proposed in dogmatic theology. They thus virtually make the human mind its own centre, and internal feelings the motive to

exertion and the rule of duty. They place the light in the ship, instead of the light-house; and render it no longer a safe guide through the shoals and rocks and quicksands of this stormy world, to the haven of eternal safety and repose. This is the precise point at which they start aside from evangelical truth. Intellectual pride drives them to philosophy, and philosophy cherishes pride; the progress in error becomes accelerated, and they "find no end, in wandering mazes lost."

The really central truths of Christianity, are those doctrines of the Cross of Christ which throughout these letters are branded with the stigma of Dogmatism, Evangelicism, and Calvinism. Where in the Sacred Volume, for instance, shall we find it declared as a central truth that the death of Christ was the remedy for superstition? Does Isaiah give this view of it, in his fifty-third chapter? or John the Baptist, when he exclaims, "Behold the Lamb of God, which taketh away the sin of the world?" or the Saviour himself, when he declares that he is come "to give his life a ransom for many?" or the Apostles, when they speak of Christ's "putting away sin by the sacrifice of himself," and of his "bearing our sins in his own body on the tree?" These are the truths which lay hold of the sinner's heart, and which may be rightly called "central," because of that attractive influence by which they retain the soul of him who believes them in the only orbit where security is to be found, peace enjoyed, consistency maintained, and the glory of God promoted.

Set loose from this centre, into what philosophic abstractions, into what theological vagaries, did these highly gifted and amiable men beguile one another, "deceiving and being deceived!" Unbounded in their admiration of each other's talent, and each maintaining no mean opinion of his own, they determined to found, if possible, a new school of theology, which should "neither soar with mystics nor creep with dogmatists;" which should be sublime without enthusiasm, devout without cant, philosophical yet scriptural, combining the greatest opposites, and eliciting harmony out of the harshest discordances!* But "the wise men are ashamed, they are dismayed, and taken: lo, they have rejected the word of the Lord, and what wisdom is in them?" (Jer. viii. 9.) "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (1 Cor. i. 20.) Their scheme rests upon the sand, and neither the names nor the genius of its founders can give it stability.

A few of the absurdities with which these volumes abound, and which seem the natural offspring of the parent-errors adverted to, we will now submit, for the sake of warning our readers against those dangers to

* This idea of founding a new school seems to be perpetually before their imaginations, and is mixed up with much egotism and vanity. It is amusing to see what important effects Mr. Jebb expected from his own publications and personal movements. Thus he writes, with great complacency, upon being appointed to the living of Abington:—"It is worth, I believe, 1000*l.* per ann., with an incomparable house, &c. (for which I must pay smartly). But what delights me is the situation. It is sufficiently near Cashel (twenty-four miles) to admit of occasional visits for a few days at a time; and sufficiently remote to leave me a free agent. It sends me to act in a new sphere, when perhaps my occupation was almost gone in the present. *It constitutes me a sort of centre to the diocese of Emly; and it places me within nine miles of Limerick. Who can tell but that some providential purpose may be answered, by my being brought into the sphere of a great city, already the theatre of theological disputes;* where Calvinism is incipient; and where the opponents of Calvinism may possibly receive some indoctrination? I wish not to be sanguine, but odd presentiments have occurred to me; and I know not whether I should, with equal satisfaction, view my advancement to any other preferment in his Grace's gift."

which even the highest human intellect is exposed, when it renounces the simplicity of Evangelical statement, or strives to superinduce a "luminous morality" on any other than a sound "dogmatic basement." In these volumes, refinement upon the plainest and simplest expressions of Scripture is carried to an extent which would make it speak a language intelligible only to the initiated. It has been usually held, that the science of religion, unlike all other sciences, was most perfectly announced when the volume of inspiration was completed, and had nothing to collect from the lights of succeeding ages; that it spurned the questionable aid of human addition, and frowned at every attempt which fallible man might make to extend the boundaries of sacred knowledge beyond those limits it had unalterably fixed. But our authors have discovered that there is a continual succession of new dispensations, each improving upon its predecessor, and tending gradually to unfold the mysteries couched in the language of the Sacred Writings. The Epistle to the Ephesians, for instance, can only be understood by the masters of the philosophic art;—the peculiar structure of Hebrew poetry is essentially subservient to the theological scheme propounded in these volumes;—other parts of Scripture have served purposes of which few of our readers would dream; Solomon's Song having been indited by the Spirit of God as "a pleasure-ground for mysticism to disport in!" Thus do they trifle with the authority of Scripture, lower the dignity of truth, and strive to bend the uncompromising Oracles of God into subjection to the fancies and weaknesses of men. They take the Scriptures as a companion, but philosophy as their guide.

The next error to which we refer, and which we trace to the same source, is the notion that all systems of belief are subservient to truth; and have been not merely permitted, but appointed by God for this purpose. "Every erroneous system," says the Bishop, "and every erroneous system-monger, contributes a quota towards that analogical or comparative theology which we are so fond of." (i. 270.) "Platonism was prepared providentially, not only as a preliminary to Christian piety, but as a kind of fermenting principle, to act occasionally in re-invigorating it." So then, Christianity, instead of standing alone, complete in its own matchless beauty and strength, needs the garish dress and the fallacious stimulant of Platonism to adorn and to revive it. Too languid to fight its own way, it must have Platonism as its advanced guard. It would faint in the midst of its victories, did not this fermenting principle of refined heathenism occasionally inspire and invigorate it! Doubtless the reader is anxious to know something of the Divine philosophy to which Christianity is so deeply indebted. Let him read the following specimen from Platinus. "Eye never yet beheld the sun which was not soliform; neither can a soul contemplate beauty except it be itself beautiful: so must he become all deiform and all beauty who is to see God and beauty." If he wish for more of this transcendental nonsense to qualify him for comprehending the true nature of Christianity, he may find five pages of it in Dr. Jebb's forty-seventh letter; and when he has read the whole, let him judge whether the Gospel of Christ is to be improved by commixture with heathen philosophy.

In consequence of this comfortable conviction, that all errors lead to truth, or will supply its place till the minds of men are prepared for its reception, the correspondents are perpetually adjusting the balance between opposite erroneous schemes—between "the dry and thorny disputations, and often frivolous questions, of the Schools," and the corrective though extravagant flights of Mysticism; between Popery and Calvinism, between

Wesleyan Methodism and Evangelicism. To all they allow some Divinely appointed sphere of operation, and therefore each is regarded as necessary in its time and place. "I cannot but think," says Mr. Knox, "that as (in my mind) the Roman Catholic ceremonies were permitted to keep up professional or visible Christianity, in the dark ages of society; so Augustine's subtleties were no less wisely ordered, for the purpose of maintaining practical and invisible Christianity." "Even at this day, I fear the corporeal integuments of Calvinism could scarcely be spared. As the Romish worship bribes the imagination of the vulgar, so Calvinism bribes the reasoning faculty of sciolists." "Calvinism has had, in my mind, an important function to discharge, and so I think had the Romish ceremonies."

Speaking of mysticism, as coming in upon the scholastic theology of the Latin Church, Bishop Jebb arrives at the following conclusion:—

"Must we not say, that in this process there evidently appears at work that principal (principle) of providential compensation, which so frequently by the collision, and sometimes by the alliance of opposite extremes, guards the central truth, till circumstances are ripe for its being brought forward with safety and effect? That mixture of scholasticism and mysticism, which prevailed in the Latin church for two centuries prior to the Reformation, we know was deformed by grievous errors; but probably it was, on the whole, the purest system which the times could bear." Vol. i. p. 309.

"It requires no great depth of investigation to discover that matters have, almost uniformly, been so regulated by Divine Providence, as in every period of Christianity to turn the catholic current towards some extreme, for the purpose of counteracting an opposite and more dangerous tendency, in some heretical branch, that threatened to overflow its safe channels, and to convey along with it the true Catholic doctrine." Vol. i. p. 360.

Cheering inference! Errors are the mere vibrations of the pendulum, which, after innumerable oscillations in apparently alarming extremes—extremes, however, mutually corrective of each other—will eventually settle of its own accord, in the central point of truth! We have never doubted, as before remarked, that God would overrule the evil of religious systems for eventual good; but that He sanctioned and appointed those systems, and therefore made it the positive duty of mankind to believe and adopt them; or that He caused an extreme error to be more profitable to any, than the simple truth could have been; is a monstrous position, and would go far to annihilate all moral as well as all religious distinctions. We can scarcely conceive a more eccentric movement of the human intellect than such reasoning implies; or a more dangerous field of daring speculation than it opens to future adventurers in philosophical theology. The editor of these volumes, in his "Mahometanism Unveiled," has pursued this argument; and his work may be regarded as the first-fruits of the harvest. But we may soon expect to see the advocates of all the prevalent systems of heathenism, combined with Deists and sceptics of all classes, claiming credit to their several systems, as conservative of Divine truth: nor are we sure that Paine, Voltaire, and Carlile, may not each demand a niche of honour in the temple of Philosophical Christianity! With some modification, the nervous language of Robert Hall may be here applied: "When men abandon their guide (the Holy Scripture), and shut their eyes against the light of heaven, it is wisely ordained that their errors shall multiply at every step, until their extravagance confutes itself, and the mischief of their principles works its own antidote."

It is the property of error to be inconsistent with itself: otherwise we might have been assured, that, as our authors allow all religious systems to occupy some place in the great universal scheme which shall promote the welfare of mankind, they would prove alike tolerant to all. To some

religious systems they are indeed as indulgent as heart could wish; but to others their severity is unbounded.

Of the Church of Rome they often speak in language to make a Protestant blush. "I employed half an hour," says the Bishop, "on Tuesday night, in advocating the cause of Roman Catholic divinity, against ——, who appeared to think very slightingly of it. I dwelt a little on the useful bias given towards the contemplative life, by monastic institutions." (i. 366.) Again: "I am conscious of as real reformed feelings as any one; but most deliberately I prize what the Church of Rome possesses so deeply, as to make me prefer their religion to Sectarianism, in whatever plausible form the latter may appear." (i. 449.) "For my own part, I am pleased to see works printed and read in Ireland, though against Protestantism, or even what I love far better than Protestantism, the catholic Church of England." (i. 535.) Again, in relating very flippantly, a conversation with an individual at Cambridge, whose name is not printed, he says: "To all this I replied, in order to cut short useless discussion, 'that from birth, education, and providential circumstances, and of deliberate choice, I dissented from the errors of Popery; that Divine Providence had made me the superintendent of a Church of England flock; to that little flock I endeavoured to pay attention; that the same Providence saw fit to leave the population of my parish under the care of another pastor; that with him I did not think it in any degree my duty to interfere."

Nor is Mr. Knox a whit less complaisant than his liberal-minded friend. "If the Roman-Catholic religion had answered no other purpose than to keep up this respect (to the Fathers), there would be indemnification for all its crudities." (ii. 35.) It was on this matter of the Fathers that the controversy in our volumes, above alluded to, chiefly turned. The friends had a good right to admire the Papists, as they so greatly resembled them. Knox, for instance, believed that the bread and wine in the Lord's Supper are not only signs and seals, but "vehicles;" that the body and blood of Christ are conveyed into them, the visible emblems becoming actually endued with invisible virtue, so that—though this seems paradoxical, if they were thus converted into the vehicles of the body and blood of Christ—the Corinthians who partook unworthily not only incurred condemnation, but *literally* ate and drank it. Their doctrine also respecting justification and sanctification was notoriously Popish; for "justification," says the Trentine Synod, "is not only remission of sins, but sanctification, and a renovation of the inner man, by a voluntary reception of grace, and of the gifts which accompany it." And it accordingly speaks of "the increase of the justification we have received, by advancing from virtue to virtue."

But their grand battle-horse was the authority of the Fathers. We are not disposed to disparage the holy men of former ages; but, in good truth, under the name of Fathers there is perhaps quite as much that is useful for a beacon as for an example. But, good, or bad, or mixed, they are still not an authority. Mr. Jebb had maintained, in the Appendix to his volume of Sermons, that the Church of England recognises a standard of *authoritative* and *decisive* appeal in the interpretation of Scripture; and that that appeal is the Fathers of the first four and a half centuries, and the decisions of the first four General Councils. The people, he maintains, have no right to weigh for themselves the word of God; but they must ask how the Fathers and early Councils construed it; and that from their decision there is no appeal;—though a motley decision it would be, as almost every one, even of the most eminent Fathers, had some crotchets of his own; and even where he had not, he was not infallible. Mr. Jebb further inferred,

that the Church of England, making the Fathers her standard, did not sanction the dissemination of the Scriptures, except among those who had leisure and ability to examine the records of antiquity for themselves: by which rule, very few even of the clergy would be entitled to a copy. The writers in the Christian Observer undertook to defend the Church of England from this Papal stigma; and Mr. Jebb, and a friend of his (possibly Mr. Knox), replied through the same channel. The discussion may be referred to by those who wish to see in brief what may be said on both sides of the question; but the result was, that the Church of England was effectually rescued from the disgrace cast upon it by this alleged adoption of Trentine doctrine.

As we have spoken strongly of Bishop Jebb's system of divinity, we think it well to add, that we have only stated in substance what we stated again and again in our notices of his various works, so far as they exhibited his peculiar views, which did not appear so full blown as in the present correspondence. In regard to his elaborate volume of Discourses, we complained of their serious deficiencies and obliquities upon several of the most vital and important topics of Christianity—such as the doctrine of the Atonement, Righteousness, Justification by Faith, and the Lord's Supper, together with the duty of circulating the Holy Scriptures, and others of the leading points which occur in the present volumes. We felt constrained to express our grief at the disparaging manner in which the mysteries of our holy faith were brought forward; declaring our conviction, that the total omission, of which we had too many instances in Mr. Jebb's writings, was more becoming, and less likely to injure the mind of the reader, than the partial and perfunctory dismissal of them as things true, but without any effectual and saving power over the heart or life. We felt perfectly astonished that Mr. Jebb, in his Magdalen Sermon, in adverting to the Great Example of goodness to penitent sinners, should have so managed his subject as even here to have omitted all reference to that great and master act of Divine benevolence, the pouring out upon the cross the blood of Jesus Christ, the Son of God, for the sins of men. We employed—not amused—ourselves, in pointing out with a caret various passages in which, in expressly enumerating the contents of the sacred volume, or the fundamental doctrines of Christianity, Mr. Jebb contrived to keep out of sight that greatest act of Divine mercy, "He forgiveth all thine iniquities." We were not then so well aware as we now are, that he was acting upon system. We thought him deficient in Scriptural illumination; but we did not know that he had laboriously banished the light from his mind by vain philosophy. We thought, from the place where we met him, that he was approximating towards the truth: we were not apprized that he was wandering further from it, under the *ignis fatuus* guidance of subtile speculations.

But to return to the volumes before us. The Wesleyan Methodists receive a portion of questionable and qualified commendation. Knox was in early life on intimate terms with Mr. Wesley, and ever retained the highest respect for his character. The doctrine of perfection is also very favourably spoken of; and many advantages are allowed to have arisen from the general propagation of Methodism; yet it is at length regarded as "salt which has lost its savour," and as not unlikely to become the "providential instrument of purifying by persecution the Establishment, which it has heretofore renovated by an infusion of piety!" When prognostications become extravagant (and let us hope this will prove such), they have no other effect than that of destroying the credibility of the prophet.

Even Dissenters are sometimes praised, notwithstanding the hierarchical

principles of the correspondents. But towards that class of persons within the Establishment who are popularly called, in honour or sneer, by the name of Evangelicals, no sympathy is felt, no conciliation is offered, no offensive epithet is spared. Whatever is made to bear the name of Calvinism, is held in the greatest abhorrence. Calvin himself is represented as a man who had not the word *subordination* in his vocabulary, and it is singular enough, that the clerical correspondent speaks of Faustus Socinus with tenderness, as one driven to "an extreme by the incongruities of Calvinism." Calvinism is "usually impracticable." "Calvinism would drive Jebb *mad*." Even "Demi-Calvinism" (which can only be about half as bad) "gives a liking for coarseness and hard driving." "These Calvinists seem to keep a theological slop-shop, wherein any showy young man may get himself caparisoned with a ready-made pulpit dress." "The seductive world on one side... the soi-disant Evangelical fraternity on the other side, at once alluring by its plausibilities, astounding by its dogmatisms, and yet, I think I may say, conciliating by its compromises." "Conversation here" (says Mr. Jebb, at a place on his tour to England) "is cheerful, animated, and often serious; but quite free from the cant of modern Evangelicism." Of Mr. Wilberforce, Mrs. Hannah More, and others, they speak as being the best of a bad school. When they praise what they call an Evangelical, they do it grudgingly. Thus Knox says of Mr. Cecil:

"It strikes me, that no Calvinist perhaps ever before talked so much good sense. ...It is almost mysterious, that minds capable of such expansion should have still remained in such uncouth coercion; but I settle all such matters thus:... Life is short; during life these men have a department to fill, for which such views best fit them; and so far as those views were either uncomfortable or untrue, a few minutes in the other world will both disabuse and indemnify." Vol. ii. p. 74.

"I was most agreeably surprised, in reading some of Venn's Sermons" (writes Mr. Jebb). "Considering whose son and whose associate he was, he has freed himself in a wondrous degree from doctrinal trammels." Vol. ii. p. 262.

Surely, the Evangelicals—or, as they are elegantly styled, "the soi-disant Evangelical Fraternity"—have reason to complain, that, in comparison with Roman Catholics, they have hard measure dealt out both to themselves and to their principles.

The Bible Society and the Church Missionary Society, as we have already intimated, receive a full share of censure. The former seems to be obnoxious on account of its Protestant principle, so forcibly expressed in the words of Chillingworth, "The Bible, and the Bible only, is the religion of Protestants." It is Bishop Jebb's "wish and prayer, that he may be saved from *the simplicity of Bible religion*." Protestantism he denounces as "unsystematic;" and the word Protestant, as a "nick-name." He allows that the progress of the Bible Society "must be providential;" but, in his mind, "mysteriously" so! We suppose he could more comfortably account for all the progress of Papal domination, in its gloomiest period, than for the "magnitude and grandeur into which the Bible Society has grown." Alas! how prejudice obscures the intellect on questions the most obvious to an unsophisticated mind!

Much of that inconclusive reasoning of which we have adduced so many examples, may be traced to an excessive fondness for *analogical* argument. Butler is often alluded to, as the master of that art in which our authors deem themselves no mean proficients. But they proceed without his caution, and in defiance of his rules. No argumentative weapon requires a mightier mind to wield it, or a more severe judgment to guide its course, and to restrain it within legitimate boundaries. Both these requisites Butler possessed in a degree which has never been surpassed: neither of

them strongly characterizes the writers of these letters. They often mistake similitudes for analogies, and often imagine similitudes where they have no existence but in their own brain. Such fanciful analogies grow, in the warm temperament of an ardent mind, as rapidly as fungi from the root of a decayed tree. It is an instructive fact, that even Butler, in applying this kind of reasoning to a question of pure revelation, in his chapter on a Future State, fails to establish his conclusion. But when Knox or Jebb tries the same weapon, we know, indeed, that the sword is that of Goliath, but the arm which brandishes it is not that of David.

That obnoxious publication, the Christian Observer, has deeply participated in the censure and the sneers of the correspondents. It is a small thing with us to be judged, even by such men. Our unpardonable offence has been, that we have strongly insisted upon "dogmatic theology;" or, in other words, "have contended earnestly for the faith once delivered to the saints." That we have ever sacrificed morality to dogmatism; or have been "cautious to tepidity in what concerns feeling, and stiff to scholastic nicety in what concerns doctrines," we deny. We have ever contended for a deeply spiritual and thoroughly practical piety, though we have always been persuaded that sound doctrine was the only foundation on which so fair a structure could rise. The volumes before us give the strongest collateral evidence of the absolute necessity for the course we have pursued. We cannot, therefore, conclude our observations without enforcing on all our readers the duty of holding fast the fundamental verities of the Gospel, and of frequently recurring to them, for their refreshment and repose in seasons of trouble, for the invigorating of their Christian principles, for motives to exertion, encouragements to prayer, and stimulants to hope. At the same time we will also suggest, especially to young ministers, the importance of preaching on doctrinal subjects in the most experimental and practical manner. To prove a doctrine true, is only one part of their office, and may be fulfilled without producing a single instance of conversion among their hearers. To make a doctrine influential; to bring it home to the heart, as a doctrine on which salvation depends; to shew the tendency of truth to sanctify while it instructs, and to animate while it enlightens; is the highest and most essential department of the Christian ministry; and the Gospel thus preached will seldom fail to prove "the POWER OF GOD UNTO SALVATION."

ERRATUM.

IN our last Number, page 686, Mr. Carey is quoted as saying that an amphibrach is three short syllables, instead of "three syllables, short-long-short;" as indeed the very next line explains it, making it equivalent to a dactyl. We seldom notice unimportant errors of transcription or typography, which must constantly occur in the haste of a periodical work, and which every intelligent reader corrects for himself; and we needed not perhaps to have mentioned this, as not even a school-boy would confound an amphibrach with a tribrach.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

APPENDIX

TO THE

CHRISTIAN OBSERVER FOR 1834,

BEING THE THIRTY-FOURTH VOLUME.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON THE PRINCIPLES—GRAMMATICAL, MENTAL, AND PHYSIOLOGICAL—OF ORAL DELIVERY.

We have received the following letter, in reply to the remarks in our Number for October, upon the phænomena of respiration during oral delivery.

To the Editor of the Christian Observer.

Reverend Sir,—You will probably have been led, before this brief communication reaches you, to re-consider the Principles of Oral Delivery, as laid down by you in your very interesting Number for October, with that science, ingenuity, and clearness, which mark, to an observant reader, the productions of your pen. But although you have built a very stately edifice, the foundations appear to me insecure. And as you invite the well-considered remarks of those who feel the importance of the subject, you will permit me to examine what may be called the corner-stone of this structure—namely, the oft-repeated assertion that "oral delivery goes on during inspiration as much as during expiration" (p. 627). This, you say, is a matter "perfectly demonstrable" (p. 629).

Now, if this foundation fail, your whole fabric must come down; not, I hope, to remain in the dust, for so good are most of the materials, that another edifice might easily be re-constructed from them, in which the poet and musician, the anatomist and the public speaker, may learn much useful and important truth.

Upon farther investigation and experiment, then, you will surely find that it is quite impossible to utter any *vocal* sound *during inspiration.*

If this be not self-evident, it may be proved from the structure of the vocal organs, and still more readily by actual experiment.

There are, indeed, two operations of oral delivery which may be performed by continuous inspirations and expirations—namely, *whistling* and *whispering*;—but unconstrained *vocal* utterance, proceeding as it does from the lungs, cannot be continued during inspiration. That the voice ceases in the very moment you inspire, must be evident, if not so plainly in speaking or reading, when you sing some slow measure. Can you, sir, really say or sing one of your favourite tunes, e. g. "Adeste fideles," in the way which you recommend to others—that is, inspiring one note and expiring the next, and thus proceeding to the close? If so, I shall feel disposed to rank you, and, with your permission, to visit you, as one

of the 'lions' of the vast metropolis*. Be merciful, then, to the "dame-school," and suffer the "young ladies" to "take breath" when they sing; which may be done without *gasping*, or even expanding the chest to the same extent most professional singers do.

Nay, I cannot lay down my pen without attempting to vindicate that humble but useful class of men, "the paviors." They do not, say you, continue their forcible respirations "for hours together!" And why not? "Ah! terque quaterque infelices!"—thus I inwardly muse, as I see from my study window these laborious sons of Adam fulfilling the primeval curse—Ah! little do you know what needless penance you inflict upon yourselves! How comes it, that in these enlightened days, when the schoolmaster is abroad, you are so ignorant of physiological principles? If you manage your laryngeal impulses no better, you will soon (a friend in London assures me) "pump yourselves into a consumption." In short, if you continue to *expire* in this way, you will presently *expire* altogether†. Having thus, with the assistance of the paviors, examined the foundation, I subscribe myself, sir, Yours faithfully,

PETER CORNELIUS.

*** We are not in the slightest degree displeased that our correspondent should have employed against us the weapon of ridicule, instead of argument; contenting himself simply with saying, that the matter is as he states; and that our notion, that speech and song may go on during the influent tide of the breath, as well as during the effluent, is most ridiculous. He has, we know, the elocutionists, musicians, and even the physiologists, on his side, and may therefore afford to be merry at our expense; but, still, neither banter nor authority is argument.

The object of our paper was to supply a link between anatomists and physiologists on the one side, and singers, speakers, and readers, on the other; but more especially with a view to the case of clergymen, who often complain of weak lungs, feeble voice, and difficult enunciation, whereas it may be that in most cases the inconveniences they feel arise from some violation of the laws of physical organization. The supply of this link we thought might also be of use to parents and instructors of youth; for of no child needs it be said, unless in case of some palpable mental or physical defect, that he may not, with due care, learn to speak and read, to say the least, audibly, intelligently, impressively, and pleasingly. This link has never yet been supplied: we look in vain to the writers on anatomy and physiology, on the one hand, and of grammar, poetry, music, and eloquence, on the other, to tell us what is the connexion between their respective provinces: yet no one can doubt that oral utterance is connected with the human organs of speech; or that time, tune, measure, accent, cadence, rhyme, high and low, long and short, loud and soft—whatever, in short, the ear appreciates—is connected with a certain structure or certain functions. A child gradually learns to play on his own organs of voice as much as a musician to play on a musical instrument; all beyond mere natural cries, and the automatic tones of the passions, being artificial and conventional; the child imitating the speech, the accents, and the inflexions of those around him: so that English children learn one language, and French children another; and even in the same language, Scotch children learn one habit of inflection, and Irish children another: and as certainly as these things might be altered or reversed—as certainly as a Scotch child may be taught to moderate his habit of sliding upwards, and an Irish child his habit of sliding downwards, bringing both to the medium and mixture of slides as practised

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* Did Cornelius never hear of Moliere's citizen, who had spoken prose all his life without knowing it? If we are right, Cornelius is in this case.

† And does not Cornelius know that no pavior continues this particular part of his labours uninterruptedly for hours together; that he only goes to it by starts, and even then pauses frequently; and that, even as it is, paviors are subject to severe affections of the chest, arising from the practice? The man makes a deep forced inspiration, as all persons in strong muscular efforts do, holding his breath, and bracing his chest as an air-tight drum, in order to concentrate upon it to the utmost his muscular power; and the expulsion of the air is correspondingly violent. Let Cornelius ask any medical friends, how "many hours together" in a day, and for how many days and years, he could continue this, at the rate of twelve hundred strokes an hour, which is the ordinary rate of respiration. But allowing that a pavior's pulmonary efforts are most healthy, still, are they so musical that we ought to imitate them in singing? which was what we objected to.

by the English child—so certainly may many other things, which are usually considered natural defects, be corrected, if a person only knows how to go about the process. We may as well say that a ploughboy recruit can never acquire the firm gait of a soldier, as that it is impossible for persons to correct a large portion of those defects which they are apt to consider natural; and this not only in such particulars as articulation, but even to the very character, or rather habits, of the voice itself. There is seldom any organic defect that renders it necessary for a person's voice to be offensively guttural, pectoral, nasal, buccinal, labial, or palatal; and there is no reason why a child should not have his speech—and his voice also, where the defects are functional, and not organic—amended, as well as his gait or hand-writing. If a tenth part of the pains which are directed to the art of dead composition were intelligently directed to the practice of living delivery, the benefit both to the speaker and the hearer would be incalculable. We are not recommending any thing affected, artificial, or opposed to Christian simplicity: quite the contrary: we mean only the just and healthy action of the organs which the Creator has "fearfully and wonderfully made" for our mutual converse with our fellow-creatures. It is an excellent rule, rightly understood, "Read, speak, and sing *naturally*;" but it is a great mistake to suppose that every ill habit which a person may have acquired is natural. It requires much study even to play on a musical instrument "naturally."

Our witty correspondent should have had some mercy on us, were it only in compassion to our good intentions. We had no malice prepense of inflicting the discussion upon our readers; but some remarks having been sent to us upon clerical reading, we thought we might be permitted to submit for consideration a few suggestions which occurred to us upon the subject, and which we hoped might be practically useful. Among these, was one upon respiration. Our idea was, that a large number of singers, readers, and set speakers, particularly clergymen, are put to great inconvenience, and read, sing, or speak unnaturally, injuriously to themselves, and painfully to others, in consequence of certain popular notions about inflating the lungs, taking in a large stock of breath, and so forth; and this under the idea that it is only during expiration that vocal action proceeds: so that they artificially endeavour, first to make a long silent pause, to take in; then to make a long pouring out; and then they seek a second long replenishment; and so on; all their reading, speaking, or singing, so far as they can attain their object, being in expiration, with long intervenient stops between each efflux: whereas we think it ought to be, and naturally is, during inspiration as well as expiration, and that it is this that gives the light and shade which every person perceives in all speech and song; and more especially in poetry, parallel sentences, penthemimers, hemistiches, cæsural clauses, musical light and heavy portions of bars and strains, as distinct from and superadded to the light and shade of mere accent on single notes or syllables. Our readers may either refer to our former examples, or may devise new ones, for illustration. For example:—an elocutionist or physiologist would say, that in repeating "A wise son maketh a glad father;—*but* a foolish son is the heaviness of his mother;" we ought to give out the first member of the sentence in one expiration, and then take breath; and then give out the second in another expiration; or that, if we wished to be very slow and sententious, we should make four expirations; as follows: *A wise son* (take in breath) *maketh a glad father* (take in breath); *but a foolish son* (take in breath) *is the heaviness of his mother*. Our hypothesis was, that this is not natural, and that it gives to reading and set speaking an artificial constraint, which is painful to the speaker and wearisome to the hearer; and that the natural way would have been, *A wise son* (during inspiration) *maketh a glad father* (during expiration)—then the vital pause of pulmonary collapse, and then, *But a foolish son* (during inspiration) *is the heaviness of his mother*. Now whether or not the matter stands thus, is a question of fact and experiment; and we will state the reasons which led us to our conclusion; because, if our theory be true, it is of practical importance, were it only to prevent gasping, puffing, catching the breath, and unnatural stopping and pausing. There is no reason why the most solemn speech or singing should not be as easy and mellifluous as that of a mother talking or singing to her infant; and it will comfort many a dejected clergyman, who thinks "he has no lungs," to know that his lungs will do very well, if he does not artificially misuse them. If he has lungs sufficient for vitality and health, he has sufficient for all the ordinary purposes of speech; and an hour or two's exercise of his chest and vocal organs may be rendered as pleasant and as salutary as a gentle ride round his village fields on a balmy morning. There must be something strangely unnatural, when a clergyman in perfect health says that he cannot read or speak for an hour or two to a thousand people without the most lamentable distress and exhaustion.

If, however, our hypothesis as to the function of breathing should not prove good, it will not, as our correspondent alleges, interfere with any other portion of our statements. All that we have remarked, for instance, respecting the action of the larynx, stands just where it did; and we said from the first, let the reader or speaker never think of his breath, except for experiment sake; for the breath will do its own duty, if nothing be interposed to prevent it; it will go on without his assistance; and if he

succeed in attaining natural, vigorous, rhythmical laryngeal action, he will breathe without constraint; for that action, when healthy, is necessarily connected with the proper action of the pulmonary bellows.

There is one word more which it is most necessary we should premise—namely, that we do not mean that speech or song is made *by drawing the breath inwards*, and not by propelling it outwards; though, if we had wished only to put down our lively correspondent with authorities, we might have quoted Lord Bacon as saying, "In speech of man, the whispering is an interior sound; but the *speaking out* is an exterior sound ... and sounds both exterior and interior may be made as well by suction as by emission of the breath." We might also have added the definition given of voice by an anatomist and physiologist second to none, M. Magendie, who says, "By *voice* we understand the sound which is produced in the larynx at the instant when the air traverses this organ, either to enter or go out of the trachea." We might also playfully add the remark of an equally eminent physiologist, Richerand, who supposes (as, by the way, did Milton also) that "the reason why the inhabitants of colder countries use consonants so much more than those of warmer countries is, that, the mouth not being open, there is not so much access of cold air to the lungs:" for if air is always going out, and never coming in, while we speak, what difference is there whether we speak vowel sounds or consonant sounds? The reason of the difference which Milton and Richerand remark, is, we presume, rather to be looked for in the different effects of hot and cold climates upon vital and muscular energy.

But we will not attack our correspondent with authorities; first, because, though physiologists admit that vocal action can be made by an inflowing stream of air, they have not meant, we presume, that this takes place in the ordinary course of speech or song. Snoring, for instance, is vocality produced by ingressing air; but it is not speech, or music. But a second reason for not quoting authorities to shew that ingressing air may cause vocality is, that it is not our meaning that it does so. We do not say that the ingressing air *causes* vocality; but that there is vocality *during* the course of the entering tide, as well as during the egressing tide. Suppose a boat rowed down an effluent stream: suddenly the tide turns, yet the boat by rowing will continue to advance, if only the oars strike the water quicker than the water flows. We should not in this case say that it was the influent tide that carried the boat out; though the boat was going out while the tide was coming in: so if, while the air is entering into the lungs and expanding the chest, the vocal powers can strike their oars so as to beat back the wave by rapid vibratory strokes, their boat may be effluent, though the tide is influent. Our simile is not perhaps very clear; but the question will clear itself as we go on; only let the reader remember, that we do not say that we vocalize *by means of the incoming tide, but only that we vocalize during the course of that tide, as well as during the course of the outgoing tide.* We think we see a distinction between the breath going in and out for pulmonary purposes, and a portion of the same air used by the vocal organs for speech or song.

In offering a few remarks upon the subject, we presuppose that our readers are acquainted with the structure and acting of the organs of respiration and vocality. If any of them are not, a few words may suffice to apprize them of all that is necessary to the discussion. The chest is a large cavity, or pair of bellows, communicating with the external air by means of the windpipe. In ordinary breathing, the diaphragm, descending, enlarges this cavity, so that air rushes in to fill up the vacuity; and this we call an inspiration. Little more than this is necessary to be considered for the present purpose in a quiet ordinary inspiration, except that as the diaphragm descends the ribs also rise a little, and thus also increase the cavity. In stronger respiration the diaphragm and ribs do their office more energetically, and in a larger range; and other aids also may, upon emergencies, be brought in to help them. When the diaphragm and ribs have made their stroke, and the muscles wish to relax, the chest returns to its former state, and expels the air which it had just taken in—we do not mean precisely the same air, either in quantity, quality, or identity; for the lungs are distended with many times more than the quantity of air they take in at one inspiration; and what they take in they (as it were) eat and digest, turning a portion of its component parts to vital account, in a manner upon which there are many theories, not necessary to be considered in the present argument. This done, they give out the remainder; that is, upon an average, at each expiration, a little less than they took in at the preceding inspiration; but the great reservoir still remaining, only thus constantly purified and renewed by instalments.

The air, when done with as regards inspiration, is capable, when it is issuing out at the top of the windpipe, of being used for another important function—namely, vocality. It were unnecessary to describe the apparatus by which this is effected, or to enumerate the conjectures which have been proposed respecting the working of that apparatus. It is enough for the present purpose to say, that the air has to pass through the cartilages of the larynx, which terminate in the glottis, just under the back part of the tongue. The vent is at a little slit or chink at the top of the glottis, which is covered with a sort of valve, like the key of a flute, called the epi-

glottis. The windpipe is an open pipe of cartilaginous hoops; so that air flows freely in or out, except as impeded by the opening or closing of the glottis, which opens and shuts at every inspiration. The larynx has the power of vibrating when the mental volition drives the air against it for that purpose; and this vibration causes vocality. Some physiologists have compared the glottis to a stringed instrument, the chords of which are made to vibrate: others, to a wind instrument, like a flute; supposing that it contracts or enlarges its diameter as may be requisite to produce certain sounds. But the idea generally received by modern physiologists is, that it rather resembles what are called *reed* instruments, such as the clarionet; in which there are two little vibrating plates of metal, that cause an intense sound with a very moderate stream of wind. This seems the nearest idea we can form by analogy; but, after all, a glottis is a glottis, and nothing else; and, its action being vital, cannot be fully judged of by that of any lifeless musical instrument. It is, however, quite enough for our present purpose to know, what is indubitable, that it is vibration that causes the sound, and that the vibration is effected by means of a stream of air passing up or down the pipe. The vibration from the glottis propagates itself by undulation all over the head and chest; but it is especially powerful at the original seat of vocality and the parts which immediately adjoin it, particularly the pharyngeal, the oral, and the nasal cavities. (The pharynx is the muscular cavity behind the mouth.)

These facts premised, we will now shew in what way we were led to our remarks respecting the breathing in speech and song.

We do not mean to say that speech and song are produced by the entering stream of breath, as the makers of some musical instruments, for convenience sake, sound their reeds or pipes by an apparatus drawing in air by suction, like the expanding diaphragm and chest in inspiration; and not propelling it, like a bellows, or like the same organs in expiration. This we do not mean; though there would, perhaps, be nothing absurd in supposing that the reed, or vocal chords, or call them what we will, of the glottis, are so formed as to speak either way; and indeed M. Magendie, as we have seen, says, what Lord Bacon had said long before, that the ingressing air is capable of being employed by the glottis to form song and speech, as well as the egressing; nor would the circumstance of the modification of sounds by the tongue, lips, nose, and varied apertures of the mouth, refute this notion, since innumerable instances are on record of articulation, said to be perfect, both in song and speech, where the tongue has been lost*;—a very conceivable case, if we consider that the

* We should not think it necessary to add a note on this subject, were it not that some advocates for modern miracles recently urged, as an argument in proof of their doctrine, that certain martyrs had spoken notwithstanding their tongues were cut out. Our readers will remember how piteously we were castigated for saying, that, even admitting the fact, still there was not of necessity a miracle; and we produced, in our Volume for 1831, p. 164, a remarkable case in point, by Sir J. Malcolm. We copy, in addition, the following passage from Dr. J. M. Good's Study of Medicine: "The numerous and well-authenticated cases on record of persons who have retained a full and perfect command of speech after the tongue has been destroyed or extirpated, proves incontrovertibly that the glottis alone is capable of supplying, in this respect, the place of the tongue." He adds, "*hundreds of cases* might be quoted on the subject;" several of which he narrates in detail, with their verifications. A remarkable case is recorded in the volumes of Philosophical Transactions (1742—1747), of a girl near Ipswich, who lost the uvula as well as the tongue, and yet spoke and sung "without any imperfection whatever," "articulating as fluently, and with as much correctness, as other persons; and articulating, too, those peculiar syllables which ordinarily require the express aid of the tongue for exact enunciation. She also sung to admiration, and articulated her words in singing." Here, then, we have articulation, and even what are usually called lingual modifications, without any tongue. The conjecture of Dr. Good, and other physiologists, that the epiglottis in such cases supplied the place of the tongue, is scientific nonsense. They might as well say that the finger or thumb supplied it; or that the valve at the one end of a flute contrived, while covering its own hole, to cover the holes at the other end, by sympathy. The epiglottis could not turn back, and stretch out to the palate or teeth. A more probable solution is, that the tongue's office is not direct, but only incidental; that the glottis speaks, and also either articulates, or that at least articulation is formed upon the emission of the voice from the glottis by the organs at the back of the mouth; so that the tongue has only to fall where the articulation happens to throw it. This girl had a correct ear for sounds, as appears by her good singing; and the larynx and pharynx gave the requisite vibrations, which, had there been a tongue, would have thrown it into its right place. We mention this, because we feel sure that the directions of elocutionists about placing the tongue for certain letters, only lead to tricks and affectation. They ought to try, by means of the ear, to stimulate the primary organs to do their duty; and if they catch, and learn how to convey, the right sound, the tongue must of necessity

motions of the visible external organs of speech are not the cause of articulation, but its effect; that we do not, for instance, as is usually supposed, put our tongue into a certain position in order to vibrate *r*, or to stop in *t*; but that, the primary organs of voice, doing, by direction of the ear, what is necessary to convey that sound or feeling, the tongue falls where it must for the purpose; insomuch, that when persons taught by elocutionists, try to place their tongues in certain positions, rather than to catch a given sound, or position of the primary organs, which would of necessity send the tongue right, they speak unnaturally and unpleasingly, with many screwings and contortions of mouth—just as persons who try to place their feet by rule in walking walk badly; the feet not being properly the leaders, but the followers; though, as they catch the eye, the teacher and learner are apt to think of them, instead of the muscular vigour that should actuate the whole limb, and indeed the whole body; which being rightly disposed of, the feet cannot fall wrong. So the right sound by the primary organs will throw the tongue, lips, &c., to their right place, though rather differently in different mouths, according to their shape and capabilities; and the ear tells whether the mouth is well formed or not; and it would cause the mind to be pained if a mouth were heard to be without a tongue, even though articulation were perfect. May not ventriloquism be an art by which the laryngeal and pharyngeal organs are taught to put themselves into the proper postures for voice and articulation, but without allowing the visible organs to follow their natural automatic indications of what is going on? Many persons, with well-formed mouths, vocalize and articulate badly; while others, with the external organs ill-formed, do both well; the ear and the imitative faculty having in each case tuned the primary organs more or less perfectly. The mere circumstance, therefore, of the necessity of articulation being added to vocality, would be no absolute proof that the glottis may not speak by the ingress as well as the egress of air. Nor would the circumstance that a perforation of the trachea destroys vocality, interfere with the argument; for a hole in the musical-instrument maker's exhausting syringe would be as fatal to drawing in the air by suction, as a hole in the organ-bellows to pouring it out by pressure.

But still, though there is nothing intrinsically absurd in supposing that the glottis might be intended thus to vibrate both ways, so as to be ready at all times, whether the breath happens to be coming in or going out, to do its office; especially when a person is seized with surprise at the instant when the breath is coming in, and instinctively utters a sudden noise (call it speech, or what we will) of joy, sorrow, or alarm; yet we do not, in point of fact, intend to say that persons do thus ordinarily speak, so that one half of every clause is enunciated with influent breath. To speak during the tide of inspiration, is not of necessity to speak by means of inspiration; and in the present paper we wish not to call the breath used in vocality either inspiration or expiration.

How the matter is really managed seems difficult to explain; but the most important point is to inquire as to the fact itself. Let us, then, see how the case stands. In the ordinary average course of breathing, an adult person makes twenty respirations in a minute; Sir Humphrey Davy, trying the experiment, found that he made twenty-seven; others say fourteen, but the average is about twenty—namely, one every three seconds. A respiration includes, first, an inspiration, which is chiefly active and voluntary; secondly, a subsequent expiration, which is somewhat passive, and less voluntary, being rather a relaxation and return to repose, than an active effort; and, thirdly, a state of partial collapse, or quiescence, while the whole apparatus is awaiting the next effort. Inspiration is usually much longer than expiration; and the quiescent state, or collapse, is, or may be, as long or longer than either: the physiologists say it is about a second and a half. Under these circumstances, out of the three seconds we get little more than half a second—that is, little more than one-sixth of the time of a respiration—for expiration. A respiration may be longer or shorter than three seconds, and its three parts may vary greatly in their relative proportions; but let us, for the sake of being far within the mark, shorten both the repose and the inspiration, so as to allow, out of every three seconds, a whole one for expiration. This is far too large an allowance; but we will even, for argument's sake, admit it.

Now, in speaking we may articulate from half a syllable, or a syllable, up to many syllables, in a second of time; but in deliberate speaking, three in a second, allowing for stops, will be a very good average; but whether we take half that or double that, the argument will not thereby be affected. Let us then suppose three syllables to be spoken in a second—that is, nine during the time of one ordinary respiration. Now,

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fall (*not be artificially placed*) rightly. Sir John Malcolm's acquaintance, it is said, spoke "thickly;" and of necessity there must always be some peculiarity from passing sounds through a tongueless mouth; but still the tones and articulations might be correct. The knowledge of these facts may be useful to speakers who have awkward mouths and irregular teeth; for though the solid parts will not change, the larynx and pharynx are flexible, and a well-tuned ear and proper exercise may greatly improve their intonations and increase their muscular vigour.

if the breathing in speaking, remains just as it did in silence—that is, if the vocal act has not interfered with the vital act—and if we speak only during expiration, then we speak three syllables during a second; and then are silent for two seconds, while we might have deliberately pronounced six more; then again we speak for one second, and pause for two; and so on, throughout a whole speech or conversation.

That we in fact do thus, no person will maintain. If we listen to a person talking, either fluently in conversation, or in a set speech, we seem to perceive a continuous stream of sound for a much longer period than a second, and certainly not with an interruption of two seconds to every one; two-thirds of silence to one of vocality.

Here then is a difficulty to be solved; a difficulty which we are persuaded our facetious correspondent had not contemplated when he amused himself at our expense; indeed, it has never been observed, that we are aware of, by any physiologist or elocutionist; and yet it is grounded upon a plain simple matter of fact and observation.

We can see but two ways of getting out of it; namely, either by saying that the inspiration of silence takes altogether a new character in speech, so that the relative time of inspiration and repose dwindle almost to nothing, and that the time of expiration is largely protracted; or that vocality is not of necessity confined to the period of expiration. Which of these two is the fact?

With regard to the first, it seems difficult to imagine that an action so vital as that of respiration, the least irregularity in which would be attended with serious consequences, can be altogether changed from its ordinary course, without great inconvenience and injury. Let what will happen to speech or song, vitality requires that the breathing should go on properly; and as the only inlet and outlet is through the glottis, that organ must do nothing which would impede it. Some elocutionists say that we should take in a large supply of air, and retain it forcibly for several seconds, so as to keep a good stream for speech; and then, when it is low, quickly take in another good chest full; and so on alternately. Now in this the whole process of ordinary respiration is reversed. Inspiration, which is naturally slower than expiration, is made much quicker; and as for the quiescent pause which is essential after each expiration, no account whatever is taken of it. The lungs must be largely inflated with the quickness of a spasm, and retain their aërial food much longer than in silence they naturally would—and, we may presume, after it has become too much deteriorated to be sufficiently vital—and the subsequent quiescence, which all muscular action requires, is not thought of or allowed for. But even supposing that the three variations from ordinary action are all combined—that the inspiration is hurried, the expiration protracted, and the pause diminished—still two parts out of the three are devoted to silence, and but one to vocality. It is for the ear, the eye, and the feelings, to decide, whether in point of fact, when a person, thinking nothing of the matter, speaks freely, or hums a tune, he does thus largely and altogether deviate from ordinary respiratory action. It is further for the anatomist and physiologist to decide, whether so great a deviation would be natural and healthful; and whether it would not be so constraining and oppressive as to inconvenience the speaker, and pain the mind of the auditor by sympathy. We cannot think that the pleasing and universal exercise of vocality—a child chatting with its companions, a nurse or mother singing to her infant, or a man familiarly talking over his dinner-table—requires this extensive surrender of vital to vocal function. We are therefore led, even *à priori*, to think that the all-wise Fabricator of the human frame has ordered the matter somewhat differently.

Let it then be inquired, whether there may not have been some popular mistake as to the facts; whether the functions of vitality may not have been too much confounded with those of vocality: whether, for instance, the pause of quiescence, which the parts concerned in inspiration have need of before a new effort can be made, has not been taken to be a part of the time employed in inspiration; whether the catch which occurs if we do not allow for this passive pause before we attempt to inspire, has not been mistaken for the absence of breath for the vocal function, whereas it was merely an interference with a vital function; and whether, when this pause of collapse has ceased, and we have begun to make an inspiration, we may not also begin *at once* to speak or sing, and continue speech or singing during the course of that inspiration up to its summit, and back again during the expiration which follows it. How this is done (if done) is another question; but the fact seems from the above reasoning to be antecedently probable, and we feel convinced from observation and experiment that it is real.

With regard to the practical solution of the manner in which the two apparently opposing acts are performed, if performed, we do not profess to offer any decided opinion. We will, however, throw out a few conjectural observations. Let us begin with reasoning from expiration to inspiration. We observe, during an expiration, that all the sounds or syllables of song or speech are not in one equal flow, but come out by puffs, or pulses. This is readily proved; for the ear appreciates these pulses, the hand held before the mouth feels them, and the flame of a candle will wave to them. These puffs occur, wholly or chiefly, at the accented syllables—that is, when the larynx makes its stroke or swell. It would seem as though the glottis

kept alternately opening and closing its chink; or perhaps, that the air, being forced through it in expiration, is allowed to burst it open as soon as the compression can overcome the tension of the lips; a puff then escapes; the glottis again rapidly closes; the air is again instantly compressed; the resistance is again overcome: and thus, at the volition of the speaker, there are one, or two, or three, or even more, of these little jets during one expiration; giving to us the particular feeling of what we call accented sounds or syllables: the dying away of the jet, as the glottis is closing, being, perhaps, the unaccented portions. Thus there is constant jet and remission, though so rapidly that it is difficult to detect them. These are not intended to be represented as the fully ascertained circumstances of the case; but the statement as to the general notion of the pulses, which are demonstrable, is all that is necessary for our present argument. Let us suppose the thorax to be a pair of bellows, and the glottis the nozzle; the only difference being, that the animal bellows not only expire but inspire through the nozzle, as a pair of bellows may be made to do by stopping up the wind-hole. Imagine a pair of bellows full of air, and a little spring valve, opening outwards, stopping the aperture of the nozzle; and the hand imitating the action of the ribs and diaphragm, in sending out the air by pressure. Suppose the bellows to hold, as the lungs may do, say some two hundred cubic inches of air; and that it is intended to give out in one expiration only twenty cubic inches—allowing, for argument's sake, that to be the quantity of a pulmonary respiration. Now, the valve being merely a small aperture like the glottis, the wood and the leather (that is, the ribs and diaphragm) of the bellows would need to move but very little in order to keep up a quick stream, if there were no obstacle at the aperture. As it is, let us suppose the handle of the bellows to make a stroke of three inches in order to expel the twenty cubic inches of air; at the end of the first inch of pressure, we will suppose the valve yields, and out goes a puff; the valve springs back, and keeps closed for an instant, till the accumulating pressure at the two inches' end again overcomes the spring, and forces out another puff; and the same at the three inches. This gives us three puffs, or, as we might call them by analogy, three accented notes or syllables, in one expiration. If, instead of a valve, we had used a little vibrating apparatus, stopping the mouth of the nozzle, and yielding its musical sound as it yielded to each accumulation of an inch of compressed air upon it, we should have improved upon the illustration.

Now we can conceive that in the course of an expiration the air passes somewhat in this manner through the glottis; being urged by the wind-chest, and stopped by an effort of volition at the vocal passages, till it forces them open, causing them to vibrate; and that in one expiration there may be three, or more or fewer, of these little outbursts. The quantity of air issuing out is so little, compared with the capacity of the wind-chest, that a movement of the ribs and diaphragm scarcely perceptible to the eye would send out a considerable gust through the narrow chink of aperture; and the utmost that would be perceived, as disturbing the regular pressure of the wind-chest, would be a slight momentary start, or vibration, each time the little musical valve burst open for an instant and closed again. If a person places his hand upon his chest in silence, and, after marking the expirations a few times, as they flow out equably through the open pipe, suddenly begins to speak or sing, he will find that there is a slight oscillation or vibration, as if the wind-chest kept making little puffs against the apparatus at the aperture, while it went on depleting. These little starts of pressure, or accent, are better detected in reciting poetry, because in metre the ictus recurs regularly. If the speaker makes these muscular contractions of the chest more forcibly than the glottis is prepared for or can sustain, there issues out a quantity of breath not duly modified into tuneable speech or song by laryngeal vibration. Shrieks, cries, and coughs, partake of this character; and even in ordinary speech, when a person shouts, spouts, or screams, something of the same kind takes place, and the speaker is justly said to lose the command of his voice. Every speaker should be aware, that it is not the quantity of wind driven from his lungs through the orifice of the glottis, but the quantity that is modified by tuneable vibration as it passes the vocal and articulating organs, that becomes effective. It is of no use to exert the lungs, as it is called (that is, to make the diaphragm and ribs act forcibly, for the lungs themselves are passive), if the speaker does not learn at the same time to manage the forcible stream of air which he thrusts out, by adequate vigorous action of the vocal organs. It is not noise, but vibration, that makes speech effective; and very little action of the bellows will be sufficient, if the glottiral and pharyngeal organs work well. A small stream of air, that would not cause an open organ-pipe to vibrate to be heard across a room, will cause a whistle or a clarionet, which have a vibrating apparatus in their throat, to be heard and felt a mile off. Take away the pea, or reed, and the bellows of a smith's forge would not produce the same effect. The knowledge of this fact may be of use to those speakers who think "they have no lungs," whereas all they want is vibratory action; chiefly pharyngeal or glottal, but extending in fact over the whole frame. One speaker will thrill a thousand persons without seeming to agitate a muscle, and with a sound scarcely audible; while another will pump and vociferate

and contort himself in vain. A finger placed at any part of the head or chest of the former, will feel that the whole frame is vibrating like the sounding-board of a musical instrument; whereas the other is all commotion, but little vibration.

But we have digressed from our direct point, which was, to shew in what manner we may conceive it possible that we should speak during the act of inspiration, without supposing that we do so by reversing, as it were, the reed of the glottis, and making the chest an exhausting syringe. We have seen that in expiration we force out the breath, in speaking and singing, in little puffs, though the bellows are all the while proceeding in their expirational function. Now we can conceive that in inspiration there occurs something of the kind; that we take in a large wave of air for vitality, but give out little jets of it for vocality; but that the business is managed with an alternate action so rapid and minute that we can scarcely detect it; though, if we do not mistake, we find, as the result, that while speaking several syllables we have actually become filled, and not emptied. We may compare the supposed action to that of the bellows with the large feeding-valve closed, so that, while we are filling the cavity by drawing a full stream of air through the nozzle, we may yet keep puffing out little jets, less than we draw in, and so fill the bellows by the difference. We may thus suppose the diaphragm descending and the chest expanding in the usual manner of inspiration; forming what would be a partial vacuum if the external air did not flow in through the glottis as fast as the internal air is rarefied by the enlargement of the cavity. But while the cavity is of necessity thus kept constantly full as it expands, being open to the external air, yet the same rapid action of partial vocal jets may be conceived going on as in the case of expiration; the vital function not being disturbed by the interjected spirts, which take so little air, and are managed so rapidly, that no inconvenience is felt. Suppose, for instance, that the diaphragm descended several inches, and the air-chest enlarged accordingly; and that, while this was going on, some syllables were to be spoken, or notes sung, which required two or three vocal impulses; a smart stroke back of a few tenths of an inch would probably so contract the large expansion of the chest, as to give out quite enough through the narrow lips of the glottis for vocal vibration; and as that vibration, when set up, does not die away on the ear instantly, but is prolonged and echoed by the whole oral and nasal apparatus, through their rebounding halls and hollow passages, and to the minutest fibre of the frame, there is ample time for the chest to go on with its expansion, drinking in a large wave before the next accented syllable occurs. Indeed, there is nothing to prevent this between every distinct sound or letter; for if a person takes ten or twenty letters in a second, the ear would not appreciate the rapid minute regurgitations, or effluxes, as interfering with the large inflowing wave, any more than the eye sees the starts in the hand of a watch, which appears to move equably, though we know that in truth it moves by jumps, as the eye itself tells us in a large clock, or with a powerful magnifying-glass in a watch. If we could make a whistle, or a clarionet, or reed-pipe, as sensitive as the human glottis, and capable of vibrating with a small expense of wind, we might insert it in a syringe, or pair of bellows; and while we sucked into the syringe or bellows, through the musical tube, a full tide of air (say drawing back the handle ten inches during the second), we might by machinery dart back little puffs (say at every half-inch, or a twentieth of a second) to represent letters; though we can conceive it *possible* that there would not be any need of a puff oftener than at each syllable, or even each accented syllable—say three in the course of the second, or during the ten inches of expansion of the wind-chest—the reed, if endued with life, keeping up the vibration, and forming a whole syllable, or more, by means of one aërial impulse—that is, if it be possible that the glottis, while vibrating one sound, may rapidly alter its position, but continue to vibrate, and thus give us the idea of another; or that, while vibrating that one sound, the articulating organs, whether they be laryngeal or pharyngeal, may cut it into articulations. There is no need, however, to suppose any thing of this kind for the sake of the present argument; for if it were requisite that a small gust of the entering air should be deflected as many as twenty times in a second, while in the twenty intervals between these little puffs of expiration a large wave of influent air keeps filling the chest as it expands, there would be no difficulty in the case.

We admitted that the ear might not easily appreciate or detect these rapid vibrations; but, in truth, if our hypothesis be correct, it *does* detect them; for the vocal changes which we call primary articulation, accent, notes, letters, and syllables, all tell the ear what is going on in the organs, the sounds which we so call being the noises made there by these very actions. We speak letters in words and sentences much faster than we can number them; so that our inability to catch a great and a little wave, so rapidly succeeding each other, would not be at all to be wondered at: we, however, feel and hear a vibration in the windpipe and chest: now vibration is the going backwards and forwards; and may it not be, that the very action we are supposing is connected with it?

It must be remembered, in reference to the whole of these remarks, that in speech or singing the mouth and the nostrils assist each other. If a little puff is going out

through the mouth, the very instant that puff has left the glottis, before it can get through its duties in the mouth, the vacuum which is going on by the expansion of the chest will have been filled through the open pipe of the nostrils; and, in like manner, when a nasal sound is made the influx may go in by the mouth. If we stop the nostrils while speaking or singing, we are obliged to make many awkward pauses in order to get breath. While the organs of speech are fixed in the attitude for the vocalizing breath to pass through the mouth, though no air goes back to the chest through that entrance, the nostrils supply the defect, without our unclasping the vocal organs; but if we compress the nostrils, then we are obliged to unclasp the vocal organs, as it were, to eat in breath: and so, *vice versa*, where the sound is one that passes out, as we say, at the nostrils; though it must always be remembered, that it is not the mere breath that makes the noise, but the vibration of the air from the whole resounding apparatus.

It might surprise a person who had not considered this subject, to discover how very little breath is required for vocal action. If a person holds the flame of a candle near his mouth while singing or speaking without effort or constraint, and taking no account of the air passing in and out of his nostrils, we think he may detect something like the following phenomena. First, that there is a puff at each accented syllable; but, secondly, that the puffs are not all equal among themselves; but that two or three or four puffs are weaker, then the next two or three or four stronger; and that afterwards there is a little pause, about equal to the two or three or four puffs. We should say that the first penthemimer or hemistich of puffs was during an inspiration; the second during an expiration; and the pause during the pulmonary collapse that followed. This, we think, is the general working, though varied at every instant by innumerable circumstances; for each letter may require a different quantity or manner of aërial propulsion; nor is it easy to distinguish between the puffs of the pulmonary bellows, and the bellows of the pharynx and cheeks: though their action is quite distinct. How little air is necessary even for powerful intonation, will appear if we swell notes in singing; for while the singer is generally supposed to be pouring out vast volumes of breath, he is only, as it were, playing with it; making it resound and vibrate, so that the flame of the candle is scarcely propulsed by its issue.

If the above hypothesis be in any measure thought worthy of inquiry, it may deserve to be considered whether the constant restings which occur in speech upon the consonants, during which there is little or no vocality, till the ensuing vowel gives vent to the pent air, may not be employed in the passive act of admitting the influent wave; though it seems not necessary to urge this, as in vocalizing even a vowel, whether in speech or song, there are evident vibrations, during the rapid alternations of which we may drink in at every pulse more than we pour out. If we place a vibrating tongue of metal so as to lie upon and accurately to stop up a groove, we could not, while it is quiescent, suck in any air by applying our lips underneath it; but if, while in that posture, we gave it a short smart blast, so as to make it vibrate, we could, during the vibration, suck in air; for even the tongue of a Jew's harp vibrates to a great range, and a base reed of a seraphine or organ may be made to vibrate several inches; during which time the sound keeps up, though we might be sucking in air in large quantities from underneath, provided the suction is not so forcible as at once to stop the vibration. The glottal action we are supposing would not require, at each interval of vibration, any thing like the same quantity of time or action that we see thus displayed before our eyes. If, instead of the groove and the tongue of metal, we substitute the chink of the glottis and its lips, the hypothesis may be illustrated. We may vibrate those parts by an ejected pulse of air, which causes them to resound; while at the same time the vacuum caused by the expansion of the chest is drawing in air, either during the alternations, or so quickly at a pause, that the ear cannot detect any disruption of continuity, except the mere fact of vibration, which is disruption, and the formation of new sounds and articulations.

The simile which we mentioned, of the boat on the adverse tide, may, perhaps, illustrate our hypothesis. The wave came in against it, and began to drive it back; but at the stroke of the oar it made way against the tide; during the interval before the next stroke the tide again began to urge it back, but a new stroke was made; and thus vibrating between the influent stream and the strokes of the oar the boat made way.

We will endeavour to illustrate the subject in another manner. According to the usual idea, a person can vocalize only while the aërial tide is going out; he can make no use of it while it is coming in; and we know that he cannot during the collapse. Suppose, then, that we speak to a person, and our question requires a quick answer; but it happens that the tide is nearly run out,—what does he do? Does he, besides shortening the time of collapse by a catch, also proceed further to take in a breath; and then, having arrived at the flood, deliberately answer us at the next effluent tide? This he must do, or something like it, if he do not reply during the incoming tide; unless it should be supposed, that though in collapse, he collapses still more by

making use of the air already in the chest for the occasion; but this is so contrary to evident fact, that we need not proceed to refute the conjecture. That air might indeed do well enough for vocalization, but the lungs cannot wait as regards vitality; they want an instant supply: besides which, the organs, having re-acted back to the state of collapse, cannot re-act back still further with a new stroke, any more than the foot, when kicked out to the extremity of its range, can kick again without returning. We may, indeed, make a sort of feeble, momentary moan or cry, by such an attempt; but this is not speech or song; it is, in fact, an indication of distress. Besides, supposing a question again asked, and the party wishing quickly to reply, he must first get from the lower collapse to the ordinary collapse; and then make an inspiration; and then wait till the tide turns outwards, before he replies. But is this natural? It appears, therefore, to us, that we speak without difficulty or hesitation whether the tide be influent or effluent. We take up conversation at all times; we are ever prepared; the most sudden question is promptly answered; a thousand singers all dart at once from silence upon the same demi-semiquaver at the precise fraction of a second: there is no appearance of a sudden turning of the tide, where it happened to be wrong, so as to convert an inspiration into an expiration, but, so far as we can discern, it flows on in its course, whether it were coming in or going out; the vocal function not interfering with the vital, except that, whether coming in or going out, it makes a few puffs at intervals against the glottal reed; but the main wave not changing its character of efflux or influx.

Let our reproving correspondent himself try the experiment. Let him set some person (the parties turning their backs on each other, so that the eye may not prepare the voice) to ask him the question, *No?* to which he is to answer, *No.* Let the interrogator do this many times, and at every variety of interval from a second to a minute, so as of necessity to catch the breath at every possible state of ebb and flood. Now our idea is, that the question is answered promptly, whether the person is in the act of inhaling or exhaling. If inhaling, he just gives, as it were, a momentary regurgitation for vocality, but not an expiration; he does not turn the tidal wave from its influx to an efflux, but proceeds with the influx till it rises to its height, as though nothing had happened; and this, even if several syllables, instead of one, had to be vocalized. It seems to us, that the diaphragm, which was descending, and the ribs, which were expanding, do not alter their course, and turn their horses' heads to go back; but that they proceed on their journey, merely discharging the passing duty assigned to them, without interfering with their main and still more important object. Our correspondent will by this time see clearly what we mean by vocalizing during the course of an inspiration, as distinct from vocalizing by means of an inspiration. We do not absolutely say that the chest expands at each precise fraction of a second in which it is giving out the material for vocality; but we say, that it appears to us to expand on the whole, even while to the ear there is continuity of sound; which may very well be, if we consider the rapidity of the undulations, which are not appreciable to the ear, except that we feel what we call vibration, which may well consist with this idea of rapidly alternating resistance and overcoming. Let our correspondent place his hand upon his chest while singing or speaking fluently and without constraint, and decide whether he does not vocalize while the great wave is on the whole coming in, as well as while it is flowing out; while the ribs are on the whole rising, and the diaphragm falling, as well as while they are verging towards the collapse. Or, does he give out a second of vocality; then wait two seconds in silence, during the collapse and the rising, till the chest is fully inflated; and then only begin to vocalize again? He may do this as taught by elocutionists, but not, we think, by nature.

We will endeavour to elucidate our conjectures still further, in a few detached paragraphs, without seeking to reduce them to methodical arrangement or sequence.

We believe, as we have already stated, that public speakers very frequently injure themselves by confounding vital with vocal necessity. A man may put me out of breath by singing or speaking out of breath himself, if I choose mentally to follow him. He is popularly said to be out of breath by the expense of vocality; he has sung or spoken, it is said, too quickly, or vociferously, or nervously; but how was it that I, who poured out no vocality, was put out of breath by sympathy? I was silent; where then did my breath go? Now we should submit, that it was the trespass upon vital action that was the cause of uneasiness. It was not that the speech or singing took too much wind, as people suppose; but that they were so unskilfully managed that the breathing did not go on with vital regularity. Nay, it was, according to our hypothesis, even possible that the air, instead of being too fast issued, was, at least by intervals, too long pent up, so that it lost its vivifying power. Or perhaps the singer or speaker, not knowing that he was to go on during inspiration as well as expiration, stopped improperly, to take breath; and then, to make up for the awkward interval of silence, committed two other offences against the vital functions —that is, he hurried too quickly over the natural pause of collapse, by a sudden catch; and he also performed the act of inspiration with undue rapidity; or com-

mitted some other inconvenient trick, either from bad habit or bad teaching. If it be true, in fact, that we do naturally speak during the wave of inspiration, it is evident that all speaking that is modelled upon the contrary hypothesis must of necessity be constrained, unnatural, and painful. We only propose the subject for further inquiry and experiment, merely stating what occurs to us at present upon it. We wish the fact to be ascertained; but as for any hasty conjectures or hypotheses of our own to account for it, we have not the slightest partiality for them.

Richerand and Magendie both say, that in singing the breath is taken in and issued out with all kinds of starts and irregularities; now a short breath, now a long breath, and now perhaps no breath at all; so that the action is very painful to the individual. But surely this cannot be the case in natural singing, or unless a person has learned by bad habits to make his vocal action laboriously unpleasing; for how can the ear be gratified at what causes physical uneasiness in another? We believe, on the contrary, that the breathing, even in the most rapid passages of singing, is, or ought to be, perfectly regular and easy. We do not say what is the law which it follows; and much less do we say that this law is precisely the same in speech as in silence, or in song as in speech: but that there is some general law, some principle of regularity, to which all apparent irregularities—if they are not unnatural and displeasing irregularities—may be ultimately reduced, we have not the slightest doubt. We do not believe that there is any affection of oral delivery, being common to the whole human race, and not to individuals or imitating communities merely, that is not resolvable into the functions of the organs of vocality. Of course we speak only of the physical, and not the mental phenomena. The physiologist and the elocutionist tell us by what positions of the organs certain sounds are formed, at the volition of the immaterial being that directs their movements; and why should not tune, accent, cadence, inflection, and all other physical affections of vocality, be traced to their physical source? And as all human beings are formed by the same Hand, they are endued, in the main, with the same organs and functions; and these follow, allowing for contraventions, the general laws under which the Creator has placed them. All creation, said Longinus and Plato, and many others, is *rhythm*; and we so far agree with the remark, as not to believe, with Magendie, that natural singing is a congeries of spasmodic irregularities. If so, how is it that the metronome beats with perfect regularity in accompanying the singer? Its beat continues the same as long as the time of the music continues so; and why should not the healthy play of the lungs be as equable as the beat of the metronome? Every kind of contortion is displeasing. A person cannot read or speak with pain to himself, without paining his auditors.

Inspiration being the more voluntary and energetic action, and expiration the more feeble; and the former, also, ordinarily taking more time than the other, and being capable of a large voluntary swell; it deserves to be inquired, whether it seems probable, or is the fact, that all speech and song should always be effected only during the shorter, less energetic, and less controllable portion of the action? Does not a speaker or singer sometimes absolutely swell as he pours forth volumes of sound? Does he not expand his arms, inflate his nostrils, throw out his chest, elevate his front, and throw back his head, and shew by every token that he is not collapsing, as he does the very next second at expiration; but is drinking in; and when he is said to be out of breath, is it not perhaps the case, that he wanted relief by a forcible burst of expiration, and not by inspiration; that he was intumescent, not exhausted? We only throw this out for consideration.

Persons who have the painfully nervous habit of stammering, stuttering, and so forth, constringe the glottis (at least this is one variety of the disorder), till the pressure of the air bursts it open with a spasm. It will deserve to be considered, with a view to a cure, whether, if our hypothesis about breathing be correct, the constriction is during the inflowing, or the outflowing, or either or both indifferently.

It may deserve also to be considered, whether a person, the mucous membrane of whose glottis or pharynx is inflamed, or irritable, so as not to bear without irritation the external air, may not feel that he can speak with less inconvenience and coughing while the warm moist air is passing out, than when cold air is flowing in; and whether persons thus circumstanced, do not sometimes relieve nature by this contrivance, leaving intervals of silence during inspiration, and thus doing what the elocutionists say we ought to do at all times?

It may be said, that if what we have supposed takes place, the ear and the feelings would observe a difference of sound between the portions of speech spoken during inspiration and expiration. And do they not? for have not all nations, besides their light and shade of syllables, also their light and shade of masses of words, so that bars in music and lines in poetry are divided into two distinguishable portions? May not this be what is meant by cæsuras, penthemimers, and the balance of clauses in antithetical sayings, hemistiches, &c.?

We have said that there is no absurdity in supposing that the glottal fibres may be so constructed as to vibrate in speech and song by inhalation, as well as by expiration,

as in making various noises they undoubtedly do; and that if articulation be performed by the glottis, the action of the tongue and other external organs being only a consequence and not a cause of articulation, then the fact of articulation being superadded to vocality is no proof that the air concerned in it was effluent, and not influent. There is also always felt, in speaking or singing, a motion in the glottis or larynx at each ebb and tide, which, if this theory were being considered, would deserve inquiring into. The motion might be imagined to be a preparing of the parts, a turning of the reed, as it were, to act against the wind, alternately blowing from opposite quarters. There is a sort of feeling of the act of deglutition, and persons think they are taking in breath, but perhaps it is only some vocal action. During its occurrence, sound seems to cease, and to take a new direction. We do not argue that it is really a change from vibration by inspiration, to vibration by expiration; not, however, because there is any thing abstractedly absurd in the notion, but because we think that we discern effluent puffs, as tested by the flame of a candle, at all states of the tide.

Some clergymen, who speak very well in ordinary conversation, as if afraid of hearing the sound of their own voice in public coerce the larynx, so that it cannot act with elasticity; and then they complain that their voice is weak. The defect was perhaps at first brought on from nervousness, or a relaxed throat; but it may continue from habit, after the cause has ceased. The medical adviser prescribes astringent gargles, or tonic pills, or cayenne-pepper lozenges, or sponging the throat with vinegar or cold water: but powerful mental volition is also wanted to direct (not misdirect) muscular energy to the parts, so as to restore due vibration. While on this part of the subject we may remark, that when the glottis is relaxed, or stopped up with viscid secretions, lozenges, and so on, are often of little use, as they do not very well get to the obstruction, except by remote action. The simplest gargle, even a mouthful of water, will sometimes take off the huskiness. The salivatory and mucous glands may be excited by a mouthful of bread.

We may remark a mistake which a person, in testing our hypothesis by experiment, may fall into. He may say, I will try if I can speak while I inspire; and then at the very moment of collapse may make the effort, when assuredly he will only be rewarded with an inarticulate spasm for his pains. But the reason, we conceive, was, that he tried to speak when he ought to have been quietly waiting the natural collapse; and if he had not tried to speak at all, but only prematurely to inspire at that instant, the gasp or spasm would have been the same: but if he had waited till the tide had begun to flow in, we think he would have found no difficulty. And here, also, we imagine that some mistake has arisen. Persons think that the pause of collapse is taking breath; and then, when they begin to speak they think they are pouring out the breath just taken; whereas, if we are right, they were only resting during the collapse, and when they thought they were beginning to expire they were beginning to inspire; and we think they might go on speaking during the whole wave of inspiration, till the chest and diaphragm came to their due tension, and wished to go back to repose. It appears however necessary, at the first emergence from the collapse, to take in; which would be requisite upon the hypothesis of a counter puff, as the chest must have something to puff out; but if it should appear that *after* the first influx, and while the chest is continuing to rise and the diaphragm to fall, we vocalize, this is all that is necessary to our argument.

Persons often think themselves out of breath for vocality, when perhaps they only want fresh air to ventilate their lungs for vitality. We have observed a speaker at the moment of collapse thinking he wanted to take breath for vocality; whereas he not only took in, but gave out, a hasty breath, before he vocalized, and was thus brought back again to collapse; and then he started fairly on a new incoming breath. Now in this case it was vitality, not vocality, that he wanted breath for; as is shewn by the fact that when he got a breath he did not use it for speaking, but only to pour it out for the comfort of his lungs, and, this being done, he went on easily, and began to vocalize.

An unskilful reader must beware of confounding laryngeal action with gutturalism. The glottis is neither mouth, throat, jaws, nor nose—it is the glottis. The Italians, who sing most glottally, most abhor gutturalism. Of two evils, it is better to speak with a nasal twang, than in the throat. Intenseness and volume of sound are connected with extent of the laryngeal and pharyngeal vibrations. What is called thrilling sound, is another effect of vibration. The epiglottis has been supposed to give the power of swelling without altering the pitch.

A reader or speaker will find, that after every laryngeal foot—that is, an accented syllable with its subsequent unaccented syllables—there is a state of repose, the organs resting ready for the opening letter of the next accented syllable. This repose may be continued for a considerable time *without blowing*. Let the reader try the experiment. For example, in the sentence first written, can he, in reading it, rest as long as he pleases, without altering the position of the organs, and without vocalizing or blowing upon the opening part of the *r* in *reader*, and of the *t* in *try*, and of *p* in *experiment*; so as to be able to go on when he wishes, with force, to the next

foot? If he cannot, he may rest assured that he has to learn one of the first elements of reading and speaking; for it is while thus resting upon, or rather preparing for, the opening letter of each accented syllable without vocality and without blowing, that the organs of voice gather, as it were, vital influence for muscular force; but if, while the vocal organs are thus reposing for strength the chest is blowing out, instead of resting too, what is gained? An officer giving the word of command "Stand at——ease," may rest on the *t* in *at* in perfect repose for many seconds, were it necessary, while all is quietude and suspension, and then enounce the accented word *ease*, just as if there had been no pause. If he did not hit upon the precise part of the letter to rest upon, he would of necessity blow out, till he was obliged to unlock the organs for breath, instead of obtaining repose by the pause. All speaking proceeds in the same manner; and it is by means of these momentary rests at each foot that energy is given to speech, the organs of the speaker and the ear of the hearer being equally pleased. It is best to try the experiment with poetry, because of the regularity of the accents. Every person who speaks with ease, yet force, does it instinctively.

It may be requisite to state, that throughout the whole of our observations, in speaking of the stroke or swell of the larynx as conveniently indicating to the eye or the finger the accented sound, and its remission the unaccented, we have not offered any opinion as to what that swell and remission really are; whether in relation to the action of the respiratory organs, or the trachea, or the muscular apparatus at the back of the mouth, which makes with the cheeks a little pair of puffing bellows, which are perhaps as much concerned in the matter of speech as the large bellows itself of the lungs; and we think we have discerned a sort of alternate play, which has not been described, between the large pair of bellows and the little pair of bellows; and certainly a person could not speak or sing without both. Every person feels, in speaking earnestly, that this little pair of bellows acts very powerfully; and we believe that the due action of those muscular parts have far more to do with the swell and power of speech and song, than the mere pouring out of volleys of breath from the lungs; whereas, if these parts are relaxed, or the speaker or singer does not know how to exert them with good effect, his vocality becomes laboriously feeble. But, not to digress to this important part of the process, we will only remark, what we were about to state, that we do not refer to laryngeal action as the ultimate *cause* of accentuation; but only as a convenient visible, tangible agent in it; the little puffs of accent being indicated by its stroke or swell; though this action and these puffs may be referable to the action and puffing of the great bellows, the larynx only adjusting the apparatus in order to sound the intended note when the wind comes, and the glottis, as soon as this is done, opening to let the wind out in vibration*.

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* We again fear to enter upon the many analogies which open before us; but may not the difference between speech and song be accounted for as follows? That difference we know is chiefly, that in song the voice jumps at once from note to note (or half note, or quarter note, or as the case may be); but it does not audibly traverse through all the interval between each jump; whereas in speech it slides, instead of jumps. In song it goes up and down by a ladder; in speech, by an inclined plane. In a keyed instrument we imitate song; in a stringed instrument, by making the finger rush up or down a string, we imitate speech. A person may form the tune of speech without speech; or he may hear it, in listening to a speaker at a distance, as in a cathedral, where he cannot catch a single articulation. Now if the larynx were going to sing the musical notes G, A, B, C, D, it would begin with putting itself in the proper form to sound the note G; the glottis would then let out a puff, and G (we mean the note, not the letter) would be sounded; then the glottis would close, and the larynx would throw itself into the form to sound A; the wind in the mean time accumulating and pressing, till the glottis opens, and out comes the sound of A; and so on, by intervals, to the fifth note, D. But if we had intended to speak, and not sing,—as, for instance, if we wished to ask the question *No?* raising the voice by a slide a fifth from G to D—may it not be that the chink keeps open the whole time while the larynx is making its progression, as before from G to D: so that we have not only the five notes, which alone we should have heard in song, but every shade of interval between them? And may not this be one reason why speech is easier than song? In song, a person must by his feelings adjust the larynx accurately for the intended note before he opens the glottis to sound it; though, if he sounds it a little wrong at first, he may speedily correct the mistake, almost before it becomes audible to another person; but in speech he has only to go to the extent of his slide, without any reference to any interval. If his ear or his habits are unmusical, he makes unmusical slides in speech, as a person makes false notes in singing; but still he manages to slide to his object, though he could not have broken his slide into musical notes. Persons ignorant of the art of singing, if they have a distant note to sound, make stepping-stones of the intervenient notes. They cannot, if rising an interval from G to D, actually keep the glottis open, and the pipe sounding all the time the larynx is gliding from

And here we may venture to submit another useful practical suggestion, as few speakers or singers are probably aware of the importance of this glottal plug, or key, or valve;—we only call it so by analogy, meaning to indicate the action by which we stop up the passage. Our friends the paviors will help us to an illustration. The pavior, or any person who is going to make a quick, violent, muscular effort, sets the muscles of the chest with rigid tension, just as Mr. Milman finely describes the gladiator doing. He is said, and truly, to hold his breath; that is, he keeps the glottal plug close; so that the chest becomes a firm, rigid body, for the muscles to re-act upon with all their vigour; which they could not do while it was giving way and eluding their tension by expiration. Now, if the plug is not air-tight, or is not strong enough to keep back the pressure, there can be no vigorous effort of the muscles; any more than a weight could be supported by a distended leathern bag with a hole in it. If the pavior had an open tube placed in his windpipe; or, what is the same thing, if the glottal apparatus was not wind-tight, and endued with proper muscular strength; he could not make an adequately forcible effort to raise up the heavy rammer. We have observed the same defect in many speakers. From weakness of the glottis, or not knowing how to manage it, the chest has not power to retain the air with sufficient pressure for forcible (we do not mean noisy or clamorous) speaking. The valve being too weak, or not being air-tight, the breath flows out before the pressure is sufficient to cause a duly vigorous explosion upon the accented syllable. They complain that they have a weak chest: they should rather say that they have a weak glottis. The thorax cannot sustain the vigorous muscular effort which powerful speech requires; and which a man in full health, with an expanded chest, habitually employs; because it gives way to the pressure on account of the leak in the wind-chest. But we need not re-state what we have already mentioned on this subject.

We have dwelt much upon the vital pause of respirational rest, the violation of which by a catch is one of the chief causes of inconvenience to a speaker, and of pain to his hearers. We may add, that if a person is of a sluggish habit, so that muscular energy is long in collecting, his collapses will be longer than those of a person of more ready vitality. Now he ought to be aware of this, and not to be afraid to be silent the requisite portion of time. Nervous speakers are too timid to be silent. This silence, however, is not a prosing drawling; the organs of speech and of hearing equally expect it; and if it is violated by a catch, more time is sure in the end to be lost, the pause coming where it is not natural. It is better to be suspensively quiet for a second, than to be out of breath through a whole period. We believe, that in earnest speaking the nervous energy is so rapidly supplied, that the time of collapse may be shorter than in silent breathing, and especially than the long collapse in sleep. We have called it silence; but in truth it is not so, for the vibration of the last breath will not have well died away on the ear before a new breath renews vocality. These collapses are, in truth, one of the most impressive parts of vocal action. They imply no grammatical suspense, but only ease the ear and the mind, and help to keep up willing attention.

We have shewn, in the foregoing pages, how we came by our theory respecting breathing; but not with the slightest wish to adhere to it, if it shall be shewn to be unsound. All persons who have written on the action of the human voice have confessed that there is some mystery somewhere—something that has not yet been detected. It may be that our hypothesis is incorrect, as many others have proved; but we shall be satisfied if—like the farmer's sons who dug their field for treasure, and who, though they found no treasure, were yet rewarded for their pains by a crop of corn—we shall have incidentally gathered any useful facts, even in the field of an unsound theory. If our hasty remarks lead some person, who has more leisure and better information, to discover and give to the world the right theory, we shall be overpaid. All that we wish to advance is, that respirational and vocal action in their connection follow some law, and are not the mere sport of accident. The human organs are framed, and their functions appointed, by Infinite Wisdom; and if we can trace the laws by which they are appointed to act, we shall be materially assisted in not violating them by the artificial processes of oral delivery. The statement which we set out with, in our Number for October, was, that besides the light and shade of syllabic accent and non-accent, there is a light and shade of masses of words, of which we have strong indication in the habits of all nations, ages, and languages, to divide speech and song into heavier and lighter portions; as in metrical lines, cadences,

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the position for G to the position for D; for then they would speak, not sing; but they do the best they can, by just letting out a little air in their way, at two or three of the intervenient notes, as if to try that all is right. Charity children and uneducated congregations usually sing thus. They dare not trust the larynx to adjust itself to a third, a fifth, or an octave, much less to a fourth, a sixth, or a more difficult interval, before they open the plug; but they drawl through as many of the intervenient notes as they can, by way of stepping-stones. A knowledge of the cause suggests the remedy.

musical strains, poetical cæsuras, proverbs and antithetical sayings, parallelisms, metres (as distinct from feet, being a combination of feet), and rhythm (as distinct from single tuneable bars); and this larger light and shade we think we trace in some way to the natural ebb and flow of respiration, as we do syllabic accent to the action and remission of laryngeal action; meaning, as before stated, by laryngeal action, that swell and full, that impulse and remission, which the eye, the touch, and the feelings, are sensible of at the top of the throat; without deciding upon its anatomical action, as connected either with the parts above or below it. One cannot open the works of the Ancients without observing that they speak most distinctly of this major and minor light and shade in human speech. What, for instance, do they mean when they so frequently tell us that six-footed iambic lines are three-metred? A foot has its cluster of accented and unaccented portions; and two of these clusters make a larger cluster, half strong and half weak. Dr. Bentley, in his edition of Terence, marks the whole of the lines after this manner, to accommodate, he says, the legitimate three strokes to six feet: whether correctly or not, is not to our present purpose; we merely mention the circumstance as illustrating the distinction between syllabic and clausular light and shade. So Quinctillian points out the difference between metrical feet and metrical rhythm, as affecting larger or smaller masses of words. Longinus does the same. We do not know that we are correct in accounting for the matter; but if we have only shewn that there is something to be accounted for, and that this something must have relation to the structure and functions of the organs connected with speech, we shall at least have opened a useful inquiry. What is it that makes a person repeating poetry, especially in a sing-song manner, make the lines or cadences vocally echo, as it were, to each other; the body, perhaps, waving backwards and forwards to them? It appears to us that the act of respiration has something to do with the matter; and that these bodily oscillations correspond to its action and remission*.

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* There has been a very curious controversy among physiologists, from the time of Galen, respecting the pulsations of the brain. That organ, it is well known, keeps rising and falling; and the question has been variously argued, whether these pulsations, to use the words of Richerand, "are exclusively isochronous to the pulsations of the heart and arteries; or do they correspond also to those of respiration?" Galen said that they correspond to the breathing; that as we inspire the brain rises, and as we expire it sinks; but the physiologist Schlitting maintained, that the rise corresponds to expiration, and the fall to inspiration: "Toties animadverti perspicue, in omni expiratione cerebrum universum ascendere, id est intumescere; atque in quavis inspiratione illud descendere, id est detumescere." Haller and Lamure agreed with Schlitting. Richerand has endeavoured to shew that the motion corresponds exclusively with the beats of the arterial circulation, and not with the breathing; but Vicq d'Azyr, quoted by Richerand, says, that on the brain being exposed a double motion is visible—first, a large wave of pulsation and remission, corresponding to the respiration; and, secondly, smaller vibrations during the larger, corresponding to the arterial beats.

We have not sufficient knowledge of the subject even to form an opinion as to which statement is correct; but it happens somewhat remarkably, that other writers, knowing nothing we presume of these speculations—and among them Joshua Steele, the author of Prosodia Rationalis—have endeavoured to connect accent, in speech and music, with the beating of the heart and pulse. So, also, Hierophilus of old identified rhythmus with the systole and diastole of the heart; and the notion was revived and advocated in a French work on the pulse (mentioned in the French Encyclopedia) some two hundred years ago, if we recollect rightly the date. That Encyclopedia, under the word "Poul," says (we quote from memory), that the pulse is connected with the natural time-beat in music; so that sixty beats in a minute would give the feeling of seconds, these corresponding to ordinary crotchets; and hence four pulsations in a respiration would make four crotchets in a bar. If a person becomes feverish or excited, he sings, speaks, or paces his room, more quickly; and the contrary when he becomes lethargic: and the accents of his speech or singing, it is urged, if allowed to follow the feelings without constraint, will correspond with the arterial beats. In all this there is surely much that is exaggerated and fanciful; but still the general notion goes to shew that there is in our natural feelings, as all the ancients taught, an instinctive sensation of rhythmus; and also, so to speak, a sensation of a lesser rhythmus within a larger; and there seems nothing absurd in conjecturing that these may be connected in some way or other with the action of the heart and the lungs. The brain is but a material organ; it is not the intelligent mind, the immortal soul; but there is nothing contrary to experience in supposing, that, if it have either a motion which corresponds with respiration, or another which corresponds with arterial pulsation, or both, it may receive sensations or remit nervous power to the organs of voice accordingly. There is no derogation from the functions of the immaterial spirit in inquiring into the structure and functions of

Is it not antecedently probable that two such important matters as breath as regards life, and breath as regards speech and song, should have been kept by the Creator more distinct than they are usually considered to be; so that though, in order not to cause unnecessary expenditure, the stream of air which is already at hand in breathing is rendered also subservient to vocality, yet that the two functions should be so contrived by Infinite Wisdom as not to interfere with each other? In silence, the breath should flow regularly and purely through the tube, without impediment; the glottis opening and closing to accommodate the action. Now, when we begin speech or song, the sound, with its articulations, should be finished in the glottis and back parts of the mouth, and be given out in purity through the oral and nasal passages, with due resonance, but without being, as it were, jostled on its way, so as to issue out with some adventitious contamination, such as nasality, buccinality, or palatal or labial peculiarity. Many persons might improve their voice by acting upon this hint. A speaker will perhaps find that he stops his words, as it were, with his nose, or makes them run round his cheeks, or thrusts them against his fauces, or drives them down his throat, or hisses them through his teeth, or strikes them against his palate, instead of allowing them to issue to the world unsoiled from the glottal mint and the back cavities of the mouth. The only obstacles interposed to the continuous stream from the chest, should be those which are *purposely* interposed—namely, those claspings and positions of the organs which are required for the formation of the sounds and articulations. The wind is to drive against the vocal surfaces, and the vibration, having been commenced, is to be propagated, with perfect elasticity, and without hindrance, from the glottis, as a centre, through every fibre of the head and chest; especially through all the vibratory apparatus of the pharynx, tongue, cheeks, lips, and nasal passages. Many persons suppose that it is the mere breath that gives the sound; but it is not the breath itself, but the vibration which it causes or conveys that gives sound. Blowing with a bellows against a wall, causes little sound; whereas a tenth part of the same quantity of air propulsed through a whistle would have filled a wide sphere of undulation. It is only for popular accommodation that we have spoken of the breath as if it carried the sounds with it, and gave them out, as it were, with its own vapour, as seen in a frosty morning. Defect of laryngeal and pharyngeal action is the chief cause of vocal feebleness; but this defect may be remedied by due exercise and management.

In speaking or singing, the wind-chest should be kept, on the average, in its ordinary state of replenishment. This allows of taking in and giving out what is necessary, without inconvenience. The currency for use is but a small quantity, compared with the stock in the vault below.

Too long or too short a pause in speaking, is as bad as none. If after expiration, at the pause of collapse, we violate nature by waiting too long, so that another breath has entered and is ebbing out, we shall be unable to get on till we have waited another collapse pause. If the above theory is right, we may navigate tide either way; but we must remain quietly aground at low water, till the tide rises. The interval is so short as not to be discernible, but the catch that shews its violation proves its necessity.

Deeply studious men have seldom strong, masculine, sonorous voices. This doubtless arises in part from general debility of habit; and when every other muscle is feeble, no wonder those concerned in respiration and speech are added to the dolent number. But, besides this general effect, the posture of sitting to read and write impedes the action of the abdomen and chest; and the larynx also is pressed in, and becomes enfeebled, by the hanging down of the head; so that when the student is not reading he still is unable to present the expanded open front, firm-set swelling neck, and erect countenance, of vigorous health. A knowledge of the fact may lead him to watch against the evil; and particularly not to make the laryngeal cartilages a cushion for the chin. Improper stooping over a discourse, to write it, will enfeeble the voice of the writer far more than delivering it with natural energy to a thousand people. If there is no serious malformation, or any disease connected with any of the parts connected with respiration and vocality, no reasonable degree of well-directed speech or singing will produce mischief; on the contrary, a studious man will often find this exertion a healthful exercise. Sedentary persons should remember, that in natural, unconstrained breathing, there is a slight oscillation of the frame. Now, if a person is reading or writing, the eye, being intently fixed at its focal distance, cannot allow the head to follow its natural movement; so that the chest must get its action as it best can; but it cannot do it unconstrainedly. This constraint, if continued for many hours together daily, must necessarily be somewhat

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the material agent; nor is there any thing preposterous in supposing that the brain appreciated the sensation of breathing, as much as the sensation of a whitlow or a pine-apple, and that the habits of speech and music are in some degree accommodated to its perceptions. We do not, however, vouch for the fact.

injurious to the habits of the organs employed in vocal action; but much of the evil may be prevented by good management. The body needs not, as it were, be screwed to the desk; the muscles may get a reasonable degree of play; and even the eye will be benefited by a slight easy oscillation of focal distance, rather than by being kept in rigid tension.

We have to apologise to our readers for the want of due order in our remarks; but intending to write only two or three pages, and sending our manuscript, bit by bit, to press, in the haste of a double Number of our work—at the Printer's convenience rather than our own—we have had no opportunity of arranging our matter: so that many things which occurred to us have been omitted, and some have been specified oftener perhaps than was necessary; but if any suggestion shall be found useful we shall be content.

REVIEW OF NEW PUBLICATIONS.

BISHOP OF LONDON'S CHARGE.

A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July 1834. By Charles James, Lord Bishop of London.

It is very comfortable to read a document that means something, and the meaning of which is clearly set forth; and it adds not a little to the comfort, if that meaning, when developed, is found to be fair and frank, judicious and Christian. We have been much disappointed in the case of some statements, which ought, in times like these, to have been peculiarly straight-forward and lucidly truth-telling, to have seen important questions approached with as much timidity as if the investigator were touching a gymnotus; instead of with a resolute determination to handle them, though discreetly yet boldly, even at the risk of a few passing shocks. We have, however, been exposed to no such perplexities in perusing the document now before us. There is no dearth of momentous topics, for new ones spring up in every page; and on all of them, as they pass in succession, we have a few brief, well-considered, pregnant remarks, the result of much observation and large experience, distilled through the alembic of an enlarged and vigorous mind, and applied to the actual facts and bearings of things, with the most conscientious desire to convert the whole to practical benefit, for the religious welfare of the public in communion with that Apostolical and Reformed branch of Christ's church which is established in this land, and of which the Right Reverend Prelate is by general consent admitted to be a most powerful champion, and an energetic, indefatigable, and exemplary ruler. If his Lordship had studied only sound policy, independently of the plain requisitions of Christian duty, we think he has chosen the course which in the end will prove to have been as wise and conservational as it is religious and manly. It is to no purpose in our commerce as Churchmen, either with each other or with the public, with the Legislative and Executive Authorities, or with the good or the bad class of Dissenters, to blink important questions, and to contend by twilight. To shew, on the one hand, that we will yield to popular impatience or ignorant clamour nothing that is useful or valuable; but equally to shew, on the other, that we have no disposition to claim infallibility, or to object to any well-considered practical amendments; is assuredly both the duty and the interest of the friends of the Church of England; and this appears to us to be the exact spirit of the present document.

His Lordship commences with noticing the alarming strides of reckless innovation; and in particular the fierce attacks upon the Church of England, which he deeply laments, because he considers the social and reli-

gious welfare of the public to be intimately connected with the stability of our National Ecclesiastical Establishment.

"The true peace and real prosperity of the country depend, not upon the multiplicity of minute legislative provisions, nor upon any economic regulations, however ingeniously devised, and however useful, as subsidiary aids; but upon its Christianity: and its Christianity mainly depends upon the labours of its parochial clergy." p. 2.

His Lordship regrets that he cannot repeat the statement which he made four years ago, respecting the moderation of the Dissenters in reference to the Church of England. They have taken advantage, he says, of political excitement and agitation to assail the Church and its ministers; and this not in the spirit of candid adversaries, who opposed the Church solely because they consider any national religious establishment incompatible with the purity and prosperity of religion, but with gross calumnies and unfounded accusations. His Lordship most justly remarks:

"It is scarcely less difficult to think favourably of the religious sincerity of those who, in the prosecution of a *bellum internecinum* against the Church, can unite their forces, not only with those of the Arian and Socinian, whose principles they profess to hold in abhorrence, but with the Infidel and the Atheist, who hate the church more than they hate the Dissenters, only because it is a more faithful and consistent witness and keeper of God's truth; and who, if they succeed in their designs against the establishment, will very soon turn their hand against their allies." p. 52.

His Lordship, however, adds, that all the Dissenting body have not acted in this spirit.

"There are many—and some, as might be expected, the most distinguished amongst them for piety and learning, who, separated as they are from us in polity and discipline, yet agreeing with us in all the essential doctrines of the Gospel—are ready to do justice to the Church of England, as a faithful keeper and witness of Christian truth; and who wholly disapprove of the outcry which is raised against her by her less candid opponents. And surely it is not difficult to conceive the case of a person, who may conscientiously dissent from the Established Church, without desiring its overthrow; who may think, looking to the present imperfect diffusion of Christian knowledge and principle, that *some* religious establishment is necessary; and who has been taught by the experience of past times, that he is not likely to have any establishment, which will be less burthensome upon his conscience, or his property, than our own." p. 6.

With opponents of this modified class; men who would not oppose the Church of England for faction sake, but who seriously think that national religious establishments are not sanctioned under the New Testament dispensation; the question (apart from the character of any particular communion) narrows itself to this: "Ought there to be an Established Church?" His Lordship says that this question must be determined by the solution of another: "Is the legal establishment of any form of Christianity calculated to promote or impede the moral and spiritual improvement of a people?"

"There being no express prohibition of a religious establishment in the word of God, the question, about which so much unnecessary discussion has been wasted, whether such an establishment be scriptural, or not; resolves itself into another, Whether an establishment be fitted to advance the great objects for which the Scriptures have been given to mankind? If it be fitted to advance those ends, it is scriptural, as well as useful and expedient; and the whole controversy is really reducible to a single topic of debate, whether the religious instruction of a nation be not most effectually carried on by means of an endowed and established church? We maintain, that not only is it most efficiently carried on by that instrumentality, but that, with respect to the country at large, it would not be carried on at all without it. Our large towns, indeed, and populous districts, might perhaps be provided with a precarious supply of Christian teaching and ministrations, by the voluntary benevolence of pious persons, associated in sufficient numbers for the purpose: but the rural population of our villages and hamlets, scattered by thousands over the surface of the land, would be left almost, if not altogether, unsupplied with the means of grace and edification." pp. 7, 8.

This, we honestly think, is the common sense of the matter; meaning by common sense, in this connection, the due application of Scriptural fact and argument to the actual exigences of the case. But at the same time, as regards the Dissenter, it is something like begging the question. His Lordship says that there is "no express prohibition of

a religious establishment in the word of God." We think so too, and that there is ample evidence in favour of such an institution; but many Dissenters urge that there *is* an "express prohibition," in the statement that our Lord's kingdom is not of this world—though what possible bearing that text can have upon the question, it would puzzle the most acute divine to point out; unless we advocated the cause of an establishment, not for religious, but for secular objects. If the object of an Establishment is to promote Christ's kingdom, and not worldly interests, the text is in our favour. But the begging of the question to which we alluded, is the resolution of the point in discussion into an inquiry whether an Establishment is calculated to promote the objects for which the Scriptures were given. The Dissenter will reply in the negative, grounding his decision upon his belief that the Scripture does not sanction such institutions. He says, that, in point of fact, he thinks that national church establishments have been prejudicial to the extension of Scriptural truth; but he declines debating upon this lower ground, because he considers that he is entitled to assume higher. We argue the plain facts and experience of the case: he denies these: he says that the voluntary principle would have done more than has been effected by national establishments. He believes that God would have preserved His church, without the use of what we consider means, but he considers impediments. So far, then, as regards him, it is hopeless to argue that, if we had no national church establishment, the people would be left unsupplied with the means of grace and edification—for he denies both the fact and the principle;—but the argument is nevertheless sound, and will weigh with every person who looks at actual facts apart from the distorting medium of "Dissent upon principle." For most justly does his Lordship remark: "The more searchingly the claims of the Established Church are examined, the more indisputable will they appear to be, on the score of usefulness, as well as on the higher grounds of its Apostolic derivation and authority." But he adds: "That it may be rendered still more useful, still more generally efficient, as an instrument for Christianizing the people of this country, we readily admit; and we earnestly desire that it should be so—not merely for the sake of quieting its opponents, but with an honest view to the great ends for which it is established."

But, if an endowed church is lawful, still may not the Church of England be too richly provided for? Popular outcry has been vociferous on this subject, but with no solid basis of fact on which to ground its remonstrances. The following statistical details must set the question at rest with every man who prefers truth to party.

"The total number of benefices, with and without cure of souls (including those churches and chapels which have no other endowment than that of pew-rents), is 10,701; and the total net income thereof is 3,058,248*l.*; giving an average of 285*l.* for each. The total net income of the Bishops, the Cathedral bodies, Collegiate churches, and other ecclesiastical corporations of every kind, is 432,948*l.* If this were added to the income of the benefices, and the whole were divided equally amongst the parishes in England and Wales, so much to the clergyman of each parish, no provision being made for the rulers or officers of the Church, nor for a large body of curates, the average would be about 326*l.* net income for each; an amount barely exceeding that which, by almost common consent, has been fixed upon as the *minimum* of provision for a well-educated man, set apart for the work of the ministry, and cut off from all other sources of emolument." p. 12.

We presume that in this statement of "total net income" is included all fees, and also the pecuniary value of parsonage-houses. The amount is not exorbitant, even if we threw in the Episcopal, Cathedral, and Collegiate revenues. But with regard to the first of these, they are not in the aggregate too large; for though some of the bishopricks have grown unnecessarily wealthy, others are too poor; and as the increase of population

requires several additional Bishops, rather than a diminution of their number, there is nothing to spare from the general fund. With regard to Cathedral and Collegiate property, something might be spared, but not, at most, sufficient to raise very sensibly the average income of the mass of poor livings. But it must be remembered, that even if the average income of the existing incumbents were more than sufficient, the number of them is far from being adequate to the wants of the population; so that there requires a large additional supply, under the name either of incumbents or curates; and these are not included in the foregoing average. With this large addition, if carried to its proper extent, the existing funds would not be sufficient for a respectable maintenance of the clergy, even if the whole property were equalized—a measure which the Bishop of London is persuaded would be injurious to the interests of religion, and which, we must add, would be unjust, as a question of property, whether as regards patrons or tithe-payers; for though the system of purchasing church property is a gross abomination, yet, as the nation has legalized it, a patron would be defrauded, the value of whose advowson was taken away without due compensation: nor would it be fair to a parish, that the tithes which are collected in it for local benefit should be carried away to fertilize other places.

His Lordship specifies the following details, as shewing the deficiency of the existing Church Establishment, and the necessity of calling into action new resources:—

"We want more churches, and more clergymen. Take an instance of this. In the eastern and northern districts of the metropolis there are ten parishes, containing together a population of 353,460 persons. In these parishes there are 18 churches and chapels, served by 24 incumbents and curates; the average being not quite one church or chapel for every 19,000 souls, and one clergyman for every 14,000. Whereas, allowing a church and two clergymen for every 3000 persons, there ought to be 117 churches, and 234 clergymen. So that there is an actual deficiency of 99 churches and 210 ministers, in that one part of a single diocese.

"In Lancashire, and the manufacturing districts of Yorkshire, and in parts of Staffordshire, the disproportion between the demand for spiritual instruction, or rather, I should say, the want of spiritual instruction, and the supply, is not less striking and lamentable. The truth is, that we are doing, or attempting to do, the work of evangelists, for a population of more than 14 millions, with a machinery originally constructed for a very small portion of that number. If the population and the clergy were equably distributed over the whole superficial territory of the Church, that machinery would not be sufficient for more than 11 millions, allowing each clergyman to have the care of 1000 souls: but its insufficiency appears in a still stronger light, when we consider the extremely unequal distribution of the machinery over the surface upon which it is intended to operate." pp. 13, 14.

The defect, his Lordship states, has been in part supplied by Dissenting and Wesleyan ministers. Of the latter, he says, at once with candour and discrimination:

"The Wesleyan Methodists can hardly, I fear, be considered, at the present day, as being directly or intentionally subsidiary to the Church: but I know not why we should hesitate to acknowledge the good which they have done to the cause which the Church has in hand, by their zealous and laborious exertions, as teachers of Gospel truth, in many parts of the kingdom, where the Church afforded no sufficient provision for the spiritual wants of a rapidly accumulated population. It was necessary that Christ should be preached there; and if *we* did not possess the means of doing so within ourselves, we have reason to rejoice that it was faithfully, though irregularly, done by others. It is but an act of justice to that religious body to state, that, with but few exceptions, they have not joined in the clamour which has been raised against the Establishment; and that, in many instances, they have openly declared their respect and attachment to it." p. 15.

Still the Church ought to undertake to supply the spiritual wants of all who are willing to receive its aid; and as all its means are inadequate, it is but right that the best use should be made of them. The Bishop of London thinks that there is an available, though not adequate, resource

still in reserve. We must quote his Lordship's own words on a matter so important:—

"In this one diocese, sixty-four new churches and chapels have been consecrated within the last twenty years; but until the deficiency has been *completely* supplied, let us not be told of the redundant means of the Establishment. It may be a fit subject of consideration, whether a part of those means might not be advantageously directed into new channels, and made to fertilize some of the waste places of the land: but that the smallest portion of them can be spared from their legitimate purposes, and equitably or honestly applied to any other objects, is what we peremptorily and earnestly deny. It is undoubtedly incumbent upon us to do all in our power to render the Established Church efficient in the highest possible degree; and if any changes can be made in the actual distribution of its resources, which would have a clear and unquestionable tendency to increase its usefulness, and which are not inconsistent with the fundamental principles of its polity, we ought surely to carry them into effect, even if it be at the expense of some of those ornamental parts of the system, which have their uses, and those by no means unimportant; yet not so important, as that they should be suffered to stand in the way of improvements calculated to enhance and give lustre to the true beauty of the Church—the beauty of its holy usefulness.

"I have long entertained and avowed an opinion, that some such changes are practicable. I do not indeed think it would be easy to devise any *one* comprehensive scheme of improvement, equally applicable to all parts of the kingdom; nor do I believe that the experiment can be made with any prospect of success, or with safety to the Church, except after a very careful and minute inquiry into the circumstances of every diocese, with a reference to the wants of its inhabitants, and the means which it contains within itself of supplying those wants, without any thing like a breaking up of the ancient framework of our polity.

"Some alterations ought, in my opinion, to be made in the present arrangement of certain parts of the property belonging to the Church, in order to render it more available than it now is, to the general diffusion of those benefits which an Established Church is intended to convey to the people at large: and if, as I am persuaded is the case, they can be made with perfect safety to the Establishment itself, I hope we shall not be deterred from adopting them, by the unreasonable clamours of our adversaries, nor by the hasty and officious zeal of some of our friends. Let us rather be desirous of making those well-considered and salutary amendments, which may take away from the one an occasion of cavil and reproach, and satisfy the reasonable wishes of the other, in a manner consistent with the stability and honour of the Church. We shall do wisely, I think, in availing ourselves of a respite from imminent danger, to go round our bulwarks, and mark the defects thereof, with a view to their restoration; and to place our outworks at least, in a state of defence, even though the citadel itself may need no substantial repair.

"It is true, that *nothing* we can do, in the way of reform, will appease our enemies: on the contrary, I believe that the improved and improving condition of the Church is one great cause of their increased hostility: but something should be done to satisfy our own consciences, as being bound by our obligations to the State, as well as by our duty towards God, to make the instrument of usefulness, with which He has entrusted us, as extensively applicable to the instruction and edification of his people, as the circumstances of the case will permit." pp. 16—18.

It were superfluous for us to express the pleasure which every friend of the Church must feel at the announcement of these truly judicious and Christian sentiments from so high an authority. It would have added to our satisfaction, if his Lordship, in the notes to his Charge, had entered into a full specification of the details of his proposition, so as to furnish the clergy and the public with an outline of what he considers desirable and feasible. We presume, however, that it is too much a matter of minute local analysis to allow of any general statement of particulars; but that the main feature of his Lordship's plan would be, to devote a portion of our cathedral endowments and *sinecure* church property (we mean, property not connected with the cure of souls) to parochial purposes; and to make chapters, colleges, municipal corporations, sees, and lay-impropriations, gradually augment, so far as could be fairly demanded, the poor livings in their gift. Something considerable might doubtless be effected in this manner; and we see no injustice in making local church property contribute its due share to local church objects. But, still, the spiritual necessities of our increased population cannot be provided for by these

clippings and parings of old endowments; nor can they always be with justice diverted to the places where they are most wanted: for though a corporation ought to increase its own poor benefices, it can scarcely be expected to transfer its revenues to places with which it has no connection, and these may chance to be the very places where population has most increased, and church-room is most scanty. Nor can we look with complacency at Lord Henley's large diversion of cathedral revenues; which, though large enough to ruin the cathedrals, would be but a drop in the ocean towards benefiting the public.

We do not urge the oft-repeated, hypocritical, and farcical statement, that cathedral sinecure emoluments are kept as rewards for those who have deserved well of the Church—whereas every person knows they are kept for those only who happen to have the most powerful friends to urge their claims; which claims may chance to be of a very etherial texture;—but still, our cathedrals, under an improved system, may be made, as we have often stated in detail, most efficient instruments of religious benefit to the land; and we should not think it judicious to pare them down too closely, for all their revenues are not too large for the duties which they might be rendered instrumental to the discharge of, as normal establishments. It is to no purpose to disguise the matter, that the Church of England cannot duly minister to the public necessities upon its already dilapidated endowments. In every church and country, each generation must assist towards supplying its own wants—especially in new neighbourhoods. But if all available existing resources were made the most of, as the Bishop of London suggests, there would be large supplementary funds in the public liberality, in proportion as the ministers of the Church were conscientiously attentive to the duties of their high function.

The next questions upon which the Bishop touches, are those of pluralities and non-residence. The following is the substance of his Lordship's statement:—

"With respect to pluralities (I mean the holding of more than one benefice with cure of souls), it cannot be denied that they are wrong in principle; and therefore, even if they were not productive of any considerable amount of actual evil (and the actual evil is much less than it is represented to be), it would be desirable that we should rid ourselves of them; for that which is not right in principle, can never be defended in so complete and satisfactory a manner as to do away all ground of reproach, all occasion of scandal. The only point, which appears to me to admit of question, is the *mode* of removing the evil, whether it shall be by a summary and total abolition of pluralities, or by their gradual and guarded extinction. I confess that I lean towards the latter branch of the alternative. In the present state of the Church, with regard to the distribution of its property, I do not see how pluralities can be absolutely and at once extinguished (even if existing rights be saved), without a danger of lowering most materially the standard of clerical respectability. . . . . Looking to the practical working of the ministry of our Church, if a certain portion of the clergy are to be comparatively poor (as I fear for a long time to come they must be), it is much better that there should be a body of poor curates than of poor incumbents. . . . At the same time I am quite ready to admit, that it may fairly be said to us, If you cannot, as you think, with safety to the Church, in the present state of its endowments, entirely abolish pluralities, we may at least call upon you to take measures for removing the impediments to so necessary a reform, and to make every benefice of such a value as may furnish a decent maintenance to an incumbent. But to whom is the demand to be addressed? To the clergy, to the lay patrons, or to the country at large? Some steps towards the attainment of so desirable an object we are undoubtedly bound to take; and not *we* alone, of the ministry, but all who sincerely desire the welfare and usefulness of the Church to which they belong, and possess the means of promoting them. But it will only be step by step that we can advance towards the wished-for consummation, unless we are prepared to hazard the fearful experiment of fusing the whole mass of ecclesiastical property in the crucible of reform, in order to produce that, which, even if it were brought about by gentle means, would be most detrimental to the interests of religion—a perfect equality of preferment.

"My own opinion is, that the most inconvenient kind of plurality, as far as the

interests of parishes are concerned, is that by which two very poor benefices are held by the same incumbent; especially if they are not absolutely contiguous to each other: the least injurious is that which permits a very small living to be held by the incumbent of a well-endowed benefice. . . . . It is however clearly desirable, that pluralities should, if possible, be extinguished by a gradual process of augmentation; and that in the mean time they should be restricted within the narrowest limits of which the circumstances of the Church will admit. In all probability, restriction will lead the way to augmentation, on the part of lay-patrons. If the State requires us at all hazards to do away with pluralities, I think we may fairly call upon the State to assist in providing us with the means of doing so: but I fear we have no reason to expect that the call will be answered as it once was. Something we may reasonably expect to be done by lay impropriators, towards augmenting the insufficient stipends of vicars and perpetual curates; and some noble instances of liberality have in fact occurred within the last few years. Ecclesiastical corporations are now enabled to do more than could formerly be done by them, in the way of improving the smaller benefices in their gift, or connected with their property, under the provisions of an Act, introduced into Parliament by our present venerated Primate, who has himself set the example of carrying his own measure into effect, and has been followed by several of his brethren. I have raised all the smaller livings in my gift, but one, to the annual value of 200*l.* with an additional contingent augmentation; and it is my intention, if it please God to spare my life, to take measures for a further improvement of their value. But it is manifest, that the greater part of the English bishopries are too slenderly endowed to allow of any considerable deduction from their income for the augmentation of parochial cures. More may perhaps reasonably be expected from our capitular and collegiate bodies; and some of them have not been slow to avail themselves of the facilities afforded to them by the Archbishop's Bill."

"But all that can be done in this way by ecclesiastical corporations, will do but little towards remedying the evil complained of; and that little must be done by degrees. If to this be added the appropriation of a part at least of the income of sinecure dignities and offices, for the increase of small livings, still the process will be very slow; and until it is completed, I do not see how we are to do away with pluralities altogether.

"The other point, to which I alluded, is the non-residence of the clergy. Upon this subject I expressed my opinion at some length in my primary Charge. It is undoubtedly one of the great blemishes of our Church; and yet it is one, the blame of which, as I before observed, belongs, not so much to the church itself, as to those who plundered the church of its inheritance. The evil, however, great as we acknowledge it to be, is very much exaggerated in all the discussions which take place on this subject. People are apt to forget, that the number of non-resident incumbents is no just measure of the non-residence of the clergy; and that some of the most important advantages which result from the presence of a clergyman, are enjoyed by those parishes which have a resident curate. In many other cases, the incumbent, though not resident, according to the strict letter of the law, in his glebe-house, resides within the parish, or upon the verge of it, and performs his own duties. In the whole of this diocese, exclusive of the city of London, which is under peculiar circumstances, there are only sixty-four parishes without a resident clergyman, most of them containing a very small population, and all of them being under the care of incumbents, or curates, residing in adjoining parishes." pp. 19—25.

We have scarcely any thing to remark upon these important and lucid statements, except that in all such matters the chief thing is to establish sound principles; which being granted, we may consider the details with all wisdom and patience. Now his Lordship has avowed, to the fullest extent, all that we, who are thorough-going Church Reformers, should postulate as to the principle which applies to non-residence and pluralities. Nothing can be more honest and adequate than his Lordship's statement. He thinks the system, as a system, evil and indefensible; and the only question is, how it can be most speedily amended, without incurring greater evils in the process. If all our fellow-Churchmen would fairly admit this principle; if they would leave off the shuffling pleadings for what ought not to be pleaded for, but as soon as possible amended; we should have no fears for the issue; and we should, with much satisfaction, commit the details of reform to the wise and impartial decision of his Lordship, provided he had it in his power to work out to their extent his own propositions. It is not in our minds so much a question of to-day or to-morrow, or of a graduated or expedited reform, as of principle; and if men mean

the same thing, and are all anxious to carry their views into effect, they may very well yield much to each other, as to the mere construction and working of the requisite machinery. If his Lordship's principles respecting pluralities and non-residence were felt in all their importance by our clergy and laity—especially by persons of influence, by his Majesty's government, by the members of both Houses of Parliament, by patrons of ecclesiastical preferments—we should have no fears for the issue. We can cheerfully concede not a little to better judgment and wider experience than our own, as to what is practically feasible and expedient; but we despair of improvement when the reproof of evils hangs fire, and a well-sounding argument upon pluralities of cure of souls closes with an apology about their being the reward of merit, and so forth. There is no proceeding to business with this half-heartedness. But allow standing-room—and that is all that can be fairly demanded—the adjustment of particulars will follow in due course. We have, however, no scruple in repeating our conviction that there would be no injustice, or practical inconvenience, in enacting that after a certain day no clergyman should be instituted to a second benefice having cure of souls, without vacating the first, and this without dispensation or reservation. We believe that one of the first effects of such an enactment would be the augmentation of many small livings, and the consolidation of others, where the contiguity and population rendered such a measure desirable. Patrons, parishes, corporations, pious and benevolent individuals, and incumbents themselves, would do much to improve small benefices, if all power of cumulation were obliterated; but little or nothing will be done while the present system remains in operation. We should not be afraid, therefore, to carry our principles at once into operation; but at the same time, to calm the nerves of the timid, we would allow a second benefice to be tenable with a first where the parishes were contiguous and the population very small: they would, in fact, constitute one united pastoral cure; for it is not the mere name of a parochial boundary, but the ratio of population and contiguity, that ought to be considered. Neither upon principle would we ask whether the benefice is rich or scanty: we would apply our whole consideration to the single question of souls; allowing no parish above a specified population to be held with another, or a parish not adjoining the other, or two parishes of which the united population was too large for one clergyman's superintendence, assisted by a curate. Laws to enforce residence would scarcely be necessary under such a system, as non-residence would die away of itself, or might be met by a few simple clauses of enactment attached to the anti-plurality measure. We would allow one cathedral or sinecure office in the same diocese, but not otherwise, to be tenable with a benefice having cure of souls. We would also allow a chancellor or archdeacon to hold a stall, both to aid his expenses, and to give him a voice in the chapter. Beyond these regulations we scarcely know that any thing would be requisite to establish this branch of Church Reform upon sound principles.

The Bishop of London speaks with just disapprobation of Lord Brougham's two abortive bills on pluralities and non-residence. Those bills we gladly hailed, upon the general statement of their objects; but their enactments, when they were printed, proved to be such as to force us to retract our good wishes for their success. The Non-residence Bill, in particular, was one tissue of gratuitous insults upon the clergy. Such freaks of (intended) legislation are doubly to be lamented, on account of the impediments they cast in the way of salutary reform.

The following paragraph conveys welcome tidings, and tidings which we know to be as true as they are welcome:—

"I cannot help observing, before I take leave of this subject, that the evil of pluralities, and non-residence, is in gradual process of diminution under the existing law. If the bill, introduced into Parliament by the present Archbishop of Canterbury, and carried through the House of Lords, had passed into a law, with the amendments consented to after its first reading in the House of Commons, there would have been already a great reduction of pluralities; and in the course of a few years more, the number would have been diminished by more than one-half. Even as it is, the recorded opinion of one branch of the Legislature, and the discussions which have taken place on the subject, have had a considerable effect in preventing conscientious persons, both patrons and clerks, from adding unnecessarily to the number of pluralists." pp. 28, 29.

With regard to the Archbishop of Canterbury's bill, alluded to in the above question, the objection to it, we presume, was not that it would not practically restrict many pluralities, but that it was faulty in principle; that it sanctioned by legislation what ought rather to be condemned; that its enactments were wholly inadequate to the exigencies of the case; that the dispensing power conferred in it, and the numerous specifications of exception to the operation of the bill, broke down its principle; more especially as the dispensations and the exceptions were grounded upon no basis of sound reason; for if pluralism is bad in principle it ought not to be held out as a reward to learning and merit, so as to make the best men the greatest sinners. Upon these grounds, many persons, who were most anxious for the avowed object, preferred waiting for a larger measure, and feared that if they sanctioned the one in question, however excellent its intention, they should preclude a satisfactory adjustment of the question.

Among other subjects, the Bishop of London strongly urges the extended promotion of education. His Lordship, we need not say, is most anxious that religion should be made the ground-work of all education; but he thinks that it would be wise to superadd the elements of general knowledge and useful practical science; and he doubts whether the National School Society has risen to the just measure of its duties in this particular. We have generally observed, that men of the most expanded minds are willing, nay, anxious, that even the poorest classes should obtain an enlarged measure of knowledge; while those who are afraid of being themselves distanced are constantly complaining of encroachment. There is in many breasts a miserable jealousy in this matter, which is neither politic nor Christian. His Lordship does not partake of this narrow-mindedness. He says—and he gives reasons for what he says—

"I see no reason, why the education given to the poor should differ from the education of their superiors, more widely than the different circumstances and duties of their respective conditions in life render absolutely necessary. One thing is certain, and it is a very important consideration; that if we teach them the methods of acquiring one kind of knowledge, they will apply them to the acquisition of other kinds; if we sharpen their faculties for one purpose, they will be sure to use them for others. *Some* information, on subjects of general interest, many of them will undoubtedly seek to obtain: and it is plainly desirable that they should receive it from *our* hands in a safe and unobjectionable form. It is desirable, also, that they should not be accustomed to consider, that there is any thing like an opposition between the doctrines and precepts of our holy religion, and other legitimate objects of intellectual inquiry; or that it is difficult to reconcile a due regard to the supreme importance of the one, with a certain degree of laudable curiosity about the other.

"The experiment of mixing instruction in different branches of useful knowledge with Scripture reading, and lessons on the truths and duties of Christianity, has been tried with success in the Sessional Schools at Edinburgh, by a zealous and able friend of the poor, Mr. Wood, to whose publications on the subject I would refer you for further information. It has also been tried in more than one large parochial school of this diocese; and the results have been very encouraging. I am therefore desirous that additions should be made to the School Catalogue of the Society for promoting Christian Knowledge, adapted to supply materials for a more varied course of instruction than that which is ordinarily pursued in our schools. A certain number of publications, intended for this purpose, have already been sent forth by the Committee of General Literature and Education appointed by the Society." pp. 35—37.

His Lordship fears that a national system of education under the controul of the Legislature, like that in Prussia, would not be desirable. We think his Lordship is correct in his view, if the system is to be detached, as we fear in the present temper of the times might be the case, from religious instruction according to the principles of the Established Church, and, if Mr. Hume and his compeers can succeed, from all religious instruction whatever. Still we cannot but see that the voluntary system is inadequate to meet the exigencies of the case. The arguments for a National Church Establishment apply equally here; and we therefore the more lament that the Church and Lord Liverpool's government united with the Dissenters to cast out Mr. Brougham's bill, which gave the chief regulation of the intended machine to the clergy and the friends of the national church, instead of bringing the question to a desirable issue, as they might then have easily done, if the jealousies of party politics had not intervened to frustrate the object. So favourable an opportunity is not likely again to occur; and if the Dissenters were jealous then, they would be untractable now. The only remedy, for the present, is for the Church to do all she can by voluntary efforts. If the Government provides either model schools, or funds for buildings and outfit, it will no longer be exclusively in accordance with those plans which Churchmen conscientiously consider the best.

The Bishop next adverts to the question of alterations in the discipline and the liturgy of the Church of England. His Lordship's observations are of so much importance that we shall transcribe them at large:—

"I have already alluded to the question of Church Reform, as it relates to the temporal possessions of the Establishment; but there is another branch of the subject, of far greater importance, respecting which I feel myself called upon to offer you one or two observations. During the last few years a great variety of projects have been laid before the public, for alterations in the discipline and formularies of our Church: so great, indeed, has been the variety, that it has afforded a plausible ground for arguing, that, as it will be impossible to satisfy *all* who are desirous of change, we need not attempt to satisfy *any*. It cannot be necessary that I should point out to you the fallacy of such a mode of arguing. What is reasonable, and salutary, and safe, we should admit, though it may be claimed but by few. What is extravagant, or hazardous, we should resist, although clamoured for by multitudes. With respect to discipline, it is almost universally admitted that some change is required; and I had hoped, in common with many others, that the recommendations of the Ecclesiastical Law Commissioners would, before this time, have been taken into consideration by the Legislature, and such parts of them as might have been deemed unobjectionable invested with the authority of law. It is not the Church's fault that this has not been done. A question of far greater delicacy and doubtfulness is that which relates to the proposed alterations of our Liturgy. Considerable alarm has been felt by a great number of the clergy at a report, which had obtained some currency, that this subject had been taken in hand by his Majesty's Government, in concurrence with some of the Bishops. I believe that there was no foundation whatever for such a report, as it related to the Government; I know that it was utterly groundless with respect to the Bishops. The question is one of too great importance to be taken up by any individual amongst us, in his private capacity, whatever his own opinions may be: nor do I suppose that we should tolerate any interference, on the part either of the Executive Government, or the Legislature, in such a matter, except so far as the former might authorize us lawfully to deliberate upon it, and to determine as to what it might be proper, after having ascertained the sense of the Church, to submit for ratification to the latter.

"If I were asked what my opinion is as to the expediency of attempting any alteration of the Liturgy, I should be deficient in candour and truth if I did not acknowledge that I think the Liturgy susceptible of improvement. It would be little short of a miracle were it otherwise; and I know not why I should be ashamed or reluctant to avow an opinion which was entertained by Sancroft, and Stillingfleet, and Tenison, and Wake, and Secker, and Porteus. But I can also say, with perfect sincerity, that the improvements which I think might be made in that admirable book—next to the Bible, the treasure and glory and safeguard of our Reformed Church—are neither so numerous nor so important that it would be proper to risk the peace of the Church for the sake of introducing them; and I see but little probability of attempting their introduction *without* such a risk, at a time when men's minds are agitated by the contem-

plation of dangers, which menace, not merely the peace of the Church, but its very existence as an Establishment; and which loudly proclaim the necessity of union and co-operation on the part of all who desire to preserve it. I heartily pray that a season may come when the question can be looked at with calmness and candour; and if the recent conduct of the Dissenters forbids us to look forward with any sanguine hope to an extensive comprehension of those who differ from us, that something may be done for the satisfaction of many who are sincere and zealous members of the Church. But when I consider the circumstances in which we are now placed, and the advantage which would be taken, from different quarters, of any door which might be open to change, I am led to adopt the sentiment of a pious and sagacious man (the Rev. John Newton, Apologia, p. 9), uttered nearly forty years ago:—'As to our Liturgy, I am far from thinking it incapable of amendment; though, when I consider the temper and spirit of the present times, I dare not wish that the improvement of it should be attempted, lest the remedy should be worse than the disease.'" pp. 38—42.

After all that we have written upon this subject during the last three or four years, it would be superfluous for us to add, that we have long since arrived substantially at the same conclusion as his Lordship, that some things might be advantageously altered, but that, in the present aspect of affairs, there would be much danger in unroofing the venerable edifice, even for the legitimate purpose of removing a few decayed timbers. We would keep no measures with non-residence or pluralities; tithes ought also to have been long since commuted for some other equally safe but less obnoxious source of revenue; and so on, of various other improvements in the secularities of our ecclesiastical system; but the revision of the Liturgy is a much more serious matter. We have often pointed out what appeared to us most requiring alteration, when a revision shall be set on foot; but we fear that the times are just now too tempestuous for the experiment. One chief difficulty, to our minds, is that of deciding upon the proper tribunal for conducting a revision. Parliament is not that body; his Majesty's Ministers are not that body; the Right Reverend Fathers of the Church, with all respect for their sacred function and character, are not that body, as they have neither any united corporate authority, nor are they the elected representatives of our communion;—and though, if the King, as the temporal head of the Church, should appoint the whole bench, or a commission from among them, this might be a legitimate transaction, so far as it went, yet we do not think that it would supersede an appeal to the Church itself in Convocation assembled; for Parliament is not a fit body to interfere in the matter, except to sanction the decrees of the Church, so far as they are connected with civil concerns. Is it, then, desirable at the present moment to assemble a Convocation? We still retain very strong doubts upon the subject; for though we confess that it is an anomaly without precedent that there should be a church without synodical authority, yet we fear that the revival of a Convocation in the present crisis would lead to strifes and difficulties, civil and ecclesiastical, which might be fatal to our Church as a national establishment. We are, however, bound to add, that many clergymen and laymen, who till of late thought with us on this subject, have come to the conclusion that the times require this legitimate board of ecclesiastical regulation, both for internal reform and external protection. We should arrive at the same conviction, if we could hope that either of these objects would be secured. We think that the well-known opinion of the Most Reverend Prelate of the province of Canterbury—and we believe we may say, of the Right Reverend Bench, without an exception—ought to have great weight on such a subject; for though a Convocation might diminish episcopal responsibility—(we will not use the invidious word *power*)—we do not think, that, even upon the lowest grounds of interested policy—if such a motive might, for argument's sake, be surmised—our Prelates would object to any measure that would really

strengthen their own hands, relieve them from much personal odium, and promote the stability of the Church. But would a Convocation at the present moment really do this?

We have dwelt so long upon these matters that we have no space to dilate upon those solemn and affectionate Scriptural admonitions with which his Lordship concludes his Charge. We can only quote the following heart-searching and impressive passage:—

"To promote the growth of the Redeemer's kingdom upon earth, and to fashion it to the likeness of his kingdom in heaven, are the great ends for which we have been called and set apart from our brethren: these are the ends which we must propose to ourselves, if we desire *to do the work of Him that sent us*, in such a manner as to *save both ourselves and them that hear us*; and the greater the advantages we possess, for doing that work effectually, the greater will be our sinfulness, if we *neglect the gift that is in us*, and are no better than indolent, indifferent, unprofitable servants. This consideration, at all times a solemn and awakening consideration, must surely be felt to press upon us, at the present moment, with peculiar force. In addition to the awful thought, that the eternal welfare of thousands of our brethren may be dependent upon our ministerial faithfulness, let us remember, that the stability of the Established Church itself is now more than ever contingent upon our personal qualities and exertions. Our first and highest trust, in this season of peril, must be in Him, who alone is able to deliver us, and who, if it should please him to purify our church by tribulation, will, we are persuaded, acknowledge it, when purified for His own. Let us look to Him for protection and guidance; let there be, at the present crisis, a more than ordinary degree of fervency and importunity in prayer to him, for a more abundant effusion of his Holy Spirit upon all the members of his household. But, humanly speaking, the safety of the Church, as a recognised and honoured instrument of good in this country, depends upon its clergy; upon the faithfulness of their preaching, upon the assiduity of their ministrations, upon their exemplary lives and conversations, and, lastly, upon their brotherly union and concord.

"O my brethren, at a time, when we are constrained to labour in the work of building up the church of God, as the Jews laboured, when they made up the walls of Jerusalem, every one of whom *with one of his hands wrought in the work, and with the other hand held a weapon*, we shall be strangely wanting to ourselves, and to the cause which we have in hand, if we do not endeavour to realize the Apostle's precept, and *stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by our adversaries.*

"One good result may certainly be looked for from the conflict in which we are now engaged in defence of our Church—a result not incompatible, I trust, with the maintenance of a charitable and forbearing spirit towards those who differ from us—that both the ministers and members of that Church will be driven to a closer survey, and a more serious consideration, of the claims which it has upon their allegiance and affection, and of the duties which they owe to its Divine Head. This is one of the methods, by which we trust that He may be seeking to purify and refine it, without intending to afflict it to the dust. But let us see to it, each in his own case. Let us inquire of ourselves, whether, when the Lord is manifestly dealing with us, in the way of warning and correction, we are, in our several stations, labouring *in all things to approve ourselves as the ministers of God—by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned; by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.* Whether we are declaring to the people *all the counsel of God* with a faithful and uncompromising plainness; *testifying repentance toward God, and faith toward our Lord Jesus Christ*; being *examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity*; and in all things *doing the work of Evangelists.*

"This, and nothing short of this, it is, to give full proof of our ministry; a proof most open and palpable to the common apprehension of mankind, that we are indeed, what we profess to be, ministers of a true and genuine branch of Christ's holy catholic church, Apostolical in our doctrine and our lives, as well as in our commission, and set apart from the mass of mankind not more by our holy calling, than by the sanctity of our daily conversation, and our superior activity in every work and labour of love." pp. 45—48.

In reference to such sentiments, it would be indecorous to say more than to express our thanksgivings to God, and our congratulations to the Clergy and the Church. To have been privileged thus to feel and to speak, is its own reward, and a higher reward than human opinion can give or take away. Yet the suffrages of the wise and of the good will not be wanting to a discourse so replete with valuable information and judicious

advice. His Lordship's address was neither delivered nor listened to without emotion: it has done much towards placing the Church, its clergy, and its institutions, before the public in a right light; and we doubt not but that, by the blessing of God, its wide circulation will be productive of great benefit.

REVIEW OF EPISCOPAL AND ARCHIDIACONAL CHARGES.

1. *A Charge delivered to the Clergy of the Diocese of Bath and Wells, at the Visitation of that Diocese, in July* 1834. By George Henry Law, Lord Bishop of Bath and Wells.
2. *A Charge delivered to the Clergy of the Archdeaconry of Winchester, in April* 1834. *With an Appendix, in reference to Church Controversies in the present Day.* By Charles James Hoare, A.M., Archdeacon of Winchester.
3. *Thoughts on Church Establishments, and Church Reform. A Charge delivered to the Clergy of the Archdeaconry of Salop.* By Edward Bather, M.A., Archdeacon of Salop.
4. *A Charge addressed to the Clergy of the Archdeaconry of Stafford, June* 1834. By George Hodson, M.A., Archdeacon of Stafford.

We had just laid down the Bishop of London's Charge, when the recent Charges of the Bishop of Bath and Wells, and of the Archdeacons of Winchester, Salop, and Stafford, came into our hands. Our readers will not allow us to travel again over the same ground which we have just explored, and which we have of late traversed in many directions, but a few brief additional surveys may not be useless. We regret that we cannot, from the multiplicity of the documents, do more than cursorily glance at each.

The Bishop of Bath and Wells's Charge carries with it that winning air of affectionate admonition which characterizes all his Lordship's addresses. There is some want of lucidness, it seems to us, in the brief remarks upon faith; and we are not convinced that his Lordship has solved the mysteries which attach to all our inquiries respecting human volition: but of the beauty and the blessedness of such exhortations as the following there can be no question; and right glad are we to escape, with his Lordship, from the turmoils of ecclesiastical controversy, and even the important questions of practical regimen and reform, to the directly spiritual and animating statements which we are about to transcribe for the benefit of ourselves and our readers:

"Let us then, now, in the spirit of the Gospel, review, in the first place, the consoling, the immutable doctrines of our holy religion. These change not, with the changing fancies of men. 'Jesus Christ is the same yesterday, to-day, and for ever.' Gratifying indeed will it be, to turn from the turbid waters of strife, to the still wells of eternal salvation. In the hope, also, of supporting our Zion, in this her hour of danger, it shall be my next object, clearly to lay before, and recommend to you, some most important additional duties, which the present aspect of the times imperatively enforces upon the Ministers of the Gospel. We shall, thence, naturally be led to point out the many, the incalculable blessings, which have resulted, and which by the goodness of the Almighty may still continue to result, from the faithful discharge of these your sacred, pastoral offices.

"The first truth, then, in which the mind of man finds comfort and repose, but which appears, at present, to be too little considered, is, the sublime declaration, that 'God is love.' The more closely we examine the works of his hands, the more clearly do we behold the power and the benevolence of the great Creator of all things. 'The heavens declare the glory of God, and the firmament sheweth his handy work.' Whilst even the minutest insects which crawl upon the surface of the earth, or are found in the depths of the sea, equally proclaim, 'The Hand that made them is Divine.' Can we, then, the creatures of this love, too fervently pour forth our adora-

tion and thanksgiving, to that Almighty, that all-gracious Being, to whom we owe all that we have here, and all that we can hope for hereafter?

"That we exist at all; that we are of the blessed number of them who have been formed out of the dust of the earth; this, is the spontaneous act of an Almighty, and most benevolent Creator. But mere existence is not all which the Deity has bestowed upon man. It is an existence abounding with enjoyments. Nor does the Divine benevolence end here. When this scene is over, and when we are descending through 'the dark valley of the shadow of death,' still God is there. 'His rod and his staff comfort us.' We cannot go, but where God is. Around us is infinite love; above us, everlasting glory.

"But whilst we thus worship and adore Almighty God, for all the blessings of this life, yet more particularly are we called upon to praise his holy name for the means of grace and the hope of salvation, afforded to us through the Redemption which is by our Lord and Saviour Jesus Christ. Man by transgression fell. 'But God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' This act of mercy, this wonder of redeeming love, the heart of man can never adequately conceive, nor acknowledge. But vain (if we may use the expression), vain might have been the Father's love, ineffectual the Redeemer's Cross, for the justification and salvation of fallen man, if the influence of the Holy Spirit had not been mercifully promised and vouchsafed, to all those who duly avail themselves of its regenerating power. This heavenly influence, when reverently sought for, and obtained, effectually worketh in us 'both to will, and to do;' and renders us, under every temptation, 'more than conquerors.'

"Surely, then, we, the creatures of this love, thus created, thus redeemed and sanctified, should at all times feel and exclaim, 'Bless the Lord, O my soul; and all that is within me, praise his holy name.'" pp. 6—8.

Among his Lordship's many excellent practical exhortations to his clergy, one which he most strongly urges is, the establishment of a Weekly Evening Service.

"At this portentous period, at this awful crisis, surely you cannot rest satisfied, if you meet your congregations only once or twice upon each Sabbath-day. The evening lecture, which I most anxiously recommend to you, would, most assuredly, remove from the mind of your people that ignorance of the word of God, which we are now so strongly called upon to contend with and to deplore. Shall we then, my Reverend Brethren, perceive the evil and its effects, and yet attempt not to adopt the remedy? Far be such lukewarmness from the appointed ministers of our holy religion. Commence the measure, I pray you; and trust that the Almighty will make the plan to prosper in your hands." p. 15.

We notice this valuable suggestion the more prominently, because, in addition to its intrinsic importance, it shews that increased years and experience have not diminished, but enlarged, his Lordship's view of the duty of augmented pastoral efforts by the clergy for the welfare of the souls of their people; for, if we are not mistaken, his Lordship some twenty years since, when at Chester, considered it his duty absolutely to prohibit a third service on the Sunday, in the case of some churches and chapels in which that innovation was sought for as being demanded by the exigencies of the times.

The venerable Prelate concludes his address with the following judicious observations:—

"The blessings also which thus accrue from the establishment of a Christian Ministry, have been truly, though briefly, pointed out to you. Be it yours, to fill up and exemplify the imperfect sketch I have portrayed.

"Wanting, however, should I be to this most interesting occasion, did I not, with every feeling of satisfaction and gratitude, acknowledge the increased and increasing zeal of the great body of the clergy throughout my diocese. With pleasure we acknowledge your more general residence upon your cures. How many new Sunday and day schools now meet the eye, in every district! Many additional places, also, of Divine worship, have been erected during the last ten years. Whilst the greatest attention has been shewn to an enlarged accommodation, for both rich and poor, in our ancient and venerable fabrics. I need not tell, how the village bells, now, more frequently than heretofore, call the flock that dwells around them, to hear the shepherd's voice. A single sermon is not now the rule, but the exception. An intervening lecture, also, no longer exhibits a rare token of ministerial anxiety.

"Notwithstanding, however, all our exertions, we must with truth and sorrow acknowledge, that a dark cloud appears to be lowering over us. A love of change, and a spirit of insubordination, seem to possess an unwonted influence over the mind

of man. That due respect for the constituted authorities, and for the venerated institutions of the land,—that entire prostration of the will of man, before the throne of Almighty God,—these sentiments, which heretofore characterized the people of England, no longer retain their wonted influence over the principles and conduct of mankind.

"Be it ours, then, my Reverend Brethren, to meet this altered spirit of the times, with brotherly forbearance, but still with an unbending Christian firmness. The works of man, at all times, admit of amelioration and change. But the will of the Almighty is the same, from everlasting to everlasting. Whenever, by prudent compliance, we can advance the temporal happiness of the human race, there it is our duty to hold out a ready, willing acquiescence. But in things spiritual, on every question which endangers, in any degree, the entire obedience of the creature to the will of our Creator and Redeemer; on all these points, we are called upon to hold out a firm, uncompromising resistance. And this is the rule by which many of those political changes, which have of late engrossed the attention of the public, should be tried, and determined." pp. 21, 22.

We now turn to the Archdeacon of Winchester's Charge;—an appropriate and business-like document, consecrated by piety, warm in Christian affection, and full of valuable information. We regret however, most sincerely, to see the excellent author so nervous about Church Reform, and even seeming to apologize for the system of pluralities, as "affording generally little scope to ambition or money-getting." It is true that he admits, abstractedly, that if any "flaws" or "abuses," the mere result of inadvertency, are to be found, then "due corrections are to be invited and applied, whenever their necessity shall be made to appear." But they are to be corrected only by "our own body;" and that not on the ground that this ought to prove the most enlarged, as well as the most regular, channel of reformation, but, as the spirit of the passage seems to us to imply, for precisely the contrary reason,—that the body to be reformed will be likely to do as little as possible towards reformation, and certainly not so much as if urged on by ruder hands. We would not, however, willingly misconstrue the Venerable Archdeacon's words:—

"I cannot too strongly express my desire that they should be introduced by our own ecclesiastical authorities, rather than reserved for the interposition of extraneous services from perhaps unfriendly hands. So much has it been the principle of our venerable and Apostolical Establishment, in full accordance with Scriptural direction, to 'fear the Lord and the King, and meddle not with them that are given to change;' that no violent changes are by any means, I think, to be apprehended, as likely to emanate from our own body." p. 17.

At what a hopeless distance is the effectual purification of the Church placed by these complicated conditions. First, it is not at all to be considered as a point proved, that there are either abuses or flaws; secondly, if there are, they are to be apologized for in the words of Horace (Quas aut incuria, &c.), as mere inadvertencies, and not as being the natural result of secular men striving in a secular spirit to render sacred things subservient to secular objects; thirdly, the necessity for correction must "be made to appear." So that the whole investigation is to be opened anew, as if nothing had happened and nothing been proved; the clergy and their friends holding up the veil upon the defensive, and the Dissenters, with the Radicals and Infidels, and all other enemies, trying to pierce through it; instead of the sound members of the Church themselves being the first to discover what is unsightly, and to remove it—in other words to probe the wound and to apply the remedy. Then, fourthly, the correction is to be confined to "our own body," because they are least likely to be given to change—that is, to provide "violent" remedies even for a violent evil. Now we undertake to say, that no judicious friend of reform in the Church of England, wishes for any thing "violent;" and we fully concur with the Venerable Archdeacon that the ecclesiastical authorities are the proper persons to prosecute adequate measures of amendment; and we therefore the more bitterly lament that their reluctance to do so has gone far to

leave the Church to the rudeness of "unfriendly hands" and "extraneous services." So far we agree with Mr. Hoare; but as to the hypothetical form of the whole proposition; and the mass of evidence that is to be gone into to clear up such points as whether pluralities and non-residence are abominations or beauties; whether the present regulations of the tithe system work well for the peace and spiritual interests of the Church; whether the Church, as a profession, is to be a mere creature of private interest, or whether merit and services might not lawfully have some little to do with its appointments—so that a pious, exemplary, and laborious curate of forty years' standing shall be almost as near arriving at a benefice as an ill-conditioned youth who has nothing but friends or money to recommend him;—as to all such inquiries, we would sweep them away as so much preliminary rubbish, and enter at once, honestly and heartily, upon the work of reformation; which, if "our own body" does not do, others will do for it, and with no sparing amputation.

It is with pain we differ from one whom we regard for his works' sake with the greatest esteem and affection; but we are bound in honesty to express our opinion; more especially as it appears to us that this apparent shrinking from the correction of evils which are as visible as the sun at noon-day, bodes no good to the stability of our Establishment. A few years since, those of the clergy and lay-members of the Church of England who concurred in the views of Christian doctrine and ministerial duty which are so scripturally set forth in the writings of the excellent Archdeacon, were the foremost to express their anxiety for the better regulation of the Church in such matters as those to which we have above alluded; for they believed that the interests of our Redeemer's kingdom, and the welfare of the souls of men, were intimately connected with the work of reformation. In this they were opposed by that large class of their own brethren and superiors—we are speaking of past days and matters of history—who looked at the Church as little more than a political engine, a promoter of good morals and social order, and a very desirable provision for young men in the middle and higher classes of society. To this hour these views are common among our laymen of rank and wealth; but we should hope that they have no longer any clerical or episcopal allies.

Such, then, was the state of things when certain secular politicians chose, for whatever reason, to take up the question of what they also were pleased to call Church Reform; and when concurrently the Dissenting body burst into the late outcry for Church destruction. Now the real points in question were not altered by these casualties. If certain amendments were desirable before, they are desirable still; clamour did not invent them, and clamour has not obliterated them; but so it was, that some good men were alarmed, and some other good men were perhaps piqued; and, therefore, what was most befitting a few years since, is not to be thought of now. Whigs, Radicals, and political Dissenters have frightened us out of our reason. We were anxious to amend what was wrong when the times were calm, but we are afraid to stir now they are turbulent: besides, shall we allow it to be supposed that we are to be "bullied" into doing what is right?—the Dissenters shall see that we are not afraid of them: we will prove that we are good Conservatives, by clinging even to abuses: and because the violent deeds of others have provoked a strong re-action in our favour, and the influential laity have rallied round the Church, with a zeal that does them honour, we will take for granted that the cloud has blown over; that all is now calm; that nothing requires amendment; and that none but an enemy or a false friend will ever think again of asking whether there are either abuses or flaws in our ecclesiastical practices or constitution.

We fear more for the Church from this internal re-action, than from all the machinations from without. But, not to state our own sentiments on this subject, we will state what we know from the best authority to be the sentiments of the great body of the religious class of the Dissenters—we mean, of those who have not joined in the late crusade against the Church of England. They say, that, though differing from the Church of England, they regarded it with no hostility; on the contrary, that they saw in their respective neighbourhoods so much spiritual benefit arising from the ministrations of pious clergymen, that they heartily wished them God-speed; that their casual intercourse with them in Bible Societies, and on other occasions, had drawn more closely the bonds of affection; and that they considered the class of clergymen whose labours they had thus witnessed, as the chief link between the Church of England and the mass of the people, and they believed them honestly anxious to promote all salutary reforms, so as to render their communion free from the popular reproaches urged against it;—but that *now*, in consequence of recent political and ecclesiastical animosities, a change has come over the spirit of the times; that old friendships have been broken, and new alliances formed; and that henceforth they look for nothing in the way of salutary reformation in the Church of England, except as it may be forced upon it from without: they despaired of it before in one quarter, and they now despair of it in all quarters.—We also begin to despond; for certain it is, that as many Dissenters, who ought to have known better, have allowed themselves, by their party politics and their hostility to the Church of England, to be precipitated into alliance with Infidels and anarchists; so some Churchmen also, in their party politics and their hostility to Dissent—or rather to the outrageous conduct of some Dissenters—have shrunk from the adequate reprehension of what is amiss, and have seemed to consider that the best way to preserve the Church is by banding together all who call themselves Churchmen, rather than by making the Church increasingly worthy of preservation. Our firm opinion is, that every public meeting, every address, every petition, which assumes the exclusive character of conservatism, studiously keeping back the question of religious efficiency, must weaken, instead of strengthening, the moral influence of the Church. It is easy, at a moment of excitement, to rally numbers round a standard; but if the parties are not agreed as to the objects for which they are to contend, their union must be soon dissolved. We are quite sure that men who love the Church for spiritual objects, and men who have no such feeling, cannot form either a holy or a lasting alliance.

We trust that the excellent and amiable writer will not be offended if we mention that there are some things in his notes which appear to us calculated to wound the minds of some of his less fortunate brethren. He divides the parochial clergy into two grades—one, the grade of what we may call gentlemen clergymen; and the other, the grade of plebeian clergymen. His words are:—

"Different Church-benefices in the South, being of very different dimensions, invite all classes of society into our Establishment. The higher income, comparatively rare, is not more in effect to the higher class, than the lower income to the lower class: it has *necessarily* also higher demands of charity, &c., upon it. By levelling incomes you would exclude the higher classes, and therefore diminish competition, where often most desirable. Does not Scotland lose by this? In lowering the rank of the Clergy you would not necessarily raise their character. The lower rank would often be less disinterested in competing for the lower income, than the higher rank in aspiring to the higher." pp. 37, 38.

Now we take leave, with much respect to the excellent writer, to say, that this is a mere figment, and one that is not the best calculated to soothe the feelings of the degraded class. God has appointed divers

ranks and orders in society; and it is for the interest of all, that these should be observed with religious respect—"honour to whom honour is due"—and nothing can be more irreligious, or inexpedient, than the jargon of modern insubordination; but, then, between gentlemen of the same class in a profession there is an admitted equality, which is not set aside except by some member rising by a recognised law of the profession to a higher grade. If two undergraduates enter at college in different classes—say sizar, commoner, and gentleman or fellow commoner—there is a distinction of ranks, which all yield obedience to; but among men of one class, at one table, and paying the same for their accommodations, it would be something novel to be told that there was an arbitrary official distinction, so that one half might think itself honoured by dining on the scraps left by the other. An ensign is under a lieutenant, and a lieutenant under a captain; but among each class it would be thought very arrogant to make official distinctions not connected with the service. And so in the Church: every right-minded clergyman will feel it to be his duty and his privilege to pay due respect to his superiors; the opinion or the authority of his bishop or his archdeacon will have with him great official weight; nor would he wish to invade any proper distinction of society which may exist, even independent of official station. But this is very different to the arbitrary distinction urged by our Archdeacon, by which two clergymen, equal perhaps in every respect—in birth, in character, in attainment—educated together, and ordained together, are divided into two classes, a higher and a lower; by which distinction the one has a claim to a wealthy benefice, while the other may think himself well off with a poor one, or to die on a curacy;—in other words, that if the father of a clergyman purchases a living for his son, then the youth is of a "higher class" than his clerical seniors, even should they be superior to him in every other respect. Archdeacon Hoare's reason for not "levelling income" is, that it "would exclude the higher classes, and therefore diminish competition." Our reason for not "levelling income" is, that all levelling that interferes with the rights of property is unjust. But we never heard that any evil accrued from one ensign not being paid more than another; and we presume, that, if a church were to be formed anew, though incomes would not be equalized, they would be in some measure proportioned to duty, service, and responsibility. And what is meant by the levelling of incomes excluding the higher classes, and therefore diminishing competition? If the preference depends, as it ought to do, upon "competition," in a proper sense of that word—not as meaning envy and strife among the individuals, but the just award of patronage—then how does this favour any one class? for certainly no one class has a monopoly of piety and talent. Or, if any one class is preferred, not for its piety and talent, but because it happens to belong to a favoured section, then where is the competition? The argument contradicts itself, by trying to unite competition with favouritism. We thought that it was one of the just boasts of the Church of England, that it did *not* make two castes among its clergy; that any clergyman, whose education, character, attainments, and services, stood deservedly high, was eligible to the highest stations; that if favouritism rather than merit prevailed, it was an anomaly, and not the rule; that if a man was elevated merely because he belonged to a class in society that considered he had a sort of right to wealthy preferments, though he had no personal title to any return from the Church; or another, who had a high moral title, was languishing upon a pittance; this was rather a thing to be lamented than rejoiced at. But if our worthy Archdeacon's argument were carried to its legitimate conclusions, this alleged evil would prove to be one of the most valuable benefits to the Church; so that a Prelate, when he has a wealthy benefice

to bestow, and is surrounded with meritorious clergymen who would do credit to the appointment, ought to find out some "high-class" young man, with a view to win him to do the Church the favour to accept its dignities and emoluments.

It can be only by oversight that so judicious a divine and so liberal-minded a clergyman as the Archdeacon of Winchester can have let fall a doctrine so little Scriptural. Surely it is to say, in effect, contrary to his own sound argument, that our Lord's kingdom *is* of this world. He cuts away his own standing-ground with the Dissenter. And how will the statement be received by the payers of tithes in a rich benefice? Will it reconcile them to their just and legal obligation, to learn—not that the patron of their parish has the better opportunity of choosing for them a pastor among the best and worthiest of the clergy whom he delights to honour—but that their parish is a prize worth the competition of gentlemen of proud secular bearing? It must, however, be a little mortifying to the plebeian pastors, and plebeian flocks, to find themselves thus degraded; and we presume it will be some time before the public will sufficiently understand the argument to be able to discern the benefits derived to the Church from leaving the venerable commentator Scott to starve at Aston Sandford, while powerful connexions, without a pretence of merit, might have carried him to the richest benefice.

We are almost sorry that we alighted upon these two or three preliminaries, as they have detained us from matters in which we far more gladly meet the excellent Archdeacon; whose own station of responsible dignity shews how closely honour and worth may be allied—so that it is the less grateful in him to tolerate, even in idea, their severance; as indeed, after all, we do not believe he seriously meant to do; only, in his zeal to defend the Church, he happened unfortunately to impinge upon a peccant part of her administration, certainly not a regular portion of her discipline. We cannot think that he wished to separate the stability or religious efficiency of the Church from the blessing and favour of God; or that he believed the blessing and favour of God depended upon its ministers being persons of such a civil rank as to have a moral right to good preferment in it. We presume that all he intended to say was, that wealth and dignity attract rank; and that rank, when consecrated by piety, may be rendered, by the influence which it carries with it, a powerful instrument of religious benefit, as doubtless it would be in Scotland also. He could not mean to assert that the hollow support which a man of secular influence may give to the Church, in the hope of procuring good appointments in it for his connexions, is of any spiritual value; that it draws down the Divine benediction; that it conciliates the public respect or affection; or even that it brings the interested advocate nigher to the kingdom of heaven. He could not mean that he would not prefer to see his own Archdeaconry full of second-class spiritually-minded clergymen, to seeing it composed of first-class clergymen who merely thought that their station entitled them to good livings irrespective of personal claims; or that, if he were a Bishop, he should, in administering patronage, divide his clergy into those who had done the Church the honour of wearing a silk gown and gold tassel at college, and those who were merely men of scholar-like, gentlemen-like, and Christian habits.

That our readers may enter into the excellent spirit of the Archdeacon's Charge, we quote the following characteristic passage:

"To ourselves, my Reverend Brethren, what better conclusion, what higher service, can I offer than by reiterating the warning already recited, not to boast a primitive 'model,' for our Apostolical Church, without shewing also a primitive 'spirit' in its administration? From the indolent, the timid, the worldly-minded member of our Establishment, we have nothing to hope; from the diligent, fearless, and disin-

terested doer of its work, in reliance upon that sufficiency which is of God, we have nothing to fear. The Bible, with the Divine assistance, well understood and rightly applied; the Liturgy duly recommended to notice in all its rich and primitive forms; the Articles and Homilies not recognised only for purposes of peace, but made our standards of faith and our models for preaching; publications innumerable, from societies in the most unprecedented vigour of operation, and from the pen of individuals of the largest minds, deepest piety, and very extensive erudition—such is now our 'word of truth,' our 'armour of righteousness on the right hand and on the left.' In the walks of wisdom, in the fields of science, in the depths and latitudes of philosophy, natural, moral, religious, and educational, we are indeed not straitened. In the gifts and callings of Divine grace we are not straitened. Let us not be straitened in our own hearts; negligent of our own resources, unworthy of our high and holy and heavenly calling. Let us 'redeem the time,' the golden opportunity before us, 'because the days are evil.' Let us take up well, and in a spirit of faith and prayer, our favoured position. Let us 'rightly divide our word of truth,' and buckle on our 'breastplate of righteousness.' Let us at least fear nothing whilst addressing on our knees, in humble prostration of spirit, the Father of spirits, the Lord our light and our salvation, the Strength of our spiritual being, the Author of everlasting life. Let us fearlessly take the banner of the Cross, and in this, hope to conquer. Let our avowal and our practice embrace the whole depth and range of Christian doctrine; beginning, continuing, and ending, with the all-important and indispensable doctrines of the lost state of man by nature, with his need of entire regeneration of heart through grace, of justification by faith unto life; of sanctification through the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.

"Lofty indeed as the cope of heaven, and numberless as the stars which adorn its surface, and ever and anon burst anew on our inquiring gaze, are those thoughts and ways of Divine wisdom which are expanded before us in the Sacred Volume. 'Lift up now thine eyes,' said God to Abraham, 'and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed after thee.' And again, 'He brought him forth abroad and said, Look now towards heaven, and tell the stars, if thou be able to count them; and he said, So shall thy seed be.' The promise is spiritual; it is divine; it is perpetual. It applies, I firmly believe, to our own hopes, our own prospects. May the enlargement of our hearts keep pace only, through God's grace, with the enlargement of our means and opportunities for good; and we may know assuredly that the enlargement of our cause, the blessings we may impart, and the blessedness we may expect, will have no limit but the ends of the earth, and no stay short of the height of heaven, and the ages of eternity." pp. 25—28.

There is some useful and business-like advice to Churchwardens, and a good deal of striking matter on Church Establishments and the conduct of the Dissenters, for which we have not much space; but we quote a *multum in parvo* specimen.—

"Apothegms seem to be the custom of the day; and such small ware is dealt out, I lament to say, against the Establishment, and scattered like Sibyls' leaves, by many a person whose commission from his employers I hope to be different; 'sitting in the lurking places of the villages, in the secret places lying in wait to catch the poor, and draw them into his net.' (Psalm x. 7—10.)

"A specimen it may be advisable to produce. Packs of cards, advertised at the back of 'The Case of the Dissenters,' sold at the respectable booksellers, Westley and Davis, London, and industriously circulated in towns and villages, contain the following apothegms, the convertible nature of which may perhaps be best demonstrated by acting the *respondent* to each one as it starts upon the page:

"Maxims and Watch-words.

"1. 'An Establishment, if not a theocracy, must be a tyranny.'
Response.—Truth established destroys tyranny, and follows Deity.

"2. 'Preference is persecution.'
Resp.—Preference persuades, persecution forces. Otherwise—'Choose you whom you will serve'—was this persecution?

"3. 'Toleration is intolerance.'
Resp.—Charity, then, is most intolerant, which 'beareth—tolerateth—all things.'

"4. 'Man can owe no religious allegiance to man.'
Resp.—'He that despiseth, despiseth not man, but God.' 'If they have kept my sayings, they will keep yours also.'

"5. 'To establish religion is first to corrupt it, then to destroy it.'
Resp.—Establishments found religion corrupt, but have not destroyed it for fifteen centuries. Otherwise—Our Throne reformed the Church, our State preserves it.

"6. 'All civil distinctions on religious accounts are unjust and iniquitous.'
Resp.—Then the throne of Britain may be filled by Mahomet.

"7. 'Religion is sacred [how?] to conscience: conscience is sacred [how?] to God. Human interference is sacrilege.'
Resp.—Religion directs the conscience: God imparts religion; and always by human instrumentality.

"8. 'Partiality makes strife. Dissent will cease when State preference ceases.'
Resp.—Discipline makes strife. Mutiny will cease when soldiers choose their own rank.

"9. 'The State cannot prescribe [what?] to any man in religion, because the State cannot be responsible for any man.'
Resp.—The physician can prescribe medicine for the life of a patient, although he need not be hanged if the patient dies.

"10. 'Religion is seated in the will; it is essentially voluntary; exaction either of profession or payment, is destructive of itself [exaction?]'
Resp.—Profession must be always voluntary; we may be silent. Payments are never 'seated in the will,' if we could avoid them. N.B. Nos. 8, 9, 10.—Very difficult to answer what is not to be understood.

"11. 'Free contribution renovates the energies of the people, while compulsory payment oppresses them.'
Resp.—In spite of the old adage, which says, 'Be just before you are generous.'

"12. 'Compulsory payment has made the clergyman's income to fall with his virtues, and to rise with his bad qualities.—Grattan.'
Resp.—Admirable test—and conclusive for the virtues of the clergymen of England, who seldom exact two-thirds of their rights.—Qu.? What test is there to detect the bad qualities of Voluntaries? Let Grattan's countrymen decide.—Grattan said, 'We give not to Catholics what they ask, but what we think good for them." pp. 39, 40.

Pithy proverbial sentences, Dr. Johnson tells us, are seldom strictly true, verity being sacrificed to antithesis. To many minds, a good alliteration is as striking as a good argument, and has the advantage of being better remembered. The above twelve dogmatical maxims are, some of them true, most of them false, and all of them in their intended bearing fallacious. We are not, however, sure that all the replies are lucidly conclusive. In the second and third, for instance, we think that the replicant has not explicitly apprehended the intended drift of the maxims. The Dissenter means to say, that if you make all pay without test, and then apply a test in awarding the benefit of the common fund; or if the State exalts one man above his neighbour without public grounds, which the Dissenter does not consider religious opinions to be; this is persecution, as much as if you sent the delinquent to prison or the stake;—and that the notion of *tolerating* your neighbour in his worship of God after his own fashion, is intolerance, inasmuch as you seem to assume that you had a right, if you had chosen, to prevent him. The maxims, thus expanded, admit of an obvious and satisfactory answer, for they are mere fallacies as applied to the question at issue; and the nation might just as well be accused of persecution and intolerance to the members of the Peace Society, because in its corporate capacity it considers soldiers and sailors necessary, and devotes part of the common fund to pay generals and admirals. If the Dissenters were living in an island by themselves, far from civil society and their fellow-men, it would be persecution and intolerance to hunt them out, and to coerce them to pay towards a fund with which they have no concern; but in a nation all are one civil body; and in our own free land more especially, all classes of society are represented in the Legislature, and every individual has full power to do all he can to bring his neighbour to his own sentiments. But till he can do this, he must of necessity abide by the decision of the majority; and the majority is surely not intolerant in saying, after calm deliberation, We consider such and such measures to be absolutely necessary for the general good: the expense will be defrayed by the common fund; but if you feel any repugnance to

the regulation, you need not personally be connected with it. Some men think the window tax intolerant; others, the malt tax; but how could any nation stand if no man were to pay towards what he might personally disapprove? It were intolerance to force a Quaker into the army; but it is no intolerance to make him contribute his share to the common taxes, though he is never likely to receive military pay. Many Churchmen have disapproved of the Parliamentary largess to the British and Foreign School Society; but would they be justified in refusing to pay their next half-year's taxes? It would, indeed, be persecution to make them schoolmasters, or to force them to send their children to the Society's schools; and we cordially agree with the ninth maxim, that "the State cannot prescribe to any man in religion;" nor does the State in this country pretend to do so: it upholds our common Christianity; but as the choicest wine must be contained in some vessel, it has established that form which our venerable Reformers and Martyrs believed to be most consistent with the word of God, and which the great majority of the nation still regards in the same light. But it coerces no man's conscience: it "prescribes" only—as the venerable Archdeacon intimates the physician does—not forcing the patient to take the medicine, however good it may be, against his will.

We are sorry to quit one with whom we should gladly linger longer, expatiating with him on the blessed themes of the Christian life and pastoral obligation; and in whom, though we have differed from him on some points of ecclesiastical reformation, we recognise one of that best class of reformers, who would reform upon the principle of "every one mend one," himself setting the example by his own exemplary conduct. But our limits carry us forward to our next assignation, which is with another approved servant of the Church, the Archdeacon of Salop, whose Charge we must pass over cursorily, as we have already touched upon several of its most prominent topics, and have little space left for others. He comprises his matter under three heads:—

"I think I may very seasonably invite you to consider—In what manner the maintenance and inculcation of true religion in this country is actually provided for at present?—with what views, and upon what principles, the reform of our Church Establishment must be undertaken, if it be granted that reform is necessary?—and, above all, what should be our own personal conduct under existing circumstances?" p. 6.

Under the first of these heads, Archdeacon Bather shews the origin, excellence, and benefit of the Established Church, and the evil and ruin which must of necessity follow from abandoning it, and resigning the people to the casual and uncertain operation of what is called "the voluntary principle." The whole of his argument, which is conducted with meekness of wisdom, deserves to be weighed both by the friends and the enemies of the Church of England. Nevertheless, he does not claim for us an undue degree of purity; but he combines the three principles which we think ought to pervade the inquiry, and which we also mentioned as uniting in the Bishop of London's Charge—namely, first, a distinct acknowledgment that there are some important particulars in which reformation is needed; secondly, a calm consideration of the best manner of arriving at the desired amendment, so as neither, on the one hand, to check the course of salutary improvement, nor, on the other, to mar the object by precipitancy; and, thirdly, a fair and honest defence of the Church against the unjust charges—we might, and must, say, the calumnies—which are currently urged against her.

We will quote a few passages which bear upon these particulars. The Archdeacon thus fearlessly lays down the propositions to be considered:—

"It will be said, however, that the foregoing is a picture rather of what the Church ought to be, or was meant to be, than of what it is. There are many very desirable provisions, which, at the Reformation, could not be carried through; so that there

were defects from the beginning. Abuses also have intruded themselves in practice. The clergy are not what they ought to be; and there are circumstances adherent to the system which place them too much in the way of temptation, and are calculated to impede their usefulness, whatsoever may be granted respecting their intentions. And if the Establishment is to be upheld, should not all this be remedied?" p. 18.

He then specifies the ends to be aimed at, and the persons to be entrusted with the required improvements. We need scarcely premise, that the Archdeacon, like all other sound Church reformers, considers that the Church ought to be her own purifier.

"Let the ends to be aimed at be fairly avowed, and, together with the principles to be proceeded upon in giving effect to them, be such as both prudent and pious men can recognize. Let the work be undertaken, not by those who 'account that gain is godliness,' and have no real care for the spiritual interests of mankind; but by such as believe that it is 'righteousness which exalteth a nation,' and the 'fear of the Lord which is the beginning of wisdom,' and whose honest design it therefore is to put God's faithful minister upon better grounds for the discharge of his office, as well as to obtain the best security for every one's fidelity in office—let the work be undertaken by persons capable of estimating the dangers of innovation no less than of discovering the necessity of changes—by persons as intent upon holding fast the good, as upon purging out the evil, and bent upon guiding aright what is capable of being useful, rather than upon casting it away because it may have been perverted—let those, in a word, be our pilots upon whom the mantle of our Reformers from Popery has fallen; and then, I believe, the most zealous abettors of their designs will be found, where they ought to be, among ourselves." pp. 19, 20.

"For we have higher things than these temporalities at heart, and believing the Church established in these realms to be God's instrument for our country's good, we are zealous for its reform, where reform is needed, for the very same reasons which make us zealous for its stability." p. 21.

These are just and Christian views; and beginning upon such principles, we cannot go far astray.

Mr. Bather begins his details with the question of Church property; on which he takes so nearly the same line of argument as the Bishop of London, that we need not recapitulate his statements. The shameless exaggerations which have prevailed upon this subject, we should hope are by this time sufficiently refuted, upon the faith of authentic returns, to disabuse the mind of every candid objector. We fully concur in the following remarks upon the popularly urged equalization of Church property; as we did in the corresponding remarks of the Bishop of London, and also of Archdeacon Hoare; though we dissented from a portion of the reasoning of the latter, as to the exact ground upon which a levelling principle ought not to be carried into effect.

"The distribution, however, of church property is unequal. Doubtless it is so. But the clergy are not responsible for this. And where endowments have come by private grant, the right to equalize, whatever may be said for its desirableness, is not very apparent: at least until we have the consent of the patrons of the large benefices. An absolute equalization, however, is surely not desirable; and that some preferment should be of superior value is a circumstance which has its advantages." p. 23.

Of the Tithe System the Archdeacon says:

"If the cultivators will be better satisfied, or can be really benefited by a different adjustment, the clergy, I suppose, desire no more than equity for themselves, and then they will be well pleased with that result." p. 25.

"If a fair commutation, then, can be effected, be it so. But we have a right to expect that it should be fair." p. 26.

Assuredly it ought to be fair; and we trust we shall not hear again of such an offence against equitable dealing, as the abortive Tithe Bill of last Session.

We are equally happy in agreeing with the Archdeacon respecting non-residence and pluralities. In reference to both, he unequivocally admits the evil of the practice, and is anxious for reform; while he shews, that, in regard to the extent of either, great exaggeration has prevailed.

"Another thing complained of, and one much more obviously connected with real reform in the Church, is non-residence. And most readily do I admit that it is a very great evil as far as it exists, and one which ought by no means to be tolerated, if the

remedy can be had. But notwithstanding the show of figures with which the complaint is set forth, the real grievance, I believe, is greatly overstated..... But yet there is a considerable amount of evil which no doubt requires to be rectified. For ninety-eight parishes, or chapelries, we had [in the Archdeaconry of Salop] when I made the survey, forty-two resident incumbents and twenty-eight resident curates; but as these last include several assistant curates officiating with the incumbents in the larger parishes—there still remain thirty-eight churches and chapels, where apparently at least there is no resident. But, badly as this may sound, the evil is very far indeed from being what it seems. For though it be true that not two-thirds of the places have resident ministers, above nine-tenths of the population have them. It being only in the very small chapelries that there is no resident. And these small places, it is to be added, have in most cases a minister within convenient distance, by whom the duties may easily be discharged: for a clergyman may take effectual care of a very small population, though he has a mile or two to ride to the nearest of them." pp. 27, 28.

This is coming manfully to the facts of the case, and the Church will always gain, and not lose, by such plain dealing. And so again of pluralities:—

"To the case of pluralities therefore we come next. And here I must premise, that whatever be the anomaly or the evil, the origin of it, if we look to history, is traceable not to covetousness of the clergy, but to the rapacity of the laity of a former age. But having said this, I have no hesitation in saying further, that pluralities ought to be abolished as far, and as soon, as it can be fairly done. Nor have I any hesitation in adding, that though there are great difficulties in the way at present, so that in particular cases they must for a time be tolerated, and though, in some cases, they are harmless and might be made to appear so, yet it is not the actual state of things, that those persons only are the pluralists who have the best right to be so, or even the best excuse. If contiguous parishes, yielding together only a moderate income, can be consolidated so as to constitute a district not too extensive, and containing a population which one man can manage, be it so. Inquiries are now on foot to this effect; and I am directed to request your assistance in the prosecution of them. But though affluent people, and such as are never likely to have the opportunity of refusing additional preferment, ought to be slow in passing censures upon those who are far differently circumstanced, and perhaps heavily encumbered; yet the sayings and the example of the pious Bishop Wilson, which of late have been much quoted, are worthy, I have always thought, to be weighed and acted upon as far as possible; and I cannot but affirm that I shall rejoice in any legislative enactment which may set this matter at rest, not unjustly, even though it should occasion some inconveniences. There may, indeed, be much difference of opinion among honest men as to the practicability of effecting the object under discussion very speedily, and as to the means. But pluralities and non-residence must both of them be done away, before the practice of our Establishment can be made fully conformable to its theory." pp. 29—31.

Here again we have an honest statement. Pluralities, like non-residence, are bad in principle; though the evil may be variously mitigated in practice, and some difficulty may oppress the minds of many excellent men as to the best and readiest way of getting rid of the abuse. But there is no pleading that the evil is not an evil; and the Archdeacon disdains to employ the hypocritical apology that "those persons only are pluralists who have the best right, or even the best excuse, to be so." We will gladly go into committee any day upon the details with men who thus meet us on the principle. We have always found, in regard to the question of pluralities, which settles the question of residence, that the practical difficulties diminish, instead of enlarging, the nearer we approach them. We believe that the Author of all wisdom and goodness has made it a much easier thing in all cases to do right, than many persons suppose. It is a different matter if every individual begins to consider what in his own case is crumenically expedient. It may not be personally expedient for a clergyman to urge the subject of Church Reform in any shape; and those who have done so, and some of them with previous flattering prospects, ought to have well made up their minds to the cost, for no corporation willingly invites a supposed reformer into its bosom. But still the matter

is intrinsically right, and the avowal of it will never be a thorn in any man's dying pillow. It may blight his worldly prospects, but it will not cloud his conscience.

Still these are but the outer walls of the temple. Let us, before we leave our guide, step with him for one moment into its hallowed interior, and there learn our personal duties.

"How soon the present state of debate and agitation may subside and settle down, none can tell, nor whereunto all will grow. But whether we look to the peculiar perils of the national Establishment, or to the peculiar trials to which the *people* are not less manifestly subjected—it is very clear what *our own personal conduct ought to be under existing circumstances.* There is, I mean, under either view, a peculiar and powerful call upon us—to "do the work of Evangelists," not as preaching ourselves, but Christ Jesus the Lord, and ourselves the servants of our several flocks for Christ's sake.

"As to the Establishment. We must not place a vain confidence in our mere possession of the scriptural ritual and pure symbol, which have been handed down to us, or in our conformity in church-government to Apostolic precedent. 'The promise of perpetual stability is to the church universal, and no security is derivable from it to any particular church' (Bishop Horsley), if the faith or the works of its actual members be found reprovable before God. Where much has been given much will be required; and whether we have respect to God's blessing, or would keep our hold in public opinion, as His instrument, we have one and the same course to take. We must preach the very doctrine of our Articles, and we must be at our several posts, the exemplary and the useful men which we have such advantages and opportunities to be. There may be enemies of all religion whom our utmost well-doing may not suffice to win—but they will be disarmed if they shall have no evil thing to say of us. There may be a multitude of persons round us who will not listen to our arguments for a Church Establishment, or to our replies to such objections as may be brought against our own; but they will act, it is likely, upon the maxim that *that* is best which is best administered. And, besides this, many true friends we have, who will stand by us as long as they can look up to us; and more we may make by honest means. Averse as the human mind is to the truth of God, that truth is still God's instrument for the healing of the nations. There is that in it which shines by its own light, and commends itself to every man's conscience, when it is delivered in its simplicity. And those whom by God's blessing we bring to the saving knowledge of it we may reasonably hope will cleave to us for the truth's sake. But however this may be (for we know how soon those same Galatians, who once would have given St. Paul their eyes, were carried away to another gospel), still it is written for our instruction and consolation, 'He that walketh uprightly walketh surely.' 'Ye are my friends, if ye do whatsoever I command you.' 'When my father and my mother forsake me, the Lord taketh me up.' Some may be against us from whom once we had many professions of candour, and many honied words of courtesy; many may be corrupted from the simplicity which is in Christ; because iniquity abounds the love of many may have waxed cold, and there may be too much truth in the taunts of those who remind us of our own defaults. But much of this may have been permitted to humble us, and to prove us, and to do us good at our latter end, by bringing us to a simpler dependence upon God. At all events, we must do his will, and seek his glory, and preach his Christ. These are the ends for which we were set up; in proportion as we fulfil them, therefore, we are most likely to be upheld; or, fall out what will, we shall have improved our opportunity, and each of us will have delivered his own soul." pp. 35—37.

We have left no space for the Archdeacon of Stafford's Charge; but we less regret the misfortune, as we had recently an ample opportunity of paying our respects to him, and of conveying his sentiments to our readers; and his admirable address, which relates almost entirely to the matters at issue between Churchmen and Dissenters, deserves to be read entire, and scarcely admits of abridgment. There will be no reason in the end, we feel persuaded, to lament—except for the wounds too often inflicted upon charity, but not by the amiable and excellent Archdeacon Hodson—that the present controversy has arisen. The majority of Dissenters took for granted that National Church Establishments are wrong, and Churchmen in general were satisfied to take for granted that they are right; and neither, perhaps, could give any very intelligent reason for their persuasion.

The question has now been thoroughly canvassed, and arguments are cumulated for posterity. We have not heard of any persons being converted to Dissent by the discussion; but have not many Dissenters felt, and some admitted, that there was more on the other side of the argument than they had anticipated? May the storm blow over, and the Sun of Righteousness shine in peace upon us!

POETRY.

The following pieces are from a volume entitled "Poems, chiefly Religious, by the Rev. H. F. Lyte;" which, besides its piety and poetical merit, is the more pleasing from being associated with the memory of that admirable and now-sainted woman, the late Lady Farnham, at whose instance, the Author says, it was sent to press.

THE MOTHER AND HER DYING BOY.

Boy.

My mother, my mother, O let me depart!
Your tears and your pleadings are swords to my heart.
I hear gentle voices, that chide my delay;
I see lovely visions, that woo me away.
My prison is broken, my trials are o'er!
O mother, my mother, detain me no more!

Mother.

And will you then leave us, my brightest, my best?
And will you run nestling no more to my breast?
The summer is coming to sky and to bower;
The tree that you planted will soon be in flower;
You loved the soft season of song and of bloom;
O, shall it return, and find you in the tomb?

Boy.

Yes, mother, I loved in the sunshine to play,
And talk with the birds and the blossoms all day,
But sweeter the songs of the spirits on high,
And brighter the glories round God in the sky:
I see them! I hear them! they pull at my heart!
My mother, my mother, O let me depart!

Mother.

O do not desert us! Our hearts will be drear,
Our home will be lonely, when you are not here.
Your brother will sigh 'mid his playthings, and say
I wonder dear William so long can delay.
That foot like the wild wind, that glance like a star.
O what will this world be, when they are afar?

Boy.

This world, dearest mother! O live not for this;
No, press on with me to the fulness of bliss!
And, trust me, whatever bright fields I may roam,
My heart will not wander from you and from home.
Believe me still near you on pinions of love;
Expect me to hail you when soaring above.

Mother.

Well, go, my beloved! The conflict is o'er:
My pleas are all selfish; I urge them no more.
Why chain your bright spirit down here to the clod,
So thirsting for freedom, so ripe for its God?
Farewell, then! farewell, till we meet at the Throne,
Where love fears no partings, and tears are unknown!

Boy.

O glory! O glory! what music! what light!
What wonders break in on my heart, on my sight!
I come, blessed spirits! I hear you from high.
O frail, faithless nature, can this be to die?
So near! what, so near to my Saviour and King?
O help me, ye angels, His glories to sing!

MARY'S GRAVE.

Mary, thou art gone to rest;
Why should we deplore thee?
Light the turf lies on thy breast,
Soft the winds breathe o'er thee.
Here within thy native clay
Calmly thou art sleeping,
Safer, happier, far than they
Who are o'er thee weeping.

Pleasant is thy lowly bed,
Close to those that bore thee;
Trees, 'neath which thy childhood played,
Gently waving o'er thee.

Hark the trush! how sweet his lay!
See the flowers, how blooming!
"Weep not for the dead," they say,
"Though in earth consuming.

"Weep not for her—she is gone
"Where no cares can move her;
"All her earthly labours done,
"All her trials over.
"Weep not—she has found a home
"Where no sorrow paineth:
"Sin, nor tears, nor terrors come,
"Where a Saviour reigneth."

"Return unto Me, and I will return unto thee."

Wilt Thou return to me, O Lord,
If I return to Thee?
O cheering truth! O blessed word!
My Hope and Refuge be!

Since from Thy foot I dared to roam,
My soul has found no rest.
Chastised and contrite, back I come,
To seek it in Thy breast.

And dost Thou say Thou wilt receive,
And call me still Thy own?
My spirit, hear, accept, believe!
And melt, my heart of stone!

Again that gracious word to me!
O speak that word again!
My guilt is pardoned?—can it be?—
And loosed my every chain?

No, blessed Lord: not every chain,
Not every bond, remove:
Let one, at least, unloosed remain—
The bond of grateful love.

THE PILGRIM'S SONG.

"There remaineth a rest for the people of God."—(Heb. iv.)

My rest is in heaven; my rest is not here;
Then why should I murmur when trials are near?
Be hushed, my dark spirit! the worst that can come
But shortens thy journey, and hastens thee home.

It is not for me to be seeking my bliss
And building my hopes in a region like this:
I look for a city which hands have not piled;
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not my portion, I seek not a rest,
Till I find them for ever in Jesus's breast.

Afflictions may damp me, they cannot destroy;
One glimpse of his love turns them all into joy:
And the bitterest tears, if He smile but on them,
Like dew in the sunshine, grow diamond and gem.

Let doubt then, and danger, my progress oppose;
They only make heaven more sweet at the close.
Come joy, or come sorrow, whate'er may befal,
An hour with my God will make up for it all.

A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land:
The road may be rough, but it cannot be long;
And I'll smooth it with hope, and I'll cheer it with song.

PLEADING FOR MERCY.

When at Thy footstool, Lord, I bend,
And plead with Thee for mercy there,
Think of the sinner's dying Friend,
And for His sake receive my prayer!
O think not of my shame and guilt,
My thousand stains of deepest dye:
Think of the blood which Jesus spilt,
And let that blood my pardon buy.

Think, Lord, how I am still Thy own,
The trembling creature of Thy hand;
Think how my heart to sin is prone,
And what temptations round me stand.
O think how blind and weak am I,
How strong and wily are my foes:
They wrestled with Thy hosts on high;
And can a worm their might oppose?

O think upon Thy holy word,
And every plighted promise there—
How prayer should evermore be heard,
And how Thy glory is to spare.
O think not of my doubts and fears,
My strivings with Thy grace divine:
Think upon Jesus' woes and tears,
And let His merits stand for mine.
Thine eye, Thine ear, they are not dull;
Thine arm can never shortened be:
Behold me here—my heart is full—
Behold, and spare and succour me.
No claim, no merits, Lord, I plead;
I come a humbled, helpless slave:
But, ah! the more my guilty need,
The more Thy glory, Lord, to save.

VIEW OF PUBLIC AFFAIRS.

ALL other topics of public interest are absorbed in the sudden and unexpected dismissal of the Melbourne Cabinet, and the committal of the reins of administration to the Duke of Wellington, who has sent for Sir Robert Peel to assist him in forming a new Cabinet, of which he is understood to wish Sir Robert to take the premiership. The circumstance that precipitated the event was the death of Earl Spencer, which, by removing Lord Althorp to the House of Peers, left the leadership of the Commons vacant; and there was no Commoner in the cabinet who possessed sufficiently the confidence either of the House or of the country, or the other requisite qualifications, to succeed to his Lordship's anomalous but well-recognized and important office. This will be sufficiently apparent when it is added, that the choice seems to have lain between Lord John Russell, Mr. Spring Rice, Mr. Abercrombie, and Mr. Littleton; all of whom have avowed opinions so nearly approaching—not to say it offensively—to what is popularly called Radicalism; and have so deeply committed themselves to a line of policy, in regard to Ireland, which encourages the dominancy of Popery, and threatens the speedy destruction of the Protestant Church Establishment in that part of the empire, and its serious injury in this also; that it was impossible, even had their talents and qualifications been equal to those of Mr. Pitt himself, that they could have conciliated the confidence of any person who is anxious for the preservation of the existing order of things in Church and State, with so much only of change as may be strictly corrective and conservational, but not rashly innovative or subvertionary. Mr. Littleton in particular, whose name seems to have been generally spoken of, if not actually proposed to his Majesty, to lead the House of Commons, had been so unhappily mixed up with Irish anti-Protestant politics, and with the treacherous negociation with Mr. O'Connell, that a more exceptionable choice could scarcely have been made.

But though the succession of Lord Althorp to the peerage may have precipitated the dissolution of the Ministry, it must have been long clear, to every impartial spectator, that it could not in any case have long existed. It was a mere shattered and oft-patched cabinet, composed of shreds of shreds, splittings of splittings. Lord Stanley, Sir James Graham, the Duke of Richmond, and Lord Ripon, had seceded from it; Earl Grey himself had been intrigued out of it; its remaining members and new allies were in open war among themselves; individual members on each side are even stated to have had newspapers in their pay to plead their cause against their colleagues: the Premier and his section, with their out-door allies—Lord Durham, the *Times* newspaper, and the ultra Whigs and "moderate Radicals,"—were battling against Lord Brougham, and those of his colleagues and friends who thought with him that innovation had been somewhat too rapid to be always well-considered, and who threatened to propitiate the Conservatives to abate the pride of the Destructives. Such was the cabinet within. Without, it was equally forlorn. Tories disapproved of it in its totality; Whigs objected to it pretty largely; Radicals abominated it; nor had it the confidence of that large body of the public who, aloof from party strifes, are anxious for the stability of our institutions in Church and State, subject to salutary and well-considered amendments. It was impossible that such a ministry could work well, or keep together. By the attached friends of the Church of England, whatever their various views of party politics, its anticipated measures were looked forward to with alarming apprehension. So that, even if its members had eventually agreed among themselves, and determined only upon propositions the most moderate and beneficial, they would have been encountered, not only by what is called "the popular party," who wished for larger innovations, and the anti-popular party, who deprecated all changes; but by the moral party, who distrusted the general bearing of their policy, and were afraid of being entrapped step by step into inextricable evils. But was there any well-founded hope that they would thus agree; or that, if they did, their propositions would be reasonable and moderate? Was it not too clear, that the ge-

neral disesteem in which they were held, by what may be fairly considered the most influential classes of society, almost without exception, left them but one course, that of trying to make friends in new and extreme quarters; as Lord Durham has been doing among the anarchists of Glasgow and Newcastle; setting off his Radical dinners against the Conservational dinners in other quarters? Lord Brougham, and those who formed *his* section of the cabinet, have not had the good fortune to dine any where; either because the viands in one place were too hot, and in another too cold; or because the donors of collations nauseated what they considered might prove a lukewarm and uncertain repast.

The result of the whole is, that the Duke of Wellington has been summoned to the helm of affairs; and the return of Sir Robert Peel is anxiously expected from the Continent, that the ensuing campaign, both as respects men and measures, may be decided upon. The dissolution of the Melbourne cabinet has been ascribed to plotting and eaves-dropping about the Palace; but surely, under all the circumstances of the case, even their own warmest friends ought to allow that his Majesty had very reasonable ground for his decision; and if he heard from every quarter, what every body else heard, that matters could not go on much longer in their present train, we see not why either the statement or its consequences should be considered treachery. The result of the decision, so far as hitherto tested, has certainly not been hostile to the belief that it was judicious; for though numerous meetings, as might be expected, have been held, to get up an alarm, the public tranquillity has been undisturbed, and the general feeling of the great mass of the moral and reflecting part of the nation has manifestly been, that we require a cabinet, to say the least, better known, better trusted, more solid, and less experimental, than that of Lord Melbourne.

What kind of a cabinet the Duke of Wellington may be able to establish, it were vain to conjecture. The journals that profess best to know his intentions state that he is to be a zealous Reformer; and that no man in his senses, who knows the spirit of the age, would dream of accepting office, who was not willing to adopt "a large measure of purification" in all departments of church and state. In proof of this, his conduct, and that of his intended coadjutor, is appealed to in the abrogation of the Test and Corporation Act, and the Roman Catholic disabilities; and it is asked, "Could a popular cabinet, could any cabinet that had not powerful influence in High-church and Conservative quarters, have carried those measures?" Now whether those measures were right or wrong in themselves, we should say that they are the worst illustrations that could be brought forward in proof of the moral tenacity of the Duke and Sir Robert as statesmen. They both protested to the last, if not against *both* those measures, yet certainly against the removal of the Papal disabilities (to which we will confine our remarks) as bad in principle; and, with that view of the case, we never could reconcile the moral honesty of making themselves responsible for projecting and carrying through what they professed to consider altogether wrong. It is in vain to say that they were obliged to do so: they were not obliged; they might have thrown up office; they might have said, "We foresee, that, in the temper of the times, this impolitic and irreligious measure must ultimately be carried; we even believe, that if it be not carried, bloodshed, and perhaps revolution, will ensue; but we will not be the agents in the impious work: we resign office; we relegate the task to others who think it right; we will not sacrifice duty and conscience to miserable expediency and place-keeping."

It was thus we wrote at the time (though we ourselves, with many wiser and better men, thought the measure right), respecting the inconsistency and unhallowed clinging to power of some who made themselves prominent on this occasion; and Sir Robert Peel, we must say, well deserved the retribution he met with in his rejection from the representation of the University of Oxford, which has been so honourably filled by his much-esteemed successor; whose unbending consistency and conscientious firmness we as much admire as we dubitate the wisdom of their result in the opposition even to salutary amendments, lest amendment should open a door for subversion.

With the above reminiscences before us, we are by no means sure, if a Ministry shall be formed under the influence of the Duke of Wellington and Sir Robert Peel, that it will not grievously disappoint the hopes of those, if such there are, who think it will prove a Ministry conservational of abuses, and hostile to salutary amendments. The country has been very ungrateful if it has forgotten the yet recent services of those statesmen, such as the reforms in the Criminal Law, the introduction of an efficient Police, the retrenchment of the national expenditure, the admirable organization of the public offices, and the dissolution of the chains of caste in our slave colonies; by which last measure the whole free coloured population were at once admitted to equal privileges with their white fellow-subjects. Upon many important questions—and among others, that of a sound and effectual, yet temperate and conservatory reform in the secular arrangements of the Church of England (for we trust no Minister of State will dare to intrude on its religious services or spiritual functions)

—we are very far indeed from believing that the nascent cabinet will prove a clog in the march of improvement. The interests of true reform, in all its branches, have grievously waned in consequence of the late freaks of abortive legislation; and many things, not quite pleasant, would be borne from a known friend, that would not be endured from a supposed enemy.

If then the Duke of Wellington, and the Cabinet which he may form, will discard the truckling of party interests, the casuistic balancings of ayes and noes, and proceed firmly and honestly with the business of the nation—neither hurried on by the popular movement, nor doggedly resisting what is good, in order to oppose it—doing what is right, and casting the name of Whig, Radical, or Tory, to the winds—they may save their country from confusion, and, by the blessing of Him who alone can order the unruly wills and affections of men, bring it back to a settled course of repose and prosperity. The favour of God has rested most mercifully upon us. Never, probably, was there more of substantial comfort in the land, than at the present moment; and never, certainly, since the days of the Reformation, if then, has there been—even amidst all the awful blasphemies, the daring heresies, and the latent scepticism of the age—so much of Scriptural piety, and of zeal for the glory of God and the welfare of mankind, as at the present moment. We do not then despair of good yet to come. We should, however, be far more sanguine, if we could venture to hope that a Peel and Wellington Cabinet, warned by past errors, would determine resolutely to acknowledge God in their ways, that He may direct their steps. We must here, however, express our apprehensions; for it has even been intimated that it is not unlikely that the proposed Cabinet, while it does its duty in upholding the Irish Church Establishment—the clergy of which have been exposed to most unmerited obloquy, confiscation, and persecution—will at the same time endeavour to tranquillize Ireland by proposing to salary the Roman Catholic priesthood. But would such a measure be endured by Protestant England?—by a nation that professes to believe that Popery is apostasy and idolatry? So, in regard to the Lord's-day question, we have nothing to hope from the Duke of Wellington; except so far as, upon his own principle of expediency, he may find it politically right to patronize some effectual measure of reformation; and this he assuredly will do, if the great mass of the religious and well-disposed part of the community, especially the clergy, shall press the matter upon Parliament and Government with a moral strength worthy of the importance of the object. We recommend our clerical friends in particular to be early and zealously in the field in this matter. The new Ministry will naturally wish to stand well with the friends of the Church; and let the friends of the Church not scruple to try their principles. They may yield at first more than they would perhaps be willing to effect afterwards, when, if they shall have once succeeded in keeping on their feet, they can better stand alone. And let it not be said that we ought not to expose them to risk on a question like this; for if they are the men they ought to be, there is no question on which they would more readily run the risk, and abide by it.

While alluding to conjectures respecting a yet unformed Cabinet, we may add, that it is not improbable that one of its earliest measures will be to request some of the heads of the Church to advise them as to what measures of ecclesiastical amendment they consider to be desirable, or of safe concession, with a view as speedily as possible to settle a question which is increasingly agitating our communion, and to give the Church itself the grace of being its own purifier.

Before we quit the subject of the late Cabinet, or rather of Lord Grey's Cabinet, we ought not to fail to express our gratitude for various measures of public benefit, and the more, as we have so often had to use sharp words respecting them, in relation to the affairs of the Church of England and Ireland, and various questions of moral and religious bearing. Their large and disinterested retrenchments—and, in particular, Lord Brougham's legal reforms, his unwearied diligence, and scorn of venality; their preservation of peace with Foreign Powers under very critical circumstances; the opening of China to British commercial enterprize; their plans for the improvement of India; and, not to mention other particulars, their admirable Poor-law Amendment Act (which has been a chief cause of their unpopularity in many quarters), and their noble deed in the Abolition of Colonial Slavery, ought not to be forgotten, because mixed up with other things which we cannot approve. The measure, however, by which they will wish chiefly to be remembered is, the Parliamentary Reform Act; and as that measure happens at this moment to labour under great odium from very opposite parties, we will take pity upon its misfortunes, by saying, that though its first effects have been to load the popular scale too heavily, to the great risk of many valuable institutions, we even yet believe that in the end it will prove conservative, by giving to the mass of property throughout the land a voice in the Legislature which it had not before, and the want of which led to endless jealousies. We are at present feeling the oscillations of the national machinery under its new adjustments; and fearfully has it rocked from side to

side; but the works will at length, and we trust speedily, come to their bearing; and we believe will be braced together, with a vigour such as has not been known since the long-protracted struggle for Parliamentary Reform first commenced. Even already there is a popular outcry that a new election might prove too conservative; but whatever might be its character, or the character of elections for some time to come—till the effervescence has subsided, and the school-boy learns to conduct himself as a man—we console ourselves with believing, that, in the end, the property, the education, the piety, the good sense of the country, will carry the day, against rash experimentalists and dealers in agitation.

There is nothing perhaps, in the minor proceedings which have accompanied these transactions, that has created more popular surprise, than the harlequin alacrity with which almost all the Whig and Radical daily newspapers have taken down their late colours and hoisted the Wellington flag. The cause we pretend not to divine; but it is obvious, that, independently of direct promises or bribery, a daily newspaper—especially a morning paper—can scarcely compete with its rivals unless it is cordially supplied with the latest Government intelligence, and stands in reasonably good favour with the public Boards and Offices. If the conductors of the Times newspaper, which has been the most conspicuous in the change, knew that no early intelligence, no Cabinet whisper, no Government advertisements, no official provender for the public appetite, were likely to find its way to its columns if they did not give up Lord Melbourne—who could no longer befriend them, and had no right, upon the principles of newspaper morality, to their services, when, to use Lord North's anecdote, he had no strawberries to offer in return—and take up the Duke of Wellington, who could make it well worth their while to discard their worn-out Radical tatters; it is easy to conceive, that, if a body of proprietors looked only to their dividends, there was some cause for the mutation. But the chief evil is, that the majority of the public cannot discriminate between interested time-serving and honest advocacy; and therefore conclude, when they see a newspaper rabid, that its hirelings must be at least in earnest. If it declaim on their side, it is all that is admirable; if against them, all that is execrable: while, perhaps, many of the writers care not on which side they scribble—and some scribble alternately on both; excusing themselves, in the words of an editor of a daily journal whose familiar conversation contradicted his written statements, "This is my private opinion; that was only my political opinion." The disgrace of these malversations becomes reflected, in public estimation, upon the whole of the newspaper press; for how are the majority of readers to distinguish between mere venal journals, and others—such as "The Record"—upheld upon priciples which the conductors honestly consider right, and would sacrifice much to defend? We have for many years earnestly wished that there were at least one daily newspaper that could be strictly called a Family Newspaper; giving all that is desirable, and nothing that is not desirable, of public intelligence; friendly to the Constitution in Church and State; and consecrating every topic by Christian sentiment, without religious ostentation, party spirit, acrimonious controversy, or personal vituperation. Surely there is, or ought to be, an opening for a daily newspaper thus conducted; and we cannot doubt that the blessing of God would accompany the attempt. It is nauseous to wade through the contaminations and practical irreligion even of the best of the daily newspapers; and as the public patronises or tolerates the evil, it has become a national crime, for which, among its other sins, the nation must account to God.

ANSWERS TO CORRESPONDENTS.

A LEARNER; M. J. M.; LAICUS; H. F. G.; R. B.; and PHILALETHES; are under consideration.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Abstract of the Annual Report.

ERRATUM.

Page 781, line 10 from bottom.—The word "primary" has been misplaced in printing; it belongs to "organs," in the next line.

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